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# ANNOTATIONS

Upon the first book of Moses,  
called

~~74~~ 3 ~~20~~

# GENESIS.

Wherin the Hebrew words and sentences, are compared with, &  
explayned by the ancient Greek and Chaldee versions:  
but cheifly, by conference with the  
holy Scriptures.

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D-11-3

By H. A.



**M**oses commanded us a Law; the inheritance, of the  
church of Iakob. Deut. 33.4.

Remember the Law, of Moses my servant: which I com-  
manded him in Horeb, for all Israel; with the Statutes,  
and Iudgments. Malach. 4.4.

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Imprinted in the yere  
1616.



ANNOTATIONS

Upon the first book of Moses

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GENESIS.

Wherein the Hebrew words and sentences are explained by the ancient Greek and Latin versions.



Remains the last of Moses and Aaron which I com-  
mended him in the year 1713 with the student  
and judgment. 1713:93-

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1713.

*A Preface concerning Moses writings, and  
these Annotations upon them.*



**M**oses the man of GOD, and first writer of holy scripture; was an Hebrew born in Egypt, about 2432. yeres after the creation of the World: and before our saviour Christs coming in the flesh, 1496. yeres. He was the son \*of Amram, the son of Kohath, the son of Levi, the son of Iakob, the son of Isaak, the son of Abraham our father, in the seventh generation; as Enoch was the † seventh from Adam. When he was borne, he had a ‡ divine beawtie upon him; he was marveilously saved from death, being drawn out of the water, and therof had his name; he was nourished by K. Pharaohs daughter, for her own son; learned in all the wisdom of the Egyptians, and was mightie in words and in deeds. Fourtie yeres he lived in Pharaohs court; which † then he left, choos- ing rather to suffer affliction with the people of God, then to enjoy the pleasures of syn for a season, esteeming the reproch of Christ, greater riches then the treasures of Egypt. Fourtie yeres \* he was a stranger and shepherd in the land of Madian; from whence God called him, to feed Iakob his people, and Israel his inheritance. Which thing he also did with al † fidelity fourtie yeres, being ‡ in the Church in the wil- dernes with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us; and he † commanded us a Law, which is the Inheritance of the church of Iakob. Of al the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knew \* face to face: and dy- ing 120. yeres old, (but his natural strength † not abated,) he was buried of God, no man knowing of his sepulchre unto this day.

He wrote the Law, in five books; conteyning a breif † historie of things passit; a † Covenant between God and his church then present; and a † prophesie of further grace to come; which now is exhibited by Iesus Christ. In his first book; he wrote the † generations of the heavens and of the earth, & of mankind: which we ther- fore (of the Greek word) call *Genesis*, that is, *Generation*. In the second, he set down the *Departure* of Israel out of Egypt, with the Covenant which God plighted with them, the same yere that they went out: which book therupon is named *Exodus*. In the third, he described the sacrifices and service of God, under the Levitical preist- hood; called accordingly *Leviticus*. In the fourth, he reckened the Numbers of the tribes, & of their journeyes from Egypt to Canaan, with the order wherein God set- led that Cōmon wealth of Israel, whiles they were travailing towards their Rest: which book is therefore called *Numbers*. In the fift, he wrote a *Repetition* of the Law, and covenant, which God had given unto Israel, & the cōfirmatiō of the same: wher- of it is named, (according to the Greek) *Deuteronomie*. In the propounding of all these things, Moses hath \* a veil drawn over his bright and glorious face: for in the histo- ries, are implied † Allegories; & in the lawes, are † types and shadowes of good things that were to come; the bodie whereof, is of Christ. In *Genesis*, (which historie end- eth with the going down of Israel into Egypt,) we have the image of a natural man, fallen from God, into the bondage of syn. In *Exodus*, is the type of our regeneration, and state renewed by Iesus Christ. In *Leviticus*, the shadow of our mortification, whiles we are made sacrifices unto God. In *Numbers*, the figure of our spiritual warfare; wher- unto we are mustered and armed to fight the good fight of faith. In *Deuteronomie*, the doctrine of our sanctification, and preparation to enter into our heavenly Canaan, (after Moses death,) by the conduct of Iesus the son of God.

The things which Moses wrote, were not his own; but the † Law of the Lord, by his hand: to him \* the Prophets after, bare witnes. Our Saviour also approveth of  
Moses,

\* 1 Chro. 6, 1.  
2. 3. & 2, 1.  
† 1. 34.  
† Iude, v. 14.  
‡ Act. 7, 20.  
21. 22. Exo.  
2.  
† Act. 7, 23.  
Heb. 11, 24.  
35, 26.  
\* Act. 7, 29.  
30. Exo. 3.  
† Num. 12, 7.  
‡ Act. 7, 38.  
† Deut. 33, 4.  
\* Deut. 34,  
10.  
† Deut. 34,  
5, 6, 7.  
† Gen. 1.  
† Exo. 24, 4.  
5. - 8. & c.  
\* Deu. 18, 15.  
† Joh. 9,  
46, & 1, 17.  
\* Gen. 2, 4.  
† 5, 1, & c.  
\* Exo. 34, 30.  
- 35. 1. Cor.  
3.  
† Gal. 4, 24.  
† Heb. 9, 9.  
† 10, 1. Col.  
2, 17.  
1. Chron. 34  
14.  
\* Psal. 103, 7.  
Dan. 9, 11.  
Mal. 4, 4.



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\*Luk. 24, 25.

44.

†Mark. 7, 9.

†Mat. 15, 3.

†Mat. 12, 26.

\*Mat. 22, 31

†2. Cor. 3.

14.

†1. Cor. 15.

†2. Cor. 3, 17

18.

\*Job. 1, 17.

Moses, and of \* all that he spake and wrote: what † he sayd, was the commandement of God; and what God spake † unto him, the same is spoken \* unto us: him therefore we are willed to hear, which whoso doeth not, will not be perswaded, though one rose from the dead: Luk. 16. 29. 31. But because his writings were the † Old Testament, under which the New was veiled; and which many reading, even to this day have a † veil layd upon their hart, so that they cannot fasten their eyes upon the end of that which is abolished: therefore God sent the Prophets following, yea his own Son, and his Apostles, to open and explyne the mysteries, which Moses had closely & breifly penned: that now by their help, and through the spirit of the Lord, we may all † with unveiled face, behold as in a glaſs the glory of the Lord; and perceive how the law was given by Moses, but \* grace and trueth is come by Iesus Christ.

The litteral sense of Moses Hebrew, (which is the tongue wherein he wrote the Law,) is the ground of all interpretation; and that language hath figures, and proprieties of speech, different from ours: those therefore in the first place are to be opened; that the natural meaning of the scripture being known, the mysteries of godlynes therein implied, may the better be discerned. This may be atteyned in a great measure, by the scriptures themselves; which being compared, doe open one an other. For dark and figurative speeches, are often explyned; as, When God sayth, *I live*: Nu. 14, 21, 28. this we are to understand as an oath: for elsewhere he sayth, *I have sworn by my self*, Esai. 45, 23. and to express this, Paul allegeth it, *I live*, sayth the Lord, Rom. 14, 11. Also when he sayth, *I am the LORD that healeth thee*, Exod. 15. 26. hereby he intendeth the pardoning of our synns: for where other scriptures speak of healing his people, Esai. 4, 6, 10. Mat. 13, 15. elsewhere it is interpreted, the forgiving of their synns, Mark. 4, 12. So, he rolled himself on the Lord, Psal. 22, 9. is in playner speech, he trusted, Math. 27, 43. and Christ who should be an ensigne of the peoples, Esai. 11, 10. is under that phrase prophesied, to rule over the nations, Rom. 15, 12. When Moses sayth, God smote the Sodomites with blindnesses; Gen. 19, 11. he meaneth very great or extreme blindness, noted by that word in the plural number: as where the Prophet mentioneth weeping of bitterness, Jer. 31, 15, the Apostle expoundeth it, weeping and great mourning. Math. 2, 18. So when he teacheth us to swear by the name of the Lord, Deut. 6, 13. under it, he implieth the confession of his name and trueth: as when an other Prophet speaketh in like sort of swearing, Esai. 45, 23. Paul expoundeth it, Confessing unto God, Rom. 14, 11.

Oft times we shal see in Moses and the Prophets, a defect of words, which reason teacheth are to be supplied; as Adam begat in his likenes, Genes. 5, 3. that is, begat a son. The scripture sheweth us to supply such wants: as, *I the God of thy father*, Exo. 3, 6. that is, *I am the God*, Mat. 22, 32. Samuel sayth, *Vzzah put forth to the Ark*, 2. Sam. 6, 6. an other doeth explaine it, *Vzzah put forth his hand to the Ark*: 1. Chron. 13, 9. One Prophet writeth breifly, *I with scorpions*, 2. Chron. 10, 11. an other more fully, *I wil chastise you with scorpions*, 1. King. 12, 11. One sayth no more, but in the ninth of the moneth, 2. King. 15, 3. an other supplieth the want thus, *In the fourth moneth, in the ninth of the moneth*; Jer. 52, 6. So, *thy servant hath found to pray*, 1. Chron. 17, 25. that is, *hath found in his hart to pray*, 2. Sam. 7, 27. and many the like. Here men may see the reason, why translators doe sometime add words, (which are to be discerned by the different letter;) for the original tongue affecteth brevitie; but we desire and need plainnes of speech. Yea this may help in weighty controversies: as, *Iesus took bread, and blessed, and brake*; Mat. 26, 26. here some imagining a transubstantiation of the bread, blame those that translate *he brake it*, as adding to the scripture: wheras such additions are necessarily understood, many a hundred time in the Bible; and the same Apostle elsewhere sayth, *Christ blessed and brake*, Mat. 14, 19. when an other writeth, *he blessed them and brake*, Luke 9, 16, which a third Evangelist explyneth, be



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playneth, be blessed & brake the loaves (or bread) *Mark 6.41.* againe he sayth, a man shall leave Father & mother, *Mat. 19.5.* when Moses plainly sayth, his father & his mother, *Gen. 2.14.* But such usual defects, all of any judgment, wil soon understand.

On the other hand, but more seldome, there is an aboundance of words, (though not in vaine,) which in other languages, may be made fewer; and the holy Ghost approveth it. As where Moses writeth, a man a prince, *Exod. 2.14.* Stephen sayth onely a prince, omitting the word *Man*; *Act. 7.27.* So one Prophet sayth, men shooters, *1. Sam. 31.3.* another sayth but shooters, *1. Chron. 10.3.* Esay sayth, a man of his counsel, *Esa. 40.13.* Paul abridgeth it, his counsellor, *1. Cor. 12.16.* And, one sayd, saying on this manner, *1. Chron. 18.19.* or, one sayd on this manner, *1. King. 22.20.* with sundry other of like sort.

But the change of names, words, and letters; as also of number, time, person, and the like; is very frequent, and needful to be observed. As Moses calleth a man Job, *Gen. 46.13.* elswhere he nameth him Jashub, *Num. 26.24.* Ashbel, *Gen. 45.21.* is by an other Prophet named Jedaiel, *1. Chron. 7.6.* Nebuchad-nexar, *1. King. 25.1.* is also Nebuchad-rezar, *Jer. 52.4.* Jether an Ismaelite (by nature) *1. Chron. 2.17.* is Jithra an Israelite (by grace) *2. Sam. 17.25.* Hoshea is called also Jehoshua, *Nu. 13.16.* & Jeshua *Exra 3.2.* in Greek Jesus, *Act. 7.45.* So, enemie *1. King. 8.37.44.* is written enemies, *2. Chro. 6.28.34.* iniquitie, *Jer. 31.34.* is iniquities, *Heb. 8.12.* And contrarywise, Matthew sayth, they brought the asse and the colt, and put on them their clothes, and set Iesus upon them, *Mat. 21.7.* which Mark sheweth to be meant of the Colt onely, and that Iesus sate upon him, *Mark. 11.7.* So, the theeves are sayd to revile Christ, *Mat. 27.44.* when one of them did it, *Luke 23.39.* Likewise, hear ye, but understand not, *Esa. 6.9.* or, ye shal hear, but shal not understand, *Act. 28.26.* and, the way before me, *Mal. 3.1.* or, the way before thee, *Math. 11.10.* Smite thou the sheepherd, *Zach. 13.7.* which Christ citeth thus, I wil smite the sheepherd, *Mat. 26.31.* and, I took the thirtie peeces of silver, *Zach. 11.13.* or, they took them, *Mat. 27.9.* Of which changes, there are many, and of great use, throughout the scriptures.

Questions, are as in other languages, so in the holy tongue used, for earnest affirmations, deprecations, denials, forbiddings, wishes, and the like: as, when the people sayd, Why should we dye? *Deu. 5.25.* it was both an asseveration that they should dye, and a prayer against it. The scripture openeth it self: as, why dooth he speak blasphemies? *Mark 2.7.* which an other Evangelist writeth, this man blasphemeth, *Mat. 9.3.* And, art thou come to torment us? *Mat. 8.29.* wherein was implied, I pray thee torment me not, *Luke 8.28.* So, are they not written? *2. King. 20.20.* is affirmed, behold they are written, *2. Chron. 32.31.* & that which the Prophet averreth, All these my hand hath made, *Esa. 65.1.* is turned into a question; hath not my hand made all these? *Act. 7.49.* Agayn; when God sayd to David; shalt thou build me an howse? *2. Sam. 7.5.* he meant, thou shalt not build, *1. Chron. 17.4.* When Christ sayth, how shal Satans kingdom stand? *Mat. 12.26.* he meaneth, it cannot stand, *Mark. 3.26.* and, think ye that I am come to give peace? *Luke 12.51.* is as if he had sayd, think it not: *Mat. 10.34.*

I will passe on, to a few moe observations. When speech is of many, where one is principall: the scripture setteth it down, eyther as of one, or of many, indifferently. As, hear thou the word, *1. King. 22.19.* or, hear ye the word, *2. Chron. 18.18.* And they killed, *2. King. 25.6.* or, the King of Babel killed, *Jer. 52.10.* David offred, *2. Sam. 6.17.* or, they offred, *1. Chron. 16.1.* They made peace with David, and served him; *1. Chron. 19.19.* or, they made peace with Israel, and served them; *2. Sam. 10.19.* So, Peter sayd unto Christ, *Mat. 15.15.* whereas an other Evangelist sayth, his disciples asked him; *Mark. 7.17.* And, couldst not thou (Peter) watch? *Mark. 14.37.* or, could not ye (my disciples) watch? *Mat. 26.40.* By this, we may gather the reason, why Christ at other times spake to Peter singularly, that which was intended also to the rest, in *Mat. 16.17.19.* compared with Job.



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10. 22. 23. which some not observing, would restreyn the keyes of the kingdom unto Peter onely.

But oft times, there is a force in words, wherby other persons or things are excluded: as when Moses sayth, they shall be one flesh, Gen. 2. 24. he meaneth, they two (not moe) shall be one flesh; Mat. 19. 5. and saying of God, him thou shalt serve, Deut. 6. 13. he intendeth him onely; Mat. 4. 10. It was not lawful to eat the Shew bread, but for the Priests, Mark. 2. 26. that is, but for the Priests onely, Mat. 12. 4. and, the figtree had nothing but leaves, Mark. 11. 13. that is, nothing but leaves onely, Mat. 21. 19. Accordingly Paul sayth, a man is not justified by the works of the law, but by the faith of Iesus Christ, Gal. 2. 16. wherby is meant, by faith onely.

In expounding the Oracles of God, we are taught to take absolute and indefinite speeches, in the largest sense: unless there be some special reason of restreynment. As, when he sayd to Moses, See, and make thou them, according to their pattern, Exod. 25. 40. the meaning is, See thou make all things, according to the pattern, Heb. 8. 5. And in saying, Cursed be he that confirmeth not the words of this law, Deut. 27. 26. it extendeth thus farr, Cursed be every one, that continueth not in all things which are written in the book of the law, Gal. 3. 10. When he promiseth Christ, to put his enemies for his footstool, Psal. 110. 1. he meaneth all his enemies, 1. Cor. 15. 25. So other such precepts and promises, are in like manner to be understood.

But sometime general words are used, which scripture and reason teacheth to restreyn: as, all Israel went up with David to Baalah, 1. Chron. 13. 6. meaning, all the people that were with him, as an other Prophet explaineth it, 2. Sam. 6. 2. So, Christ healed all that were sick, Mat. 8. 16. that is, all the sick that were brought unto him: or, as an other Evangelist sayth, many that were sick, Mark. 1. 34. Thus all, is used for very many, Mat. 21. 26. Luk. 21. 17. Phil. 2. 21. Gen. 41. 57. none, for very few, Jer. 8. 6. 1. Cor. 2. 8. nothing, for very litle, Job. 12. 20. All, 27. 33. Or, with other special restreynment, as, of his fulnes, have all we received, Job. 1. 16. that is, all we which beleve; and the like.

It is not the least help in opening the scriptures, to observe words and speeches that differ in sound, but accord in sense; & set down the same thing in sundry termes, one of which doe often give light unto an other. As, the word of the Lord came, 2. Sam. 24. 11. or, the Lord spake, 1. Chron. 21. 9. There fell, 1. Chron. 21. 14. or, there died, 2. Sam. 24. 15. To sit on his throne, 1. Kin. 3. 6. or, to reign in his sted, 2. Chron. 1. 8. They fast not, Mat. 9. 14. or, they eat and drink, Luke 9. 33. The time of tentation, Luke 8. 13. or, of affliction & persecution, Mark. 4. 17. To enter into life, Mat. 18. 9. or, into Gods kingdom, Mark. 9. 47. To take away the key of knowledge, Luke 11. 52. or, to shut up the kingdom of heaven, Mat. 23. 13. Thus they that are in one place called Hypocrites, Mat. 24. 51. are in an other called Infidels, Luke. 17. 46. and they that walk not according to any law, Mark. 7. 5. are sayd to transgress the same, Mat. 15. 2. And the Wicked one, Mat. 13. 19. the Devil, Luke 8. 12. and Satan, Mark. 4. 15. are all one. By comparing the holy writers thus, even mysteries in words and phrases are manifested, and difficulties may be cleared. As in 2. Sam. 7. 23. halecu Elohim, that is, God they went; this soundeth to a paynim, as if there were many Gods: but the same thing written by an other prophet, balac Elohim, God he went, 1. Chron. 17. 21. refuteth the pluralitie of Gods, though closely teaching the trinitie of persons in the Godhead. So when David sayth, for thy Words sake, 2. Sam. 7. 21. or, (as an other recordeth his speech,) for thy Servants sake, 1. Chron. 17. 19. these two compared, shew that David meane for thy Christs sake; for Christ is both the Word, John. 1. 1. and the Servant of God, Mat. 12. 18. 21. When Davids sons are called by one Prophet Cobanim, (that word which we English Princes or Priests;) 2. Sam. 8. 18. & by an other are named the First (or Chief) at the kings hand; 1. Chron. 18. 17. we may hereby



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hereby learn the office of Christ our *Cohén*, both *Prince* and *Preist*, who now sitteth at the right hand of the throne of the Majestie (of God) in the heavens. Heb. 8. 1. So for other material things in Israel, which we are not acquainted with; scriptures compared, doe explain them. As when Solomon put three pound of gold to one sheild, 1. King. 10. 17. and another prophet sayth, three hundred (shekels) of gold went to one sheild, 2. Chron. 9. 16. we may certainly gather, that the *Manch* or *Pound* in Israel, was a hundred shekels. When K. Achaz made his son to pass through the fyre, 2. King. 16. 3. if any know not what this meaneth; an other scripture telleth us, he burnt his sons in the fyre, 2. Chron. 28. 3. So the (*Debir* or) *Oracle* in Solomons temple, 1. King. 6. 23. is shewed to be the *Holy of holies*, or most holy place in that howse, 2. Chron. 3. 10. when Christ teacheth us to pray, Forgive us our debts, Mat. 6. 12. therby is meant our *synns*, Luke. 11. 4. with many other like, of profitable use, in letters, words, and phrases, throughout the Bible. And the more to excite men, to search and conferr the scriptures, I wil note a few moe, not unlike the former. The name of God, and of Christ, how often is it mentioned in the holy book? yet not alwayes understood. How be it, the Prophets and Apostles, open themselves; one saying, he shal build an howse to my name, 2. Sam. 7. 13. another, he shal build an howse to me, 1. Chron. 17. 12. so Christ sayth, for my name, Mat. 19. 29. that is, for me & the gospel, Mark 10. 29. for my name sake, Luke 21. 12. that is, for my sake, Mark. 13. 9. So things spoken by the Prophets in the Lords name, 1. Chr. 21. 19. were the Lords comandements, 2. Sam. 24. 19. accordingly James sayth of the Prophets, they have spoken in the name of the Lord, Jam. 5. 10. and where the Prophet sayth, the *Illes* shal wayt for (Christ) *Lew*, Esa. 42. 4. the Apostle expoundeth it, the Gentiles shal trust in his Name, Mat. 12. 21. When David sayth, he prayed before the Loyd, 1. Chron. 17. 25. and the like is spoken of Ezekiah, 2. King. 19. 15. the meaning is, that they prayed unto the Lord, as is expressed in 2 Sam. 7. 27. & Esa. 37. 15. Likewise the kneeling before Christ, Mat. 27. 29. is called the worshiping of him, Mark 15. 19. & when the Divil would have had Christ doen worship before him, Luke 4. 7. he knew that in so doing, he should worship him, Mat. 4. 9. yet many at this day, though they pray and doe worship before images and idols; they wil not be a knowen, that they pray or doe worship unto them.

It is needful for us to understand, that as the scriptures are of God, so whatsoever is written in them, is written unto all of us: this wil increase our faith, and our obedience. If any doubt herenof, the Evangelists clear it: for when one writeth, God spake unto Moses, Mark 12. 26. an other sayth, it was spoken unto you by God, Mat. 22. 31. againe, Moses sayd, Mat. 22. 24. is as much as, Moses wrote unto us, Mark. 12. 19. So Christs blood, shed for many, Mat. 26. 18. is applyed in particular; shed for you, Luke 22. 20. If men would thus minde all the precepts and promises in the Bible, it vould greatly further them in godlynes: now, the Lord complayneth of the contrary, I have written unto them the great things of my law, but they are counted as a strange thing. Hos. 8. 12.

For these causes, I have cheifly laboured in these annotations upon Moses, to explain his words and speeches, by conference with himself, and the other Prophets & Apostles, all which are commenters upon his lawes, and doe open unto us the mysteries which were covered under his veil: for by a true and sound literal explication, the spiritual meaning may the better be discerned. And the exquisite scanning of words and phrases, which to some may seem needles, wil be found (as painful to the vvriter,) profitable to the reader. Our Saviour hath confirmed the Law, unto every joie & title, Mat. 5. 18. that we should not think any word or sentence to be used in vaine. On the contrary, the mistaking of phrases, oft times occasioneth error: as from Iakobs speech, in Gen. 48. 16. let my name be called on them, and the name of my fathers Abraham and Isaac, some would gather the doctrine of prayer unto the dead, or saintes

11 King. 22,  
13. with 2.  
Chro. 34. 21.



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or saints departed: vvherras, the phrase there, meaneth not prayer at all, but to be named of them, as their children; as by other scriptures compared, may be seen: Dan. 9. 19. *Esa. 4. 1.*

Next this may help of the scriptures themselves, I compare the Greek & Chaldee versions; the first of them being in the world before Christs coming in the flesh; the other, soon after: both, of great authoritie, especially the Greek, honoured even by the Apostles in their so often following not onely the vvords, but even the theological exposition. Of many, I vvill produce these fevv examples. In *Esa. 11. 10.* Christ is promised for an ensigne of the peoples: this the Greek version explayneth, to rule over the nations; and so dooth Paul allege it, in *Rom. 15. 12.* In *Prov. 3. 34.* God scorneth the scorners; the Greek translateth, he resisteth the proud; and Iames foloweth their very vvords, *1. Pet. 5. 6.* In *Prov. 11. 31.* the righteous is recompensed in the earth; the Greek sayth, he is scarcely saved; and Peter sayth the same, *1. Pet. 4. 18.* In *Esa. 42. 4.* the gles way for Christs Law: the Greek interpreteth it, the Gentils shal trust in his name; and the holy Ghost approveth this, in *Mat. 12. 21.* When Moses sayth of man and wite, they shal be one flesh, *Gen. 2. 24.* the Greek addeth, they two; and so the vvords are cited in *Mat. 19. 5.* *Mark. 10. 8.* *Eph. 5. 31.* *1. Cor. 6. 16.* Where Christ sayth (in David) my ears thou hast digged (or opened,) *Psal. 40. 7.* the Greek expoundeth it, a body thou hast fitted me; & the same vvords Paul bringeth as scripture, in *Heb. 10. 5.* So many Greek vvords are found in the Apostles writings, according to the Greek version of the Prophets; as *Aretas*, praises in *1. Pet. 2. 9.* from *Esa. 42. 12.* & *43. 21.* & *63. 7.* *Thaumázontes prosopa*, in *Jude vers. 16.* are such as regard, accept or honour the persons of men; from *Deut. 10. 17.* *Prov. 18. 1.* *Job 22. 8.* *Kuberneseis*, Counsellors (that is Counsellors,) in *1. Cor. 12. 28.* from *Prov. 11. 14.* & *10. 18.* & *24. 6.* *Mamona tes adikias*, in *Luk. 16. 9.* is false (or deceitful) riches, opposed (in *vers. 11.*) to the true; as the Hebrue *Sheker*, is often turned *Adikia*: *Psal. 119. 29. 69. 104. 163.* Wherefore, as occasion is offered, I observ sundry things from the Greek translation, which serv for the better understanding of Moses text; and other scriptures that have reference to the same.

Concerning the Chaldee paraphrast, and other Hebrew doctors of the ancients sort, and some later of best esteem for learning, as *Maimony* or Rabbi Moses ben Maimon, (who abridged the Talmuds,) and others, I allege their expositions for two causes: the one, to give light to the ordinances of Moses touching the external practise of them in the comon wealth of Israel, which the Rabbines did record, and without whose help, many of those legal rites (especially in Exodus and Leviticus) wil not wel be understood. By their records also, many particulars about the *Passover* which Christ kept, *Mat. 26.* the *Phylacteries* which the Pharisees wore, *Mat. 23.* and other things mentioned in the Evangelists, wil much be cleared; wherof see the annotations on *Exod. 12.* & *Exod. 13. 9.* As for the theological exposition, therein the later Rabbines are for the most part blinde; but we are inlightned by the Apostles of Christ, whose writings, (especially Pauls) doe unfold the mysteries of the law. An other reason why I cite the Rabbines, is to shew how in many vvords, phrases, and points of doctrine, they approve the new Testament; though sometime to the condemning of themselves: and so the testimony of the adversary against himself, helpeth our faith. Examples may be seen in the annotations themselves; some few I wil here touch. The day of judgment, or judgment of the great day, *Jude. vers. 5.* was used of the godly Jewes, against the opinion of the Sadducees, as *Sanhedrin* in the Chaldee on *Psal. 50. 3.* and many other places. So *Paradise* for heaven; *Genna* for hell; as Christ useth them, are comon in al the Rabbines; and the *Second death* *Rev. 20. 8.* is used by Jonathan (a Rabbine of the Apostles age,) on *Esa. 65. 15.* where he damnethe his own people to the



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the second death. Christ is called the Word: *Joh. 1. 1.* so by the Chaldee paraphrast on *Psa. 110. 1.* and many a time beside. The Devil is called the *Accuser*, *Rev. 12. 10.* so *R. Menachem* on *Lev. 15.* speaketh of the Serpent the *Accuser*. Paul nameth Abraham the beyr of the world, *Rom. 4. 13.* so dooth *R. Bochai*, fol. 23. The Apostle calleth Circumcision, a seal, *Rom. 4. 11.* so doe the Iewes in their prayer which they use at circumcision, *Maimony, treat. of Circumc. f. chap. 3.* And wheras they that deny the baptising of Infants, plead that Circumcision was a carnal signe of carnal promises to a carnal seed; the Iewes own testimonies doe abundantly refute this errour, as is shewed after, on *Gen. 17.* Christ baptiseth with the holy Ghost and with fyre, *Mat. 3. 11.* It is sayd by our Rabbines of happy memorie, that the holy blessed (God) baptiseth with fyre; sayth *R. Menachem* on *Levit. 6.* Christ our high preist is on the right hand of the throne of the majestie in the heavens, *Heb. 8. 1.* and by the Rabbines doctrine, *Michael* is the great Preist that is above, and offereth the soules of just men. *R. Menachem*, on *Levit. 1. & 6. chap. Maimony* (in *Misneh*, in *Biath hamikdash*, chap. 6. 5. 11.) sheweth how the great Synedrion were wont to sit in a chamber of the Temple, to judge and trie the Preists, both for their genealogies, and for their blemishes. What preist soever was found disallowable by his genealogie, he was clothed in black, and so went out of the Preists court in the Temple; and whoso was found perfect and fit, he was clothed in white, & went in, and ministred with his brethren. This giveth light to that saying of (Christ in *Rev. 3. 4.*) they shal walk with me in white, for they are worthy. So the names of *Jannes & Jambres*, the forcerers of Egypt, cited by Paul, in *2. Tim. 3. 8.* are recorded in the *Thalmud*, and other Iewish writers, as is noted on *Exod. 7. 11.* Wherefore the evidence brought fro the learned Iewes, wil help both to understand some scriptures, and to end some controversies. But *Jewish* forbidden fables, of which there are too many, them I pass over as unprofitable: some things also I note from them, not as approving them my self absolutely, but leaving them to further consideration of the prudent.

The Christian Fathers & Doctors, because they are usually cited by other expositors abundantly, I thought needless to repete: and the rather for brevitic, which is requisite in annotations.

The testimonie of hethen writers, I allege more sparingly also, as of whom we have least need. Yet Paul had occasion † sometime to cite them: and we likewise may have use of their sayings; both for ancient histories, and religious exercises, and for the witness which they bear unto the trueth of God.

Finally, in al this labour, I desire the furtherance and stirring up of people, in the studie and understanding of Gods law. Wherein though some things are breif, some things dark and hard to be understood; yet many things are by a litle direction, made easy to the prudent. And let not the varietie of phrased, or sundry interpretations trouble any; but let discretion choose out the best. Behold, the holy Ghost translateth one Hebrew word, by many Greek; to teach us both the ample wisdom comprised in that mother tongue; and that any words may be used, which express the true meaning of the text, unto our understanding. The *Minchah* or *Meat-offring*, (as we English it,) in the law, is turned into Greek, *Thusia*, *Sacrifice*, *Act. 7. 42.* from *Amos 5.* and *Prosphora*, *Oblation*, *Heb. 10. 5.* from *Psal. 40.* The Hebrew word *Pinnah*, *Esa. 40. 3.* is *Euthuno*, to *Make-straight*, *Joh. 1. 23.* *Hetoimazo*, to *Prepare*, *Mat. 3. 3.* and *Katastheuo*, to *Make readie*, *Mat. 11. 10.* That one phrased of Moses, in *Deut. 25. 5.* (*uben ain lo*), and he have no son: is by three Evangelists translated three wayes, all good; having no children, *Mat. 22. 24.* and leave no children, *Mark. 12. 19.* and he dye childles, *Luke. 20. 28.* Yea one Hebrew word *Sorer*, in *Esa. 65. 2.* is expressed of Paul by two Greek words together, *Apeithounta*, and *Antilegonta*, that is *Disobedient* (or *viperswaded*) and *gaynsaying*, *Rom. 10. 21:* the

† *Th. 1. 14.*

† *Act. 17.*  
28. 1. *Cor.*  
15. 33. *Tit.*  
1. 12.



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10. 17. the one noting the rebelliousnes of the hart; the other of the mouth and carriage. By which, with many other of like sort, we may see the copiousnes of matter, which the original tongue conteyneth in few words: and that the noting of such varieties, may be profitable unto us. The Hebrew Doctors have a saying, that *the Law hath seventie faces*, (that is, 70 manner of wayes to be opened and applied,) and all of them true; R. Menachem on Gen. 29.

But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader, trye what I set down, & not accept it, because I say it; and let the learned be provoked, vnto more large and fruitfull labours in this kinde. The Lord open al our eyes, that we may see the marvellous things of his Law.

Henry Ainsworth.



## The summe of Genesis.

**T**He first book of Moses, sheweth the Generation of the World, the Corruption thereof by Syn; the Restauration promised in Christ; the Government of the old World, 1656. yerres; til it perished by the Flood: and of the World that now is, (especially of Gods church therein,) 713. yerres moe, til the death of Ioseph.

### The Generation.

**G**OD, in six dayes, createth the World, all good: and Man in the Image of God; whom he made ruler over the earth. Chapter 1.  
He adorneth this his World, with a special sanctified Time, as the Sabbath day: Place, as the garden of Eden, with the River and Trees thereof: Order, of mans obedience, by the Law given to Adam; & of propagation of kinde, by Mariage. Ch. 2.

### The Corruption of the World.

The Serpent tempteth to disobedience: Man falleth: so Syn and Death, are come upon all men. The Serpent is cursed; and the Earth, for mans sake. Chapt. 3.

### The Restauration.

GOD promiseth, that (Christ) the Womans seed, shal bruise the Serpents head The man calleth his wife, Eve: God layeth chastisements on them both; clothe h them; and drives them out of Paradise. Chap. 3.

### The government of the old World.

ADAM begetting two sons, Kain the firstborn is wicked; Abel faithful. Kain killeth Abel, and is cursed: yet liveth and increaseth in the world. Seth is given in Abels sted; and of Seth, Enos. Chapter 4.

SETH propagateth the faithful seed. Enoch prophesieth, and God taketh him away, that he dieth not. Chapter 5.

Seths seed, and Kains, are mixed: so Giants are bred, and syn increased. God repenteth



teeth that he made man; threatneth to drown the world; but Noe findes grace. Ch. 6.  
NOE and his howse, with some of all creatures; are saved in the Ark, which God bade  
him make: the world is all drowned. Chapter 7.

*The government of the World after the Flood.*

NOE with his familie, come out of the Ark; are blessed, to fyl the world agayn. Ch. 8.  
G O D promiseth to drown the world no more. Syn reviveth in Cham Noes son,  
whose posteritie is cursed; the blessing continued to Sem and Iaphet, Ch. 9.

Noes three sonns, Sem, Cham and Iaphet, doe multiply on the earth. Chap. 10.

Their posteritie are scattred, by confusion of tongues at Babel. Sem propagateth the  
faithful seed: which in Terah falleth from God, but is called to repentance. Ch. 11.

ABRAM is called from Idolatrie: & cometh a pilgrim into the land of Canaan. C. 12.

Abram (parted from Lot) is promised the land of Canaan, and a plenteous seed. C. 13.

He fighteth for Lot, overcometh fowr Kings, and is blessed of Melchisedek. Ch. 14.

He (being childless) is promised an heyr, justified by faith; & comforted by a vision,  
and covenant of God. Chapter 15.

He hath a son (after the flesh,) Ismael of Agar his bondwoman. Chap. 16.

He hath a new name *Abraham*; the covenant of Circumcision; and promise of Isaak.

*Sarai* is named *Sarah*.

Chapter 17.

Abraham enterteyneth Angels: hath the promise renewed: and Sodoms destruction  
reveled, for whom he maketh intercession. Chapter 18.

Sodom is burned; Lot delivered, begetteth of his daughters, Moab & Ammon. Ch. 19.

Abrahams wife taken by Abimelec, is restored unto him. Chap. 20.

ISAAK the promised seed is born: Agar and Ismael, are cast out of Abrahams  
howse. Abimelec covenanteth with Abraham. Chapter 21.

Isaak is offred for a sacrifice by his father: but saved from death by God. Abraham is  
blessed; and heareth of his kinreds increase. Chap. 22.

Abraham purchaseth in Canaan, a burying place for Sarah. Chapter 23.

He provideth a wife for Isaak, who marieth Rebekah. Chap. 24.

Abraham dyeth: Isaak begetteth Esau and Iakob, who strive in the womb. Iakob  
buyeth the birthright of Esau, surnamed Edom. Chap. 25.

Isaaks wife taken by Abimelec, is restored: he covenanteth with Abimelec. Ch. 26.

IAKOB by subtiltie getteth the blessing from Esau, & is threatned. Ch. 27.

Iakob fleing from Esau, is comforted by a vision of a Ladder, at Bethel. Ch. 28.

He serveth for a wife; is beguiled, marieth two, and hath fowr sonns. Ch. 29.

He is increased with moe children: is wronged by Laban, but waxeth rich. Ch. 30.

He fleeth secretly, is pursued by Laban, but God delivereth him. Chap. 31.

He is met of Angels; afraid of Esau; wrestleth with God, & is named Israel. Ch. 32.

Iakob and Esau meet, and are freinds: Iakob purchaseth ground at Sechem. Ch. 33.

Iakobs daughter Dina is defiled: his sonns slay the Sechemites for it. Ch. 34.

Iakob burieth Deborah the nurse, Rachel his wife, and Isaak his father. Ch. 35.

Esau dwelleth in Seir, hath many Dukes and Kings of his posterity. Ch. 36.

IOSEPH Iakobs son, is hated for his dreams, and sold by his brethren into E-  
gypt. Iakob mourneth for him, and wil not be comforted. Chapter 37.

Judah Iakobs son, begetteth of his daughter in law, Pharez and Zarah. Chap. 38.

Ioseph in Egypt, is tempted to adultery; falsely accused, and imprisoned. Ch. 39.

Ioseph in prison, expoundeth the dreams of Pharaohs officers: but is forgotten. C. 40.

Ioseph expoundeth Pharaohs dreams, and is made ruler over all Egypt. C. 41.

Iakob sendeth his sonns for corn into Egypt: Ioseph handleth them roughly. C. 42.

Iakob constreynedly sendeth his sonns agayn: and Ioseph feasteth them. C. 43.



Joseph challengeth Benjamin for his cup: Judah supplicateth for his brother. Ch.44.  
 Joseph makes himself known to his brethren: and sendeth for his Father. Ch.45.  
 Iakob by Gods advise, goeth with his howshold into Egypt: in al, seventy soules. Io-  
 seph meeteth them in Goshen; & instructeth them what to say to Pharaoh. Ch.46.  
 Ioseph nourisheth his father and brethren in time of famine: bringeth the Egypti-  
 ans into bondage: & sweareth to bury his father in Canaan. Chapter 47.  
 Iosephs two sonns are blessed and adopted of Iakob, on his death bed. Chap.48.  
 Iakob blesseth his 12. sonns, prophesieth of Christ, & dyeth in Egypt. Chap.49.  
 Ioseph burieth his father in Canaan, & returneth: forgiveth his brethren; prophesieth  
 their departure thence; giveth charge concerning his bones; & dieth. Chap.50.

The number of the Sections (or Lectures) in Genesis,  
 are twelve: the Chapters, fifty: the verses, 1134.  
 The midst is at Gen. 27. 40.

**S**earch the scriptures: Ioh. 5.39.  
 To the Law, and to the Testimonie: Esa. 8.20.  
 Whatsoever things were written aforetime,  
 were writtē for our learning: that we through  
 patience, & comfort of the Scriptures, might  
 have hope. Rom. 15.4.





# THE FIRST BOOK OF MOSES, CALLED 'GENESIS.

## CHAP. I.

1. The Heavens and the Earth are created, and the Light; in the first day. 6. In the second, the firmament is spread, and the waters divided. 9. In the third, the earth is made dry land, and fruitful: the waters are gathered to be Seas. 14. The Sun Moon & Starrs, are created for Lights, the fourth day. 20. Fish & fowls are brought forth, & blessed, in the fift. 24. In the sixth, Beasts are made out of the Earth. 26. Man is created in the image of God; 28. he is blessed, and hath dominion of the world. 29. Food is appointed for Man & beast. 31. Gods vvorks are all good.

1 **I**N THE BEGINNING,  
2 God created, the  
3 Heavens & the earth.  
4 And the earth, was  
5 emprie and voide;  
6 and darknes, was  
upon the face of the deep: and the  
Spirit of God, moved upon the  
face of the waters. And God sayd,  
Let there be light: & there was light.  
And God saw the light, that it was  
good: and God separated betweene  
the light and the darknes. And  
God called the light Day; and the  
darknes he called Night: & the eve-  
ning was and the morning was, the  
first day.

6 And God sayd; Let there be an

7 Outspread-firmament, in the midst  
of the waters: and let it separate,  
between waters and waters. And  
God made the Outspread-firmamēt;  
& separated between the waters which  
were under the outspread-firmament,  
and the waters which were above the  
outspread-firmament: and it was so.  
8 And God called the outspread-firma-  
ment, Heavens: and the evening was  
& the morning was, the second day.

9 And God sayd; Let the waters un-  
der the heavens be gathered-together,  
unto one place; and let the dry-land  
appeare: and it was so. And God  
called the dry-land, Earth; and the  
gathering-together of the waters, he  
called Seas: and God saw, that it was  
good. And God sayd; Let the earth  
bud-forth the budding-grass, the  
herb seeding seed, the fruit tree yeil-  
ding fruit after his kinde, whose seed  
is in it self, upon the earth: and it  
was so. And the earth brought-  
forth budding-grass, the herb seed-  
ing seed, after his kinde; and the tree  
yeilding fruit, whose seed was in it self,  
after his kinde: & God saw, that it was  
good. And the evening was & the  
morning was, the third day.

14 And God sayd; Let there be lights,

A in



in the outspread-firmament of the heavens; to separate between the day & the night: and let them be for signes, and for seasons; and for dayes, and yeres. And let them be for lights in the outspread-firmament of the heavens, to give-light upō the earth: and it was so. And God made, the two great Lights: the greater light, for the rule of the day; and the lesser light, for the rule of the night; also the starres. And God set them, in the outspread-firmament of the heavens; to give-light upon the earth. And to rule, over the day and over the night; and to separate, between the light and the darknes: and God saw, that *it was* good. And the evening was and the morning was, the fourth day.

And God sayd; Let the waters bring-forth abundantly, the moving-thing the living fowl: and fowl, *that* may fly above the earth, on the face of the outspread-firmament of the heavens. And God created, the great Whales; and every living creeping fowl, which the waters brought-forth abundantly after their kinde, and every winged fowl after his kind; and God saw that *it was* good. And God blessed them, saying; Be fruitful and multiply, and fyll the waters in the seas; and let the fowl, multiply in the earth. And the evening was and the morning was, the fift day.

And God sayd; Let the earth bring-forth the living fowl, after his kinde; cattel and creeping-thing, and beast of the earth after his kinde: and it was so. And God made, the beast

of the earth, after his kinde; and the cattel, after their kinde; and every creeping-thing of the earth, after his kinde: and God saw that *it was* good. And God sayd; Let us make Man in our image, according to our likeness: and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattel, and over al the earth; and over every creeping thing, that creepeth upon the earth. And God created man in his image, in the image of God created he him: male & female created he them. And God blessed them, and God sayd unto them; Be fruitful and multiplie, and fyll the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living-thing, that creepeth on the earth. And God sayd; Behold I have given to you every herb seeding seed, which *is* upon the face of al the earth; and every tree, in the which *is* the fruit of a tree seeding seed: to you it shalbe, for meate. And to every beast of the earth, and to every fowl of the heavens, and to every creeping-thing upon the earth, which *both* in it a living fowl; every green herb, for meate: and it was so. And God saw every-thing that he had made, and behold, *it was* very good: and the evening was and the morning was, the sixt day.

### Annotations.

**B**ook of Moses, I so it is intituled, in Mark 12. 26. caled elsewhere the book of the law of Moses, 2. king. 14. 6. Luk. 2. 22. being



being in deed the book of the law of the Lord by the hand of Moses, 2 Chr. 34. 14. Of this Moses his birth, education, authority and death, see Exod. 2. & 4. &c. Num. 12. Deut. 34. He was 40. yeres a philosopher in King Pharaohs court in Egypt: 40. yeres a shepheard in the land of Midian; and 40. yeres a King and law-giver of Israel, leading them through the wilderness of Arabia; & dying 120. yeres old, he was buried of God: Act. 7. 22. 23. 29. 30. 35. 36. Deut. 33. 4. 5. & 34. 5. 6. 7. His writings are approved of, by the prophets after him, by the testimonie of Christ, and his Apostles; & by the church of God, in al ages. Nehem. 8. 1. 2. 3. Dan. 9. 11. 13. Mal. 4. 4. Luk. 16. 29. 31. & 24. 27. 41. Act. 15. 21. Rev. 15. 3. Genesis,] that is, *Generation*; so the Greek version calleth this book, because it setteth forth the generations of the heavens and earth, and of Adam, or man-kinde, Gen. 2. 4. & 5. 1. How be it, in Hebrew, the 5. books of Moses, have no names but by the first words of them: as this book is caled *Bresith*, that is, *In the beginning*.

I Ver. 1. *the beginning*,] namely, of the Creature which God created; as our saviour expoundeth it, Mark. 13. 19. the whole frame wherof, is caled the world, Mat. 24. 21. *Beginning* therefore, is here extraordinarie and supernatural, of the Creature or Creation; and so, of time. The Chaldee paraphrase called *Jerusalem*, translateth it *In wisdom*: so sundry Hebrews apply this mystically to the wisdom of God, wherby the world was created, as it is written, the Lord by wisdom, founded the earth, Prov. 3. 19. and, in wisdom hast thou made them all, Psal. 104. 24. R. Menachem, on Gen. 1. Many Christian writers also, apply it unto Christ, the wisdom of God, by whom he made the world, 1. Cor. 1. 24. Heb. 1. 2. Prov. 8. 27. -- 30. God,] in Hebrew *Elohim*, which signifieth the *Almighties*, or *Almighty-powers*: his name is most used in this form plural, but joyned with a word singular he created; because God is but one, Deut. 6. 4. although in power

infinite; in person or manner of being, there are three which bear witness in heaven, the Father, and the Word, and the Holy Spirit, and these three are one, 1. Ioh. 5. 7. The Father is this creator, as is shewed in Eph. 3. 9. The Word (or Son) is the creator, Heb. 1. 8. 10. Col. 1. 16. so is the Holy Spirit, as is here in the second verse, and in Psal. 13. 6. & 104. 30. Iob. 26. 13. & 33. 4. Hereupon Solomon sayth *Remember thy creators*, Eccles. 12. 1. and God sayth, *Let us make man* Gen. 1. 26. The Apostles apply the general name *God*, to the persons severally; unto the Father, Heb. 1. 1. 2. unto the Son, Act. 20. 28. Rom. 9. 5. and unto the Holy ghost, Act. 5. 3. 4. The Hebrew doctors, have left records of this myserie, though at this day that nation understands it not: Come and see the myserie of the word [*Elohim*:] there are three degrees, and every degree by it self alone, (that is, distinct;) and yet notwithstanding, they all are one, and joyned together in one, and are not divided one from an other; sayth R. Symeon ben Iochai, in Zoar, upon the 6. section of Leviticus. Sometime this word is used singularly, *Eloah*, the *Almighty*, Iob. 12. 4. and in a shorter form, *El*, *Mightie*, Gen. 14. 18. And *Eloah* hath affinitye with *Alah*, he adjured: for by oath and execration, men entred covenant with God, Deut. 29. 12. 14. 19. Neh. 10. 29. Eccl. 8. 2. Angels, and Magistrates, are sometime caled *Elohim*, *Gods*; Psal. 8. 6. Heb. 2. 7. Psal. 82. 1. 6. but in this work, *Iehovah Elohim*, was the creator onely, Gen. 2. 4. Esai, 44. 24. and Angels were his creatures, Psal. 148. 2. 5. Col. 1. 16. The Apostles writing in Greek, use it alwayes singularly, *Theos*, *God*: so in our & other languages, which cannot atteyn the grace and proprietie of the Hebrew speech. Created,] that is, excellently & perfectly made of nothing at all, or of that which is as good as nothing, as mans body of the dust, Gen. 2. 7. & 1. 27. Therefore creation is a work of God alone, to be understood of us by sayth Heb. 11. 3. although the eternal power & god,



godhead of the Creator, are seen by his works, to make all men without excuse, Rom. 1. 20. wherefore no hethen writer almost, but hath acknowledged the world to be the workmanship of God; whereby his wisdom, power and goodness is manifested.

*the heavens and the earth.*] The world, and all things that are therein; Act. 17. 24. things visible and invisible, Col. 1. 16. The Hebrew articles *eth* & *ha*, seem also to imply so much: *eth*, having the first and last letter of the Hebrew Alphabet; and so being of general comprehension; and *ha*, of playn demonstration. This creation of heavens and earth; the scriptures doe apply to the new and spiritual estate of the church in Christ, Esai. 51. 16. & 63. 17. & 43. 7. Eph. 2. 10. Rev. 21. 1. The Hebrew Doctors say; *Al vvhatsöever the holy blessed (God) hath created in (this) his vvorlde, is parted into 3. parts. Some creatures are compounded of matter and form, and are generated and corrupted continually, as the bodies of men, and beasts, and plants, and minerals. Othersome are compounded of matter and form, but are not changed from body to body, and from form to form, like the former: and they are the (heavenly) spheres and stars in them. And their matter is not like other matters, nor their form like other forms. And some creatures have form without matter, and they are the Angels: for the Angels have no body nor corporal substance, but forms disparted one from another. Maimony in Misn. in Iesudei hatorah, chap. 2. S. 3.*

v. 2. *emptie.*] Hebr. *emptines*; a thing *emptie*, without inhabitants, & void without ornaments; a deformed-wildernes and a wast: and so unfitt for use, not being separated from the waters, not having light, herbs, trees, beasts, birds or people to adorn and inhabit it, Gen. 2. 5. This sense the Chaldee paraphrase also yeildeth; and the prophet confirmeth it, saying, *he created it not to be emptie, he formed it to be inhabited*, Esai. 45. 18. and when extreme emptines and desolation of a place is meant, it is expressed by (*Töhu & Böhu*) the words here used. Esai. 34. 11.

Jer. 4. 23. or by one of them, as Psal. 107. 40. Deut. 32. 10. *darknes was:*]

It is not sayd God created *darknes*, for it was but the want or privation of light, and so mere nothing. This *darknes* is mystically applied to mans corrupt state, destitute of heavenly light, Eph. 5. 8. & 4. 18. Sometime it signifieth affliction, & then God is sayd to create it; Esai. 45. 7. The word *vvas*, and such like, are in the original tongues often understood, but not expressed; though in translations we usually set them down, for plainnes sake: which the scripture warranteth; for in repeating matters, it many times expresseth words wanting: as 2. Chron. 9. 5. *true the vvord*; for which, in 1. King. 10. 6. is written, *true vvvas the vvord*. So in 2. Sam. 23. 18. *he chief among the three*; for which, in 1. Chron. 11. 20. is sayd, *he vvvas chief*. And the Greek translation adding such words, the Holy ghost alloweth it, as in Psal. 2. 7. *thou my son*; in Greek, *thou art my son*; and so the Apostle allegeth it, Act. 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exo. 3. 6. Mark 12. 29. with Deut. 6. 4. Ioh. 10. 34. with Psal. 82. 6. Act. 2. 25. with Psal. 16. 8. Heb. 1. 12. with Psal. 102. 28. Rom. 3. 12. with Psal. 14. 3.

*face of the deep:*] *face* is used for the upmost part, or outside of any thing: the Greek version omitteth it, saying *upon the deep*: and the Hebrew text sometime doth the like, as in 1. King. 9. 7. *from on the face of the land*: which elsewhere is written, *from on the land*, 2. Chron. 7. 20. By the *deep*, or *abyss*, is meant the deep of waters, which as a garment, covered the earth, & flood above the mountaines, Psal. 104. 6. Hereupon the Apostle sayth, *the earth consisted out of the vvater, and in the vvater, by the vvord of God*, 2. Pet. 3. 5. *Spirit*]

The Hebrew *Ruach*, is generally any Spirit, Ghost, breath, or vvinde: here it is, (as the work therof sheweth) no created spirit, but the creator and cherisher of all; as Psal. 104. 30. *thou sendest forth thy spirit, they are created*. So Psal. 33. 6. Esai. 40. 12. 13.

Lates



Later Iewes (whom some Christians follow) expound this *winde* of God, or a *mighty winde*: but the winde (which is the moving of the aier) was not created til the second day, that the firmament was spread, and aier made. The ancient Rabbines spake better, as Thargum Ierusalem here sayth, *the spirit of mercies, from before the Lord*; and R. Menachem on this place, interprets it, *the spirit of wisdom, called the spirit of the living God*: and the author of the Zoar, col. 83. calleth it *the spirit of the Messiah* (or, of Christ.) *moved,*] or, was *moving*. The Hebrew *Rachaph*, signifieth generally a *uaving* or *moving*; Ier. 23. 9. and in special, such a *moving* and *fluttering* as Eagles use over their yong, cherishing and stirring them up, Deut. 32. 11. So it is used here, for the effectual comfortable motion, wherby Gods spirit susteyned and as it were styrred up the wast creature. Here againe, *moving* is used for *moved*; as, the queen of Sheba *hearing*, 1. King. 10. 1. for, the queen of Sheba *heard*, 2. Chron. 9. 1. *uarring*, 1. Sam. 31. 1. for *uarrred*, 1. Chro. 10. 1. Or we may understand, *was moving*; as, the Cherubims *spreading* the wings, 1. King. 8. 7. for, they *uere spreading*, 2. Chron. 5. 8.

vers. 3. God *sayd*: ] This sheweth how God created things by his *uord*; saying, and it was; commanding, and it was created, Psal. 33. 6, 9. and 148. 5. *light*: ] the first ornamēt of the world, wherwith the Lord decked it as with a garment, Ps. 104. 2. This glorious work, Paul applieth to our regeneration, thus, God *uho sayd*, that out of darknes, light should shine, he hath shined in our harts &c. 2 Cor. 4. 6. that we which *uere* once darknes, are now light in the Lord, Ephe. 5. 8. yea God himself, and Christ, is called *Light*: for the brightnes of his glorie, and graces given unto us, 1. Ioh. 1. 5, 7. Ioh. 1. 4. 5. Psal. 27. 1. & 118. 27. And as God made *light* in the first day; so Christ rose from death in the same day, the first of the week, Mark. 16. 1, 2. and he is the true light, which lighteth every

man that cometh into the world, Ioh. 1. 9. No man perfectly knoweth the nature of this excellent creature, as Iob. 38. 19. *uwhere is the way, where light dwelleth?* &c. how much leis of the Creator, *uho dwelleth in the light, uwhich no man can approach unto*: 1. Tim. 6. 16.

4 v. 4. it was good: ] that is, agreeable to the wil of God, & so, as it might draw the liking of the creatures therto. Absolutely *ther is none good but God*: Mark. 10. 18. who is good of himself, without dependance on others, and without limitation. But every creature so farr as in the being therof, it agreeth with the wil of the creator, is also good, by participatiō of Gods goodnes, Gen. 1. 31. 1 Tim. 4. 4. And the Hebrew word, is largely extended also to that which is goodly, sayre, sweet, pleasing, profitable or comodious, and causing joy: 1 Sam. 9. 2. Gen. 24. 16. Song. 1. 2 & 4. 10 Deut. 6. 11, 18 Est. 1. 10. So that which one Euangelist calleth good, Mark 9. 42. another calleth profitable Luk. 17. 2. and goodnes of hart, is opposed to *forou*, Esa. 65. 14. And of *light* in special, Solomon sayth it is *syweet*, Eccles. 11. 7. and *light* is used for *comfort* and *ioy*: Est. 8. 16. Psal. 97. 11. & 112. 4. *separated betveen,*] that is, divided the light frō the darknes, that alwayes naturally, the one expelleth the other, and in course of day and night doe succeed ech other: as is shewed in 2 Cor. 6. 14. Psal. 104. 20. 22. Gen. 8. 22. Ier. 33. 20. The Hebrew phrase is, he *separated betveen the light, and betveen the darknes*. So after usually.

5 vers. 5. *light*; *Day*: ] Hereupon, one of these wordes is put for another; *the day shal declare it*, 1 Cor. 3. 13. that is, the *light*, Ephe. 5. 13. So the Apostle applying this to our spiritual estate, calleth us both *children of the Light, and of the Day*; not of the *Night*, nor of *Darknes*, 1 Thes. 5. 5. The names which God gave in Hebrew, are now in other languages changed: as that which he called *lom*, wee English *Day*; & *Lajlah*, wee call *Night*: yea the reason of these names, is not alwayes understood;



so great punishment doe wee susteyn by that confusion of tongues, Gen. 11. How be it, by a finitie with other words, it seemeth the Day was named *Iom*, of the tumult, styrr & busynes in it: and the Night, *Lajlah*, of the yelling or howling of wild beasts therein. Experience also confirmeth this, & the scripture accordeth, Psal. 104. 20. 21. 22. 23.

*the evening vv as & the m.]* The evening, which is the beginning of the Night, and the morning, which is the beginning of the Day, are here used for the whole time of the light and darkness in one succeeding course; which is with us, the space of 24 howres; which also in a more large sense, is here called a Day, as the time while light shineth, is the day strictly taken, in which sense Christ sayth, there are 12. howres in the day, Ioh. 11. 9. From the phrase here used, a large day is called *ghuerch-boker*; that is, an evening-morning, Dan. 8. 14. & Paul in Greek calleth it *Nucht-émeron*, a Night-day, that is, a day comprehending the night also, 2 Cor. 11. 25. And because darkness was in time before the light, therefore is the evening set before the morning, and so among the Iewes, they began their large day at evening; as Lev. 23. 32. *from evening to evening, you shall rest your sabbath.* At the same time, the Athenians also began the day: but the Chaldeas counted the beginning, at Sun rising; the Egyptians at noon; and the Romans, at midnight. This latter, our western nations follow: counting from midnight, one of the clock in the morning; and so forward.

*first day.]* Hebr. *one day*; whereupon the Hebrewes often say *one*, for *first*: Gen. 8. 1. Num. 29. 1. Dan. 9. 1. which phrase, the Apostles use also in Greek, Math. 28. 1. Ioh. 20. 1. 19. 1 Cor. 16. 2.

6 v. 6. *Outspred-firmament,]* This name is of the Hebrue *Rakiagh*, which signifieth a thing spred-abroad; and of the Greek *stereoma*, which signifieth a firmament or fast thing: for the heavens are stretched out as a curtaine, and spred out as a tent to dwell in, Psal. 104. 2. Esa. 40. 22. the skies are also *firme & fast*,

and as a molten looking-glasse, Iob. 37. 18. Prov. 8. 28. These, tell Gods glorie, and shew his handy-work, Psal. 19. 2. for, in the heavens he buildeth his stories (or spheres,) Amos 9. 6. & planchereth his loftys in the vva-ters, Psal. 104. 3. and stretcheth out the North, over the empty place, Iob 26. 7. And in visions of Gods glorie, the firmament is mentioned, Ezek. 1. & 10. And as his povver is shewed in making the earth, so is his prudence, in stretching out the heavens, Ier. 10. 12. Psal. 136. 5. And under the name firmament is comprehended the aier, and all that is to be seen above the earth: for the fowles flie, & the sun, moon & stars are set in the firmament of the heavens, Gen. 1. 26, 17. 20.

*in the midst of the vvaters,]* namely of the Deep forementioned; part whereof vv as lifted up into the aier, spread abroad into thin vapours, Psalm. 135. 7. bound up in thick-elovvds, and the cloud is not rent under them, Iob. 26. 3. the other part was gathered into one place, the Sea: Gen. 1. 9.

*separate,]* or, let it be separating, that is, let it continually separate, or divide. A like phrase is in Esa. 59. 2.

7 v. 7. *and the vvaters,]* Hebr. *and between the vvaters.* vv which were above] to weete, in the aier, above the lowest region wherof, the waters are. So elsewhere they are sayd, to be above the heavens, Psal. 148. 4. meaning those heavens and that firmament, wherein the birds fly: for, above that, are the watry clouds. As every part of the water, is caled vvater: so every part of the heaven & firmament, is called by the name of the whole.

8 v. 8. *Heavens,]* in Hebrew *Shamajim*: so called as is thought, of *Sham*, There, and *Majim*, vvaters, which are removed, or heaved up from us. And so the whole, hath the name of a part thereof. The word *Heavens*, is put for the aier, wherein vvindes, elovvdes, & fowles doe fly, Dan. 7. 2. 13. Psal. 8. 9. and for the upper firmament, where the Sun, moon & stars are set, Gen. 1. 16. 17. and for the hye places, where Angels dwell, Mat. 23. 30. Herupon Paul mentioneth the third heaven, 2 Cor. 12. 2.

And



And *heaven* is called Gods throne, Esa. 66, 1. and sometime put for God himself, Dan. 4, 26. and the kingdome of *heaven*, is expounded the kingdom of God, Mat. 11. 11. & 13, 11. with Luk. 7. 28. and 8, 10. And the Evangelists express it in Greek, *Heaven*, or *Heavens*, indifferently; Luk. 6, 23. with Mat. 5, 12.

9 v. 9. *be gathered.* ] or, *flowv-together*, as with intent, to an expected place. This Hebrew word, is used onely for the gathering together of men, and of waters.

to one place: ] which is, the Ocean or mayn sea, from which many arms of seas are derived. Or, ech to his severall place, Hereby al the face of the earth is no longer covered with vvaters, as til this third day it vvas, the vvaters standing above the mountayns, Psal. 104, 6. So novv, all rivers goe into the Sea, their comon receptacle, Eccles. 1, 7.

it vvas so. ] At Gods rebuke, the vvaters fled, at the voice of his thonder they hasted away, to the place vvhich he had founded for them, Psal. 104. 7, 8. And he put the deeps into treasures, Psal. 33. 7. (as appeareth by the vvaters springs, that come out of the bowels of the earth, Job 28, 4. 10. ) and he shut up the sea vvith dores, and set barrs, & sayd, hitherto shalt thou come, but no further: Job 38, 8, 10, 11. and so the earth is founded upon the seas, and stablished upon the rivers, Psalm. 24, 2. the vvaters vvhich vvere above, are put beneath; & men are sayd to goe dovvn (not up) to the sea in ships, Psal. 107. 23.

10 v. 10. *Earth:* ] so named of the Hebrue *Erets*: which implieth a thing trod and run upon by the creatures on it, and heavenly orbes about it. The same vvord, spoken of particular places, vve English land: as the land (or earth) of Canaan, Gen. 12. 5. This earth, is the midst or centre of the vvorld, and round in form, as a globe or circle, Esa. 40, 22. It is sayd to be founded on her bases (even strong foundations, Mic. 6, 2. ) that it shall never be moved, Psal. 104. 5. and yet it hangeth upon nothing, Job. 26. 7. *Sea:* ] that is, ech place vvhere vvaters are gathered together, is

called a Sea. Wherefore not onely the mayn Ocean, but other lakes & pooles, yea and greater vessels that hold vvaters, are called *sea*: as the brasen sea vvhich Solomō made for the preists to vvash in, conteyning 3000. bathes of vvater, 2 Chr. 4. 2, 5, 6. So that vvnich one Evangelist calleth a lake, Luke 8, 33, an other calleth a sea, Mat. 8, 32. And *sea*, (in Hebrue *Iamim*,) are named of *Mayim*, vvaters; and of the tumultuous noise vvhich they make. Wherupō the Prophets apply the name of vvaters, and *sea*, to troubles, and troublesome peoples: Ier. 51, 42. Rev. 17, 15. Esa. 57, 20. Psal. 65, 8.

11 v. 11. *yeilding:* ] Hebr. *making*: that is, bearing and bringing forth. From this fruitfulness of the earth, are many arguments of Gods praise, in Psal. 104. 14, 15, 16. The holy Ghost compareth mans nature hereunto, Heb. 6, 7. & men are likened to trees, their vvords and vvorks, to fruits; Ier. 17. 7. 8. Mat. 3. 10. after his kinde: ] so that men doe not gather figs of thornes, nor grapes of the bramble, Luke 6. 44. This also noteth the great varietie of herbs, vveeds, trees of sundry sorts, and different qualities. The like, is after, concerning beasts.

vvhose seed is, ] or, vvhich hath his seed in it self; vvherby it is continued, and yerely renewed. For by seed sovven, the herbs and trees spring up agayn, 1. Cor. 15. 37. 38. And from this vvork of God in nature, the Apostle shevveth his vvork in grace, vvhen the seed of God remayneth in us, 1. Ioh. 3. 9. and from the springing up of seed, after it is dead in the earth, a similitude is taken of the fruit of Christs death, and of our bodies resurrection; Ioh. 12. 24. 1. Cor. 15. 36. 37.

14 v. 14. *Lights,* ] or *lighters*, that is lightsome bodies, or instruments that shew light. This name Paul applieth to the saints, that shine in the world, Phil. 2. 15. for signes, ] to signify things, both natural and ordinary; and extraordinary, for mercie or iudgment. Luk. 21. 25. Act. 2. 19. 20. Psal. 65. 9. seasons, ]



or, *set times*; as summer, winter, spring, & autumn; Gen. 8. 22. which come by the course of the sun: the moon also, is for *appointed times*, Psal. 104. 19. so be the stars and constellations, Iob. 38. 31. 32. In Israel also the set times of Gods service were by them, as new moons & festivities, Num. 28. Of the stars, Iob sayth, God maketh *Arcturus*, (which riseth in September, and beginneth Autumn;) and *Orion*, (which ariseth in December, and beginneth Winter;) and *Pleiades*, (which arise in the Spring;) and the chambers of the South, (that is, the southern stars, which are for the most part hidden from us as in chambers, but some arise to us in Summer, as the dog star, and the like.) Iob. 9. 9.

*dayes*,] both large dayes, of 24. howres, from sun setting to sun setting; and strict, of 12. howres, from sun rising to sun setting, as is observed before on ver. 5. a special use wherof, is shewed in Psal. 104. 19. - 23. and *yeres*:] that is, and for *yeres*, as the Greek translateth it. A propriety of speech, when a word oft before expressed, is in the last branch omitted for brevity. The like is in Hose. 3. 4. Eph. 4. 11. Gal. 3. 28. A *yere*, hath the name in Hebrew, of *Changing*, or *iteration*, which is by the revolutions of the sun, moon and stars. For in saying *yeres*, he may comprehend not onely the period or circuit of the sun, (which is in 365. dayes, and 6. howres) but of the other planets also. The Hebrew doctors say; *The months of the yere, they are the months of the moon; and the yeres that we count, they are the yeres of the Sun. The dayes of the yere of the moon, are 354. The yere of the Sun, hath 365. dayes and a quarter, which is six howres.* Maimony in Misn. in Kiddush hachodesh, ch. 1. S. 1. & c. 8. S. 3. & c. 9. S. 1.

16 v. 16. *the greater*,] or, *the great light*; meaning *the Sun*, Psal. 136. 8. which is called in Hebrew, sometime *Chammah* the *warmer sun*, Esai. 30. 26. because none is hid from his heat, Psal. 19. 7. sometime *Cheres*, the *glistening sun*, Iob. 9. 7. but usually it is named *Shemesh*, that is a *Minister* or *servant*,

because by it God ministreth light, heat, and precious fruits, to all people under heaven: Deut. 4. 19. & 33. 14. The Sun is in the midst of the Planets as principal; and when he riseth, he is glorious, like a bridegroom coming forth out of his chamber, Psal. 19. 6. and he is the greatest of all the heavenly lights. By the account of our Astronomers, the Sun is 166. times greater, and by the Hebrew doctors reckning about 170. times greater then the earth: Maimony in Iesudei hatorah chap. 3. Sect. 8. The name of the Sun, is spiritually applied unto Christ; Mal. 4. 2. whose face appeared like the Sun shining in his strength, Rev. 1. 16. at whose death, this created Sun was darkened at noon day, for the space of 3. howres, Amos, 8. 9. Mat. 27. 45. with him the spiritual Sun, his church is clothed, Rev. 22. 1. and shall shine also as the Sun, in the kingdom of heaven. Mat. 13. 43. *lesser*,] or, *little light*, that is the Moon; called in Hebrew, of her fayr whiteness, *Lebanah*; Song. 6. 9. and of refreshing the earth with her cool influences, *Laveach*, Deut. 33. 14. *stars*.] which also are, for to rule the night, Psal. 136. 9. called *stars of light*, Psal. 148. 3. Of these, some are fixed, other some, *vandering stars* (or planets,) vtherunto unstable men are compared; Iude ver. 13. The stars differ one from another in glorie, 1. Cor. 15. 41. and are not for man to number, Gen. 1. 5. but God counts their number, and calleth them all by names, Psal. 147. 4. and with them, he hath by his spirit, garnished the heavens: Iob. 26. 13. Some of the stars or constellations, have names in holy scripture, as *Ash*, *Cesil*, *Cimah*, and *Maxxaroth*, (or *Maxxaloth*,) Iob. 9. 9. & 38. 31. Amos 5. 8. 2. King. 23. 5. which we call by other names, *Arcturus*, *Orión*, *Pleiades*, *Planets*, & *Signes in the Zodiak*. They might vvell be Englished, *water-stars*, *winter-stars*, *Thunder-stars*, and the like: for by their rising and influences, storms, tempests, fayr & pleasant weather &c. doe proceed by the disposition of God. Consider those places, Iob. 38. Am. 5.

17. *set*,]



17 v. 17. *set,]* Hebr. gave them: which word is often used, for setting or putting: as, I have given my spirit, Esa. 42. 1. that is, I have put it, Mat. 12. 18. It signifieth also a firm setting: as, thou hast given thy people, 1. Chron. 17. 22. for which in 2. Sam. 7. 24. is written, thou hast confirmed thy people. Accordingly David sayth, that God hath firmly constituted the moon and stars. Psal. 8. 4. Of the stars, with their orbcs or spheres, the Hebrew doctors write thus; The spheres are called Heavens, and the Outspread-firmament &c. and there are nine spheres, that which is neereft unto us is called the sphere of the Moon: and the next above it, is the sphere wherein is the starr caled Cocab, (or Mercurie.) And the third sphere is that vvhcr-in Nogh (or Venus) is. The fourth sphere hath in it the Sun: the fift Mauidim (or Mars:) the six: hath in it the starr Tjedek (or Jupiter:) the seventh Shabthai (or Saturn:) & the eight sphere hath in it all the other starrs that are seen in the firmament. The ninth sphere, is that vvhich turneth about every day, from the east to the vvest: and it compasseth all round about. &c. The starrs that are al in that one (eight) sphere, although they be one above another, yet because the spheres are pure and clear as crystal & as saphire, therefore the starrs in the eight sphere are seen underneath the first sphere &c. None of the spheres, are either leight or heavy, or coloured, red or black or of any other colour: and whereas we see them of a blew colour, it is onely to the appearance of the eye, by reason of the heizth of the air. Also they have neyther tast nor smell: because these accidents have no place, but in bodies that are beneath them, Maimony in Misn. treat. Iesudei hatorah, chap. 3. S. 1. 3.

18 v. 18. *over the day:]* or, as the Greek translateth, to rule the day: for, by their successive courses, the light is dispensed of God, unto the world, by day and by night: Ier. 31. 35.

20 v. 20. *the moving thing:]* or, as the Greek translateth, creeping things. But the Hebrue *Sherets*, is more large then that which we cal the creeping thing: for it conteyneth, things moving swiftly in the

waters, as swimming fishes &c. Lev. 11. 10. and on the earth, as running weasels, mice &c. Lev. 11. 29. and fowls also flying in the aier, Lev. 11. 20. Moving things in the waters there are innumerable: one argument of Gods praise, in Psal. 104. 25. *Sowl,]* named in Hebrew, *nepheesh*, of breathing: and the scriptures apply this word not onely to mankind, but to all creatures that live; and the breath of them, as here, and in Iob 41. 21. The Hebrues say, The *sowl* of all flesh is the form thereof, which God hath given ther-unto: Maimony in Iesudei hatorah, chap. 4. S. 8.

21 v. 21. *Whales,]* or *Dragons*: the Hebrue *Tinnin*, is used for both. These are the greatest creatures in the waters; one kind of them caled *Livjathan*, is described, in Iob. 41. In the belly of a whale *Jonas* lived 3. dayes and 3. nights, Ion. 1. 17. And humane writers testify, that into the river of Arabia, there have come *Whales*, 600. foot long, and 360. foot broad; Plinie hist. b. 32. ch. 1. that they are not without cause called great *Whales*. These *Whales* and *Dragons*, are uled in scripture to signifie great Princes, Ps. 74. 13. Ezek. 29. 3. *creeping,]* The Hebrue *remes* which hath the name of treading, is also largely used, for things creeping on the earth, or swimming in the waters: Lev. 11. 44. 46. Gen. 1. 25.

22 v. 22. *Blessed:]* that is, gave power to cōserv their kind by generatiō, & to increase unto many: for so the word *blessing*, is often applied unto multiplicatiō, Gen. 24. 60. Psal. 128. 3. 4. This word is also largely used, for Gods gracious giving of all good things earthly or heavenly, Gen. 24. 35. Deut. 28. Eph. 1. 3. And when men give thanks therefore unto God, that is called *blessing* also: see Gen. 14. 19. 20.

24 v. 24. *cattel:]* in Greek it is translated *fourfooted-beasts*. The Hebrew *Behemah* is generally all beasts of the greater sort; whereof the Elephant is called *Behemoth*, Iob. 40. 15. The Apostle once translateth it in Greek *Therion*, which properly is a wild beast; Heb. 12. 20. from Exod.



19. 13. *beast: ] or, wild-beast: named in Hebrew of life or livelynes, which is most seen in the wild beasts. In Pirkei R. Eliezer, chap. 11. the lew doctors say: These that were created out of the earth, their soules and their bodies were of the earth; and when they dye, they return to the place where they were created, as it is sayd (in Psal. 104. 29.) thou takest away their spirit, they dye: and an other scripture sayth, (Eccles. 3. 21.) and the spirit of the beast, that goeth downward to the earth.*

26 v. 26. *Let us: ] This is meant of the three in heaven, the Father, the Word, and the Holy spirit, vvhich three are one, 1 Ioh. 5. 7. Hercupon he is called God our makers, Iob. 35. 10. Psal. 149. 2. After the vvorlde vvas made and garnished, the holy Trinitie mentioneth the making of man, the excellentest creature under heaven: he is fearefully and marvelously made, Psal. 139. 14. Man, ] or earthly-man; in Hebrue Adam: so called of *Adamah*, that is red-mould or earth; because of it, his body vvas created, Gen. 2. 7. It vvas the name of the vwoman also, Gen. 5. 2. and so of all mankind, usually called *Adam*, and *Adams sons*, Gen. 9. 6. Psal. 11. 4. *our image, ] the image of the holy Trinitie: vvhetherby man in nature, knowledge, righteousness, holynes, glorie &c. resembled God his Makers. See Gen. 9. 6. Iam. 3. 9. Colos. 3. 10. Ephe. 4. 14. 1. Cor. 11. 7. 2. Cor. 3. 18. The Hebrew Doctors say: The excellent knowledge (or reason) that is found in the soule of man, it is the forme of man: and for this forme, it is sayd, Let us make man in our image &c. R. Mos. Maimony in Misn. treat. Iesudei hatorah, chap. 4. S. 8. Also this *Image* or *likenes* is sayd to be in man, for the understanding mind which is in him, such as is not in other living creatures. R. Menachem Rakanat, on Gen. 1. The hethens opinion agreed hereunto, as Proclus sayth, The mind that is in us, is an image of the first mind; that is, of God. Man is also called of the Hebrewes *Olam hakaton*, of the Greeks *Microcosmos*, that is, *A little world*: for he hath in him the bewtie of things without life, even the cheifest, as of the Sun,**

Moon

Moon and starrs, &c. Eccles. 12. 2. Gen. 37. 8. 9. Ezek. 28. 13. 14. he hath growth as plants, Genes. 38. 11. and 49. 22. sense and sensible properties, vwith beasts, Ge. 49. 9. 17. 2 Sam. 23. 20. reason and wisdom vwith Angels, 1 Sam. 14. 20. But the image of God in him, excelleth all. *Let them have, ] that is, man and woman, with their posteritie: for if the root be holy, so are the branches, Rom. 11. 16. Adam had Gods image and glorie, for him and his, if he had stood in his integritie: but falling, he lost them from him and his, Rom. 5. 12. 17. 18. 19. Howbeit, in the dominion and glorie of man & woman, there is inequality. 1 Cor. 11. 7. 8. 9. 1 Tim. 2. 12. 13.*

27 v. 27. *Created: ] By reason of the excellencie of man above all earthly things, and of Gods image in him: the name Creature is appropriated unto him, as oft in the Hebrew Doctors writings, so by Christ and his Apostles; every creature, that is, every man: Mar. 16. 15. Colos. 1. 23. So, all living; for all men Gen. 3. 10. because the most excellent life is in man-male: ] or, a male and a female, meaning one and not moe females for a male. This beginning of mans creation, Christ allegeth against unlawfull divorces, and taking moe wives then one, Mar. 10. 6. See also Mal. 2. 15. And when a thing is set down thus singularly, it is often to be restreyned unto one. This the scripture sheweth in repeting matters: as, a loaf of bread and a flagon of wine, 1 Chron. 16. 3. vvhich an other Prophet vvriteth thus, one cake of bread, and one flagon of vvine: 2. Sam. 6. 19. So the law, him shalt thou serve, Deut. 6. 13. Christ restreyneth to him one-ly, Mat. 4. 10.*

28 v. 28. *subdue it: ] or keep it in subjection: the Greek translateth, exercise dominion over it. Subduing, meaneth such a prevailing and possessing, as a master hath over servants, Ier. 34. 11. 16. 2 Chro. 28. 10. Neh. 5. 5. For this state of man, made a little lower then the Angels, but crowned vwith glorie and honor, and set over the*



the workes of Gods hands; David law-  
deth the Lord, in Psal. 8.

3.1 v. 31. *every thing*; for, as the Greek tra-  
slateth, *all things*. *very good*; or, *vehe-*  
*mently good*; and so pleasing and profita-  
ble: see before in v. 4. This sheweth that  
syn and evill was not of God, or by the  
work of his hands: but came in after, by  
the creature it selfe, falling from God,  
Eccles. 7. 31. *the sixth day*.] According  
to this number of dayes in the creation  
of the world, the Hebrue doctors have  
guessed at the number of yeres, that the  
world should continew: they say it is  
a tradition of Rabbi Elias, Six thousand yeres  
shal the world be, and then it shal be destroyed.  
Two thousand, empty; (that is, before the  
promise unto Abraham;) two thousand, the  
Law, (the time of Circumcision;) and two  
thousand the dayes of Christ: and for our ini-  
quities (say they) which are many, they that  
are past of them are past; (that is, the yeres  
are past, and the Christ is not come.)  
*Thalmud in Sanhedrim*, chapt: Chelek. This  
conjecture, some doe the more regard,  
both because it is a testimonie, that the  
Christ is long since come, even by the  
Iewes own tradition; and because it is  
written, *one day is with the Lord, as a thou-*  
*sand yeres; and a thousand yeres, as one day*:  
2 Pet. 3. 8. Wee may compare vvith these  
six daies, the six ages of the world, as they  
are manifestly distinguished in scripture.  
The first from Adā, to Noes Flood, which  
was of ten generations: this is called *the*  
*old world*, 2 Pet. 2. 5. The second, from  
the Flood, unto Abraham; which was  
also of ten generations: at him the new  
Testament beginneth the genealogie of  
Christ, Mat. 1. 1, 2. The third, from A-  
braham to David, fourteen generations. The  
fourth, from David unto the captivtie of Ba-  
bylon, fourteen generations. The fift, from the  
captivtie of Babylon unto Christ; fourteen ge-  
nerations: all vvich are so reckned by the  
Holy Ghost, in Mat. 1. 17. The sixt, is  
the age after Christ, called *the last dayes*,  
Heb. 1. 2. *the last time*, 1. Pet. 1. 20. 1 Ioh.  
3. 18. after vvich, remayneth the Rest (or

Sabbatisme) for the people of God; to be-  
gin at our Lords second comming, and to  
continue for ever: 1. Thel. 4. 16. 17.

## CHAP. 2.

*The 7. day is sanctified for a Sabbath. 4. The*  
*manner of the creation. 8. The planting of*  
*the garden of Eden, 10. and the river ther-*  
*of. 17. The tree of knowledge onely forbid-*  
*den. 19. Adam nameth the creatures.*  
*21. The making of woman, and institution*  
*of mar age.*

1 **A**ND the heavens and the earth  
were finished, and al the host of  
2 them. And in the seventh day, God  
had finished his work, which he had  
made: & he rested in the seventh day,  
3 from al his work which he had made.  
And God blessed the seventh day, and  
sanctified it: because in it he had re-  
sted, from al his work, which God  
had created and made.

4 **T**Hese are the generations of the  
heavens and of the earth, when they  
were created: in the day that Iehovah  
God made the earth and the heavens.  
5 And every plant of the feild, before  
it was in the earth; and every herb of  
the feild, before it grew up: for Ie-  
hovah God had not caused it to-  
rayn upon the earth; and there was  
6 not a man, to till the ground. And  
a mist went up from the earth; and  
watered the whole face of the earth.  
7 And Iehovah God formed man, dust  
of the earth; & inspired his nostrills,  
with the breath of life: and man was  
8 a living soul. And Iehovah God  
planted a garden in Eden, eastward:  
and there he put, the man whom he  
9 had formed. And Iehovah God

B 2 made



made to grow-up out of the grownd,  
 every tree desireable for sight, and  
 good for meat: and the tree of life,  
 in the midst of the garden; and the  
 tree of the knowledge of good and  
 evil. And a river, went out of Eden,  
 to water the garden: & from thence  
 it was parted, and was to fowr heads.  
 The name of the one, Pison: the same  
 is it that compasseth, the whole land  
 of Havilah; where there is gold.  
 And the gold of that land, is good:  
 there is Bdelium, & the Beryll stone.  
 And the name of the second river,  
 Gihon: the same is it that compas-  
 seth, the whole land of Cush. And  
 the name of the third river, Hiddekel:  
 the same is it that goeth, to the east  
 of Assyria: and the fourth river, is  
 Euphrates. And Iehovah God,  
 tooke the man: and put him in the  
 garden of Eden; to till it, and to keep  
 it. And Iehovah God, comanded  
 the man, saying: of every tree of the  
 garden, eating thou mayst eat.  
 But of the tree, of the knowledge of  
 good and evil, thou mayst not eat of  
 it: for, in the day thou eatest of it,  
 dying thou shalt dye. And Iehovah  
 God sayd, *It is* not good the man  
 should be, himself alone: I wil make  
 for him an help, as before him.  
 And Iehovah God, had formed out  
 of the ground, every beast of the feild,  
 and every fowl of the heavens; and  
 brought *them* unto Adam, to see  
 what he would call them: and what-  
 soever Adam called ech living fowl,  
 that *was* the name therof. And  
 Adam called names, to al cattel, and  
 to the fowl of the heavens, and to

every beast of the feild: but for Adam,  
 he found not an help, as before him.  
 And Iehovah God, caused a deep-  
 sleep to fall upon Adam, & he slept:  
 and he took one of his ribbes, and  
 closed-up the flesh in the sted therof.  
 And Iehovah God, builded the rib,  
 which he had taken from Adam, to a  
 woman: and he brought her, unto  
 Adam. And Adam sayd; This now,  
 is bone of my bones, and flesh of my  
 flesh: she shalbe called Woman, be-  
 cause she was taken out of Man.  
 Therefore shal a man leave, his father  
 and his mother: and he shal cleave to  
 his wife, and they shalbe, one flesh.  
 And they were both of them naked,  
 Adam and his wife: and they were  
 not ashamed of themselves.

## Annotations.

**V** Ers. 1. *finished*: for, *al-doen*, perfected.  
*host*: for, *armie*; called in Hebrew *Saba*,  
 which meaneth an *armie standing in order*, or  
*battel raze*. The Greek here translateth it,  
*garnishing*, or *furniture*. Hereby is meant al  
 creatures in the earth & heavens, which  
 stand as an *armie*, *servants* to the Lord,  
 Psal. 119. 91. and by him comanded, Esa. 45.  
 12. The Angels are of this *armie*, 1. King.  
 22. 19. and are called *the multitude of the*  
*heavenly host*, Luk. 2. 13. 15. and they were  
 (by likelihood) created with the heavens,  
 in the first day, because those *morning starrs*  
 & *sonns of God*, did sing and showt, when  
 God layd and fastned the foundations of  
 the earth, Iob. 38. 4. 6. 7. The starrs, &  
 furniture of the visible heavens, are also  
 Gods *host*, Esa. 34. 4. Deut. 4. 19. and the  
 starrs in their courses, fought against Sifera  
 Iudg. 5. 20. The Israelits coming out of  
 Egypt, are called the *Lords hosts*, Exo. 12.  
 41. Hereupon he is often named *the Lord*  
*of Hosts*, or *of Sabaoth*: and the Apostles  
 in Greek sometime keep the Hebrew  
 name;



name, Lord of Sabaoth, Rom. 9. 29. Iam. 5. 4. sometime they translate it, Lord God Almighty. Rev. 4. 8. from Esa. 6. 3.

2 V. 2. seventh day: ] The Hebrew *shebang*. (from which the German word, *sieben*, and English *seven*, are derived,) hath the signification of *fulnes*; and is a perfect and complete number, after which we beginn again with the first day of the week. Therefore *seven*, is used for *many*, or a full number, Gen. 33. 3. Lev. 4. 6. 1. Sam. 2. 5. Ier. 15. 9. Prov. 26. 25. And many mysteries are throughout the scripture, set forth by the number of 7. as in the feasts and sacrifices of Israel, Deut. 16. 3. 8. 9. 15. Num. 28. 19. & 29. 12. 32. especially in the book of the Revelation. See also Gen. 21. 31. The Greek interpreters, translated the *six* day, for the *seventh*: least the heathens should think; (mistaking the phrase,) that God wrought upon the Sabbath.

rested: ] or, *sabbathised*, that is, kept sabbath: for of this Hebrew *shabath*, it is called the Sabbath (or Rest) day. God rested (or ceased) from making moe creatures, Exod. 20. 11. Heb. 4. 3. though as touching the preserving, ordering, governing of the world, the Father worketh hitherto, & Christ worketh, Ioh. 5. 17. Gods Sabbath, was also his rejoycing in his works Psal. 104. 31. and this the Chaldee paraphrast observed here, saying, and God delyted the seventh day, in his work which he had made, and rested. This resting, is spoken of God; after the manner of men; and implieth not any wearines in him; for the creator of the ends of the earth, fainteth not, neyther is weary, Esa. 40. 28. work: ] generally put for works; as the Apostle expounds it, in Heb. 4. 4.

3 V. 3. And God blessed: ] in Exod. 20. 11. it is sayd, Therefore God blessed; that is, because he himself rested in the seventh day, therefore he blessed and sanctified it vnto man; wherupon the Apostle reasoneth, he that is entred into his rest, he also hath ceased from his own works, as God did from his, Heb. 4. 10. and he blessed the 7. day by

giving it this singular privilege, to be a day of rest and holynes, of delyte and of feasting unto the world; Exo. 20. 10. 11. Neh. 9. 14. Esa. 58. 13. Lev. 23. 2. 3. Wherfore this day is not described by evening and morning; as were the other six, which consisted of light and darknes: but this is all day (or light); figuring out our perpetual joyes; Esa. 60. 20. Zach. 14. 6. 7. Rev. 21. 25. And so the Hebrew doctors understood it of the world to come: for in Breshith rabbah they say; The blessing of the Lord, it maketh rich, (Prov. 10. 22.) this is the Sabbath day, as it is written, And God blessed the seventh day, (Gen. 2. 3.) he calleth the Sabbath; the Blessing of the Lord, because it is received from the blessing that is on high: therefore he sayth, It maketh rich, because it is the abundant-welth of the world, &c. And if we expound the seventh day, of the seventh thousand of yeres, which is the world to come, the exposition is, and he blessed, because in the seventh thousand, all sowles shalbe bound in the bundel of life; for ther shalbe there, the augmentation of the Holy ghost, wherin we shal delyte our selves: and so our Rabbines of blessed memorie, have sayd in their Commentarie, God blessed the seventh day, the holy God blessed the world to come, which beginneth in the seventh thousand (of yeres.) Compare the last note on Gen. 1. 31.

sanctified: ] or, hallowed; that is, separated it from comon use and work, unto his own service alone: that it might be a signe unto men that they should enter into his Rest (or Sabbatisme) Heb. 4. 9. & that the Lord their God dooth sanctifie them, Ezek. 20. 12. and thus the Sabbath was made for man, Mar. 2. 27. and made ] Heb. to make: that is, to exist and be, & that perfectly and gloriously, as by divine power of creation. Or rather created and made, perfectly and excellently: for so the Hebrew phrase may be explained; as in 1. Chron. 13. 9. Vzzah put forth his hand to hold the Ark, for which in 2. Sam. 6. 6. is sayd, and heild it: So in Exo. 17. 10. Making also is often used for perfecting, polishing, magnifying, Exo. 36. 3. Ezek. 41.



18. 19. 1. Sam. 12. 6. Psa. 118. 14. The Greek translateth, which God had begun to make.

4 v. 4. the generations:] the Greek turneth it, the book (or storie) of the generation, that is, of the procreation or making of the world, and of the accidents that fell out in time after. So other scriptures speak of the begetting and gendering of the dew and frost, Job. 38. 28. 29. of the bearing and bringing forth of the earth, Psa. 90. 2. and of that which a day may bring forth, Prov. 27. 1. the day:] that is, the time: so day is used for the time wherein any thing is doen; as the day of salvation, 2. Cor. 6. 2. this thy day, Luk. 19. 42. and sundry the like. Jehovah:] This is Gods propre name, Exod. 15. 3. the force wherof is opened in Rev. 1. 4. 8. & 11. 17. & 16. 5. by He that is, that was, and that wilbe, (or, is to come.) It cometh of Havah, he was: and by the first letter J, it signifieth he wilbe; and by the second Ho, it signifieth, he is. This the Hebrew doctors acknowledge, for R. Bechai, (on Exodus, fol. 65.) sayth that these 3. times, past, present, and to come, are comprehended in this propre name [Jehovah,] as is known unto all. It implieth also, that God hath his being or existence, of himself, before the world was; Esai. 44. 6. that he giveth being unto all things; for in him, they both are and consist, Act. 17. 15. that he giveth being to his word, effecting whatsoever he speaketh, Exo. 6. 3. Esai. 45. 2. 3. Ezek. 5. 17. And thus it differeth from Adonai Lord; which is Gods name, of his sustentation & dominio: whereas Jehovah is his name of existing or being, to which agreeth that name Ehieh, I am, (or Wilbe) Exod. 3. 14. and Jehovah, Gen. 15. 2. & Jah, Exo. 15. 2. Howbeit the Greek version, turneth Jehovah Lord, as well as Adonai: and the New testament oft followeth the same: as, the Lord sayd to my Lord, Math. 22. 44. for that which is in Hebrew, Jehovah sayd to my Lord, Psa. 110. 1. & many the like. Which is to be observed in the Apostles writings, for the understanding of sundry

speeches, as Ro. 10. 9. if thou shalt confess that Jesus is the Lord; that is, Jehovah (as he is named in Jer. 23. 6.) So in 1. Cor. 12. 3. no man can say that Jesus is the Lord, (that is, Jehovah) but by the holy Ghost. Many times they use God, in sted of this name Jehovah; as 2. Sam. 7. 3. Jehovah is with thee: for which in 1. Chron. 17. 2. is written, God is with thee: 2. King. 11. 10. the howse of Jehovah; for which, in 2. Chron. 23. 9. is, the howse of God. So, the mouth of Jehovah, Deut. 8. 3. is interpreted, the mouth of God, Math. 4. 4. and beleefe in Jehovah, Genes. 15. 6. is beleefe in God, Rom. 4. 3. Iam. 2. 23. Jehovah hath given me, Esai. 8. 18. is, God hath given me, Heb. 2. 13. And this is the name not onely of God the Father, but also of the Son, and of the Holy Ghost, as in Ioh. 12. 40. 41. Act. 28. 25. 26. compared with Esai. 6. The Jewes at this day, hold it unlawful to be pronounced so as it is written; but read Adonai Lord, for it. But in the sanctuary they grant it was pronounced, when the Priest blessed the people, according to the law in Nu. 6. 23-27. Talmud in Sotah, ch. 7. fol. 37.

5 v. 5. plant:] or tree, as the Chaldee interprets it. A general word, therefore the Greek translateth it green thing. before it was:] or, which was not yet: neither should have been, had nor God made them by his word: who still causeth such thinges to grow, Psa. 104. 14. caused it to rayn:] which rayn, is the ordinary meanes to make the earth fruitfull, Job. 38. 26. 27. Heb. 6. 7. And this is spoken of God, because none but he, can give rayn, Jer. 14. 22.

6 v. 6. And a mist:] or, vapour: the Chaldee calleth it a cloud; the Greek, a fountaine. As being the original matter of the rayn: for by vapours ascending from the earth and sea, rayn is ingendred, and powred out on the earth, Psa. 135. 7. Amos. 5. 8. 1. King. 18. 44.

7 v. 7. formed man] or, the earthly-man, Adam. Hereupon it is sayd; we are the clay, and thou (Lord) our former, (or potter:) Esai. 64. 8. dust:] or, mould; that is, of the dust,



of the dust, as Eccles. 3. 20. but the speech is forceible; noting mans base original, wherof he was after put in mind, Gen. 3. 19. and we all, Eccles. 12. 7. Hereupon Paul sayth, the first man was of the earth, dustie; 1. Cor. 15. 47. and we are sayd to dwel in houses of clay, and to have our foundation in the dust, Iob. 4. 19. [inspired:] or, blew. This sheweth mans spirit not to be of the earth as his bodie; but of nothing, by the insufflation of God: and so differing from the spirit of beasts, as Solomon observeth, Eccl. 3. 21. This word is used also, vhen Christ (for to make men new creatures by the preaching of the gospel,) inspired his Apostles, vwith the holy Ghost, Ioh. 10. 22. The Rabbines say; The form of the soul (of man) is not compounded of the elements; &c. but is of the Lord from heaven. Therefore when the material body, which is compounded of the elements is separated, and the breath perisheth because it is not found but with the body, & is needful for the body in all the actions thereof; this (essentiall) form is not destroyed &c. but continueth forever, even for ever and ever. This is that which Solomon by his wisdom sayd, (in Eccl. 12. 7.) and dust shal return unto the earth as it was; & the spirit shal return vnto God, who gave it. Maimony in Misn. in Iesudei hatorah, chap. 4. S. 9. breath of life:] or, spirit of lives: vverby is intimated, one spirit or soule to be in man, vvhich hath sundry faculties and operations. The breath here is in Hebrew *Neshamah*, vvhich hath affinity with *Shamayim* heavens: usually it signifieth eyther the breath of God or of men, not of other things: and so it is put for mans mind, or reasonable soul: & the Latine word *Mens*, mind, is of the same consonant letters that the Hebrew, & of it derived. And this *Mind* is the Lords candle, searching at the inward rooms of the belly, Prov. 20. 27. The Hebrew *lives*, is by the holy Ghost translated in Greeke, *life*, Act. 2. 28. from Psal. 16. 11. and it is so named in the form plural, because in life, there are many operations, changes, occurrences &c, that doe fall out.

and man:] or *Adam*: which Paul openeth thus, the first man *Adam*: 1. Cor. 15. 45. was,] or, was to, that is became a living soul. The word *to*, as it is often expressed, so is it sometime omitted in the Hebrew text: as 2. Chron. 18. 21. I wilbe *to* (or for) a lying spirit: which in 1. King. 22. 22. is written, I wilbe a lying spirit. Vnto this living soul, Paul opposeth the second *Adam*; Christ, who is a livemaking spirit, 1. Cor. 15. 45. where he comparath living or quick, with livemaking; or quickning; & soul, with spirit; as also the sowly (or natural) body, with the spiritual, v. 44. 46. So by living soul, here is meant, the naturall estate of life in this world, where men doe eat and drink, procreate children &c; which in the vworld to come, shalbe otherwise, when this animalitie, or souly state, shalbe changed into spiritualitie. As for the term of this our sowly, or natural life, it dureth while our breath is in vs, & the spirit of God in our nostrils, Iob. 27. 3 for the breath of the Almighty, giveth us life, Iob 33. 4. And here, for a living soul, the Chaldee translateth speaking; that is, reasonable; because man hath a soul reasonable, vverby he speaketh: so differing from dumb beasts, Psal. 32. 9. 1 Pet. 2. 16. The Hebrew Doctors say; the form of the inferior *Adam*, mystically signified the form of the superior *Adam*: R. Menachem on Gen. 5. 1. The mystery is opened by th'Apostle thus, The first man, is of the earth, earthy: the second man, is the Lord from heaven: 1. Cor. 15. 47.

v. 8. a garden:] called hereupon, the garden of *Jehovah*, Gen. 13. 10. the Greeke translateth it a paradise; which name is borrowed from the Hebrew *pardeſe*, that signifieth an orchard, Song. 4. 13. Eccles. 2. 5. This place for the pleasantnes of it, is made a figure of heaven, named paradise, in Luk. 23. 43. 2. Cor. 12. 4. It is also applied to the church of Christ, Rev. 21. & 22. So the Hebrew doctors gathered from Song. 4. 12. that this garden signified the church of *Israel*. R. Menachem, on Gen. 2. 8. in Eden:] a countie in the upper part of Chaldaea, mentioned in



Esa. 37. 12. Ezek. 27. 23. and otherwhere. Eden signifieth Pleasure, (of it, the Greeks name Pleasure, Hedone;) & the name sheweth it to be the pleasantest part of the world: vvhherfore comparisons are made by it, Esa. 51. 3. Ezek. 31. 16. 18.

9 v. 9. *desireable*: ] that is, goodly, pleasant, tall, excellent; as Cedars and the like. See Ezek. 31. 8. 9. 18.

*tree of life*: ] which vvas continually flourishing and fruitfull; unto which the scripture seemeth to have reference, in describing the spiritual Paradise under the gospel, mentioning the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations, Rev. 22. 1. This was unto Adam a symbolical tree, a signe not onely of a blessed natural life in paradise for a time, but of a spiritual life after in heaven for ever, if he continued in obedience to his creator. For as the bread of life, is that vvhich giveth life eternal to them that eat of it, Ioh. 6. 48. 50. 51. so this tree of life signified the like, as God himself after sheweth, Gen. 3. 22. Compare also Prov. 13. 12. *midst of the garden*: ] the Greek sayth, of the paradise; vvhich the Holy ghost followeth in Rev. 2. 7. saying, to him that overcometh, I will give to eat of the tree of life, which is in the midst of the paradise of God. The vword *midst* often signifieth no more then *within*; as in Gen. 41. 48. *amidst the same citie*, that is, *within the same*. So, in the midst of thorns, Luk. 8. 7. is, among [ or into the ] thorns, Mar. 4. 7. And the tree of knowledge, is sayd also to be in the midst of the garden, that is, within it: Gen. 3. 3.

*the knowledge of good and evil*: ] so named, because Gods law which forbade man to eat of this tree, should teach what is good and evil; be a rule of obedience, shewing mans goodnes and righteousness, if he did obey, (as Deut. 6. 25.) or his evil, if he did transgresse: for the knowledge of syn, is by the law, Rom. 3. 20. Also knowledge, is used for sense or experience, Gen. 22. 12. Song. 6. 11. Esa. 59. 8. and

sometime for most neer union and conjunction, Gen. 4. 1. and this tree might so have the name of the ever; because Adam by eating of it, brought evil into the world, was comingled and defiled with it, and felt the mulerie of it in his own conscience and experience: Gen. 3. 6, 7. The Greek translateth, a tree to know that which may be known, of good and evil: and the Chaldee thus, a tree of whose fruit they that eat, shal know the difference between good and evil. So in Thargum Ierusalemly likewise.

10 v. 10. *to water*] Fro this river, & the use of it in paradise, the scripture speaketh of Gods spirit, and graces in his Church: as, the pure river of the water of life, Rev. 22. 1. the river of God full of waters, Psal. 65, 10. the river whose streames make glad the citie of God, Psal. 46, 5. See Ioh. 7. 38, 39. was to, ] that is, became into 4. heads, meaning 4. beginnings of other rivers.

11 v. 11. *Pijon*: ] or, as in the Greek, *Phison*: it is so caled of the multitude or increase of waters. The scripture elsewhere speaketh not of it. *compasseth*: ] This word is sometime vsed for turning and passing along by, though not round about; as in Ios. 15, 3. & 16, 6. where the Greek translateth it *perieleusetai*, pass by: and so it may be taken here. *Havilah*: ] in Greek *Eulilat*. This was the name of two men, one the son of Cush, the son of Cham, the son of Noe, Gen. 10, 7. the country where he dwelt, was caled by his name, and that is it here mentioned, & after in Ge. 25, 18. 1. Sam. 15, 7. Another *Havi'ah* vvas the son of Joktan, the son of Heber, of the race of Sem son of Noe, Gen. 10. 29. His countrie befell him, in the east Indies.

12 v. 12. *good*: ] that is, fine, precious: so in 2. Chron. 3, 5. *Bdelium*: ] the name of a tree, and of a sweet gumm that runneth from it. The Hebrue name is *Bedolach*: and some think it to be a kinde of pearl: the Manna was like unto it, & the colour white. Num. 11, 7. Exo. 16, 31. *Beryll*: ] a pretious stone called in Hebrew *Shoham*: which the Greek in Exod.



18, 20. translateth a *Beryll*; the Chaldee calleth it *Burila*, & the Arabik *al Belor*. On two of these stones, the names of the 12. tribes were graven, and born on the high preists shoulders. Exod. 28, 9. 10. see the notes there.

13 v. 13. *Gihon*:] in Greek *Geon*: a river about the land of Cush. There was also an other river *Gihon* in Canaan, neer Ierusalem, wherof see 2. Chron. 32, 30.

*Cush*:] the son of *Cham*, the son of *Noe*, Gen. 10, 6. whose posteritie in these parts of the world are called *Ethiopians*: and so the Greek here translateth it *Ethiopia*.

14 v. 14. *Hiddekel*:] The signification of this word is of *sharpnes & lightnes*: for it was a swift running river. The Greek translateth it *Tigris*, the *Tigre*, which is the name of a beast very light of foot, as *Plinie* sheweth, in b. 8. chap. 18. *Tigris* also in the Medes and Persian tongue, signifieth an arrow, sayth *Plinie*, b. 6. c. 27. and *Q. Curtius* b. 4. speaking of this violent river. By it, *Daniel* saw visions of God, Dan. 10. 4. The Chaldee calleth it *Diglat*: wherupon the Latines also named it *Diglito*; *Plinie*, in b. 6. ch. 27.

*Assyria*:] in Hebreu *Assur*; he vvas the son of *Sem*, the son of *Noe*, Gen. 10. 22. of whom, his country was called *Assyria*, famous through al the scripture; which usually nameth countries, & posterities, by the names of the first inhabitants and parents. See the notes on Gen. 12, 10. & 19. 37.

*Euphrates*:] Hebr. it is *Phrath*: which river the new Testament calleth *Euphrates*, Rev. 9. 14. It hath the name of *Encrease*; for the waters thereof wax mightie, by snow melting from the mounts of Armenia, & doe make the country fruitfull. This is called the great river, Deut. 1. 7. & 11. 24. Rev. 9. 14.

15 v. 15. garden:] in Greek, *paradise*. to till:] or, dress: the Greek sayth, to labour it. The Hebrew doctors apply this mystically to Adams labour in, and keeping of Gods law: *Pirke R. Eliezer*, chap. 12. And that the morall Law, and work thereof, was writton in his hart, is manifest:

seeing the same yet remayneth in the corrupted harts of men, Rom. 2. 14. 15.

16 v. 15. commanded:] Besides the law of nature, graven on Adams hart, wherby he was bound to love, honour and obey his Creator: God here giveth him (for a trial of his love,) a significative Law, concerning a thing of it self indifferent, but at the pleasure of God made unlawfull & evill for man to doe; that by observing this outvvard rite, he might testifie his willing obedience unto the Lord. See 1. Sam. 15, 22, 23. eating thou mayst eat:] that is, mayst (or shalt) freely eat: thus God first sheweth his love and liberalitie, before he makes any restraint. The doubling of words is often used in scripture, for more earnestnes, and assurance, and in things to come, for to signifie speedie performance, Gen. 41, 32. Sometime God altereth this manner of speaking, into other the like; as, 2. King. 14, 10. smiting thou hast smitten: for which in 2. Chron. 25. 19. is written, thou sayest, loe I have smitten. So, Building I have builded, 1. King. 8, 13. or, as in 2. Chron. 6. 2. and 7, I have builded. Sometime the doubling of the word is omitted; as, hath any delivering delivered? 2. King. 18, 33. which an other prophet writeth thus, hath any delivered? Esa. 36, 18. In translating also, God useth sometime the phrase which we follow here, as in Heb. 6, 14. blessing I will bless thee, and multiplying I will multiply thee: translated into Greek, frō *Ge*. 22, 16. Seeing I have seen, *Act*. 7. 34. frō *Exo*. 3, 7. Sometime otherwise; as, shot through with darts; Heb. 12, 20. for that which is in Hebrew, shooting shot through: *Exod*. 19, 13.

17 v. 17. But of:] Heb. *And of*: and, is oftē used for *but*; so translated in the Greek version, *Esa*. 10, 20. and by the holy Ghost in the new Testament; as 1. Pet. 1. 15. frō *Esa*. 47, 8. Heb. 1. 11, 12. from *Psal*. 102, 27. So here againe, in v. 10. and in Gen. 3, 3. and 42, 10. and in many other places. thou mayst not:] or, thou shalt not eat. This law was given both to the man and woman, (which were both called



led Adam, Gen. 2. 2.) and the woman confesseth so much, Gen. 3, 3 and the Greek version here manifesteth it, saying, *ye shall not eat. dying thou shalt dye:* that is, *shalt surely and soon dye; or, as the Greek translateth, ye shall dye the death.* Under the name of Death, the scripture comprehendeth, deadly plagues; as the punishment of Egypt with Locusts, is called a death, Exod. 10, 17. Also inward astonishments, fears &c; as Nabals *was dyed* in him, 1. Sa. 25, 37. Likewise outward deadly dangers, and miseries; as Paul was *in deaths oft*, 2. Cor. 11, 23. It is also used for death in syn, when men are alienated from the life of God, Eph. 2, 1. & 4, 18. And, for the dissolution of mans soul and body, which we commonly call death; when the soul (or spirit) goeth out of the man, Gen. 35, 18. Ps. 146, 4. And finally, death is the perdition of body and soul in hell, which is an eternall perdition from the presence of the Lord; and called, the second death, Math. 10, 28. 2 Thes. 1, 9. Rev. 20, 6, 14. These, and whatsoever els mortality, miserie, death, the scriptures mention: are implied in this judgment here threatned upon disobedience: Rom. 5, 12, besides miserable bondage under him which hath the power of death, that is the Devil: Hebr. 2, 14, 15. On the contrary, here is implied upon condition of his obedience, the promise of eternal life, whereof the tree of life was a signe, Gen. 3, 22. So Paul opposeth death, as the wages of syn: and eternal life, as the gift of God: which now since mans fall, is onely by Christ, who giveth us to eat of the tree of life: Rom. 6, 23. Rev. 2, 7. The Hebrue doctors also say, *After the opinion of our Rabbines of blessed memorie, if [Adam] had not synned, he had never dyed; but the breath which he was inspired with, of the most high blessed God, should have given him life for ever: and the good will of God, which he had in the time of his creatiō, had cleaved unto him continually, and kept him alive for ever.* R. Menachem, on Gen. 2, 17.

18 v. 18. *himself alone:* ] or, alone as the Greek translateth it: so 1. King. 19, 10.

I am left *my self alone*: for vvhich Paul sayth, I am left alone: Rom 11, 3. God vvhom made other creatures male and female together, did not so in mankind: vvhich Paul observeth, saying, *Adam was first formed, then Eve*, 1. Tim. 2, 13. making it one reason of the vvomans subjection.

*as before him:* ] the Greek here translateth it, according to him; and in the 20. verse, *like unto him*: meaning, one that should be as his second self, like him in nature, knit unto him in love, needfull for procreation of seed, helpful in all duties, present alwayes with him, and so very meet and commodious for him. The Apostle hēce gathereth another reasō of the vvomans subjection, in that *the man was not created for the woman, but the woman for the man*, 1. Cor. 11, 9.

19 v. 19. *them unto Adam:* ] or, unto the man: but the Greek version, keepeth the Hebrew name *Adam*; and addeth the word *them*, for to make the sense plaine. So the holy Ghost sometime doeth, in repeating matters; as *he blessed & brake*, Mat. 14, 19. that is, *and brake them*: Luk. 9, 16. *Shew to the Priest*, Mar. 1, 44. that is, *shew thy self*, Mat. 8, 4. See also Gen. 31, 42.

*would call them:* ] or, call it, that is, every of them. This sheweth Gods bounty, in giving man dominion over al earthly creatures, Psal. 8. for the giving of names, is a signe of soveraintie, Num. 32, 38, 41. Gen. 35, 18. & 26, 18. It manifesteth also Adams vvisdome, in naming things presently according to their natures; as the Hebrew names by which he caled them, doe declare.

20 v. 20. *he found not:* ] that is, the man found not a meet help for himself, among all the creatures; therefore the vvoman when she was made, was the more acceptable. Or, as the Greek translateth, *there was not found an helper like unto him.* So in Gen. 15, 6. *he imputed it*, is translated *it was imputed*, Rom. 4, 3. See also Gen. 6, 20. & 16, 14.

21 v. 21. *a deep-sleep:* ] This the Greek calleth an *ecstasie*, or *trance*: which the scriptures



ptures shew to have fallen also on men, when they did see visions of God, as Gen. 15, 12. Act. 10, 10. In such deep-sleep, the senses are all bound up, as 1. Sam. 16, 12.

22 v. 22. *builded:*] To build the rib, to a woman, is to make, or create a woman of it, as with special care, and art, and fit proportion. Hereupon our bodies are called *howses*, Job. 4, 19. 2 Cor. 5, 1. And although by *building*, is meant *making*, (as the Lord wil build thee an house. 1. Chro. 17. 10. is the same, that he wil make thee an house, 2 Sam. 7, 11.) yet by the many words used in the generation of mankind, as *creating*, Gen. 1, 27. *making*, Gen. 1, 26. *forming*, & *inspiring*, Gen. 2, 7. and now *building*: Moses vvould set forth this vvondrous vvorkmanship, vvhich the Psalmist so laudeth God for, Psal. 139. 14.

*he brought:*] God her builder, was also her bringer, and so her conjoyner in marriage with the man, Mat. 19, 6. & the scripture noteth a wife, to be a special favour of the Lord, Prov. 18. 22, and 19, 14. He also blessed them together as Gen. 1, 28. wherby may be seen, how Moses chageth the order in this chapter; inlarging things here, which before he had touched briefly.

23 v. 23. *This now:*] or, *this time: this once.* *flesh &c:*] Hereby Adam shewed, both his thankfulnes to God, and love to his wife: and from hence Paul teacheth, that me ought to love their wives as their own bodies; for no man ever hated his own flesh. Ephe. 5. 28. 29. The like speeches are used of persons neer a kynn, that they are their bone and their flesh, Gen. 29. 14. Iudg. 9. 2. so the Apostle by this, setteth forth Christs mystical union, with his Church, that we are members of his bodie, of his flesh, and of his bones, Ephe. 5. 30. *Woman:*] or, *Manneß*, of man; as in Hebrue she is called *ishah*, of *ish*: which word *ish*, hath the signification of strength and valour: so that the scripture useth this word, shew your selves men; for, be ye strong, or courageous, Esa. 46. 8. 1. Cor. 16. 13. And it hath affinitie with *Esh*, which in Hebrue is fyre:

for heat in man, caueth strength and courage. Therefore as *Adam* is used for base men, born of *adamah*, the earth: so *ish*, is used for noble men, Psal. 49. 3. Also *ish*, is used, both for man & husband; and *ishah*, both for woman and Wife; as in the verses following.

*out of man:*] The Greek translateth, *out of her man*; and the Chaldee, *out of her husband*. Hence is a third reason of womans subjection, because the man is not of the woman, but the woman of the man, as Paul sayth, 1. Cor. 11. 8.

24 v. 24. *leav his father &c.*] This is a perpetual law, given of God, as Christ sheweth Mat. 19. 4. 5. and teacheth that the band of marriage, is the neereft conjunction in the world; and al societies rather to be left, then this between man and wife; who may not depart one from an other, 1. Cor. 7. 10. 11. as they doe depart from their parents, Gen. 24. 58. 59. & 31. 14. Lev. 22. 12. 13. The like is observed in the spiritual marriage, between Christ and his church, Psal. 45. 11. 12. The Chaldee translateth it, *he shal leav the bed of his father and mother*. And the Hebrew Doctors gathered from hence a law unto al Adams sonns, against unjust carnal copulations, and incestuous marriages, with a mans fathers wife, or mother in law; and with his own mother; as after, by he shal cleav to his wife, (they say) is forbidden any other mans wife; and al pollution with the male; and likewise with beasts. Maimony in Misn. book. 14. treat. of Kings: chap. 9. S. 5. *to his wife:*] or, *to his woman*; for it is the same word *ishah*, used before in vers. 23. and by *his woman*, he sheweth ther is no lawful conjunctio for a man, but with one, and she a wife, become his by marriage. Wherfore al other women, are in this respect called *strangers* to him, Prov. 5. 3. 18. 20. And for *shal cleav*, the Greek sayth *shalbe glewed*; which word is also in Mark. 10. 7. and maketh against al unjust divorces. *they shalbe:*] the Greek translateth, *they two shalbe one flesh*: and so it is alleged in the New testament, Mat. 19. 5. that hereby a man



is restrained from more wives than one. which is to be observed in other speeches of scripture, wherein like restraint is implied: as him shalt thou serve, Deut. 6. 13. that is as Christ allegeth it, him onely, Mat. 4. 10. Luk. 4. 8. So, but for the priests, Mar. 3. 26. which an other Evangelist writeth, but for the priests onely Mat. 12. 4. Of like force is that saying, a man is not justified by the works of the law, but by the faith of Jesus Christ: that is, by faith onely: Gal. 2. 16. one: ] or, to one flesh: see vers. 7. This is meant in special, by generation of children: wherefore Paul doeth by proportion apply these words eve against unlawful fleshly copulation, 1. Cor. 6. 16. adding a further mysterie of our union with Christ, he that is joynted to the Lord, is one spirit: y. 17.

25 v. 25. not ashamed: ] thought not themselves in any shamefull plight: as a Chaldee paraphrase sayth, they knew not what shame was. For they being innocent, & adorned with the image & glorie of God, had nothing in soul or body, that was defective, miserable or shameful: but now by syn, nakednes in us, is a want, a filthy thing, & a shame, Deut. 28. 48. Rev. 3. 18. For shame or confusion, is the fruit of syn, Rom. 6. 21. the opposite of joy, Esai. 61. 13. and companion of destruction, Iere. 48. 22.

## CHAPTER 3.

1. The Serpent deceiveth Eve. 6. Man falleth  
9. God arraigneth them. 14. The serpent is  
cursed. 15. A seed promised that should  
bruise his head. 16. Mankind is chastised.  
21. God clotheeth them. 22. & drives them  
out of Paradise.

1 **N**OW the Serpent was subtil, more  
than any beast of the field,  
which Iehovah God had made: and  
he sayd unto the woman; yea, be-  
cause God hath sayd, ye shall not eat  
of every tree of the garden. And the  
2 woman sayd, unto the serpent: of the

3 fruit of the trees of the garden, we  
may eat. But of the fruit of the tree,  
which is in the midst of the garden,  
God hath sayd, ye shall not eat of it,  
neither shall ye touch it: least ye dye.  
4 And the serpent sayd, unto the woman:  
5 ye shall not dying dy. For God dooth  
know, that in the day ye eat thereof,  
then your eyes shall be opened: & ye  
shall be as Gods, knowing good and  
6 evil. And the woman saw, that the  
tree was good for meat, and that it  
was a desire to the eyes, and a tree to  
be coveted to make one-wise; & she  
took of the fruit thereof, and did eat:  
and she gave also unto her husband  
with her, and he did eat. And the  
7 eyes of them both were opened, and  
they knew, that they were naked: and  
they sewed together fig leaves, and  
8 made themselves aprons. And they  
heard the voice of Iehovah God, wal-  
king in the garden, in the winde of  
the day: and Adam and his wife hid  
themselves, from the face of Iehovah  
God, amongst the trees of the garden.  
9 And Iehovah God, called unto Adā:  
and sayd unto him, where art thou?  
10 And he sayd, I heard thy voice in the  
garden: and I feared, because I am  
11 naked, & I hid myself. And he sayd,  
who told thee, that thou art naked?  
Hast thou eaten of the tree, which I  
commanded thee, that thou shouldest  
12 not eat of it? And Adam sayd; the wo-  
man whom thou gavest to be with me,  
she gave me of the tree, and I did eat.  
13 And Iehovah God sayd, unto the wo-  
man, what is this thou hast doen?  
And the woman sayd; the serpent be-  
guiled me, & I did eat. And Iehovah  
14 God sayd unto the serpent; Because  
thou



15 thou hast doen this, cursed *art* thou  
above al cattel, and above every beast  
of the feild: upon thy belly shalt thou  
goe; and dust shalt thou eat, all the  
dayes of thy life. And I will put en-  
mitie, between thee and the woman,  
and between thy seed & her seed: He,  
shal bruisse thy head; and thou shalt  
bruisse his heel.

16 Vnto the woman he sayd, multi-  
plying I wil multiplie thy sorow and  
thy conception; in sorow, shalt thou  
bring forth children: and thy desire,  
*shalbe* to thy husband; and he, shall  
rule over thee.

17 And unto Adam he sayd, Because  
thou hast hearkned unto the voice of  
thy wife; and hast eaten of the tree,  
which I comanded thee saying, thou  
shalt not eat of it: cursed *is* the ground,  
for thy sake; in sorow shalt thou eat  
of it, all the dayes of thy life. And  
thornes & thistles, shal it bring forth  
to thee: and thou shalt eat, the herb  
of the feild. In the sweat of thy face  
19 shalt thou eat bread; till thou re-  
turn unto the ground, for out of it  
wast thou taken: for dust thou *art*, &  
20 unto dust shalt thou return. And A-  
dam called his wives name, Eve: be-  
cause she was, the mother of al living.  
21 And Iehovah God made, to Adam  
and to his wife; coats of skin, & clo-  
thed them.

22 And Iehovah God sayd; Behold  
the man *is become* as one of us, to  
know good and evil: And now least  
he put forth his hand, and take also  
of the tree of life; and eat, & live for  
ever. And Iehovah God sent him  
23 forth, from the garden of Eden: to  
til the ground, fro whence he was ta-

24 ken. And he drove out the man: &  
he placed at the east of the garden of  
Eden, Cherubims; and the flame of a  
sword, which turned it self; to keep  
the way, of the tree of life.

### Annotations.

1 v. 1. **S**erpent:] named in English, of  
creeping on the earth; but in He-  
brew, *nachash*, of subtil observation,  
serching, and finding-out by experience, Ge. 30.  
27. and 44. 5. The greater serpents, are  
called dragons; and *nachash* is sometime  
turned in Greek a dragon, Iob. 26. 13. A-  
mos. 9. 3. & for it in Hebrew, is put *Tan-  
nin* a dragon, Exod. 7. 10. with 4. 3. And in  
the new Testament, the same thing is  
called both a dragon and a serpent: Rev.  
20. 2. subtil:] that is prudent and craftie:  
prudent to save and help it selfe, vwhere-  
upon it is sayd, be prudent as serpents, Mat.  
10. 16. crafty to deceive others, as Paul  
sayth, the serpent by his craftines beguiled Eve;  
2 Cor. 11. 3. by vvhich two vvords, the  
scriptures doe exprels the Hebrew here  
used: vvhich often is taken in the good  
part, opposed to simplicitie & folly, Psa. 1. 4.  
& 8. 5. & 14. 15, 18. and 22. 3. more  
than:] The word *more*, is usually omitted  
in the Hebrew, as easy to be understood:  
yet sometime it is expressed, as in Est. 6. 6.  
And the holy Ghost setteth it down in  
Greek, vwhen it vvanteth in Hebrue, as  
in Gal. 4. 27. from Esa. 54. 1. many are the  
childre of the desolate, more than of the married:  
in Esa. 54. 1. the vvord *more* is not vvrit-  
ten. So the Greek version in this place  
addeth it; though sometime the Greek  
also vvanteth it, as Gen. 38. 26. Luk. 18. 14.

He sayd:] Wheras beasts are knowen  
in nature to be speechless (and the scrip-  
ture confirmeth it; 2 Pet. 2. 16.) because  
they vvant reason or understanding, Psa.  
32. 9. Iude v. 10. Moses under the name  
of the Serpent speaking, closely meaneth  
Satan, vvho opened the serpents mouth,  
and caused it to speak vvith mans voice.



as the Lord by an Angel opened the mouth of Balaams ass, Num. 22. 22. 28. 2 Pet. 2. 16. And so the Hebrew doctors write, that the unclean spirit Sammael (the Devil,) was united with the serpent: R. Menachem, on Gen. 3. And, as a man possessed with an evil spirit, al the works that he doeth, and all the words that he speaketh, are not but by the reason of the evil spirit that is in him: so the serpent, all the workes that he did, and all the vvords that he spake, he spake not, neyther did, but by the reason of the Devil. Pirke R. Eliezer, chapt. 13. The Angels, (of whose creation vve spake before, on Gen. 2. 1,) being spirits, and a flaming fire, Psal. 104. 4. excellent in vvifdom, and mighty in strength, 2. Sam. 14. 20. Psal. 103. 20. they many of them, (having one for principall,) did syn against God, Mar. 5. 9. Mat. 25. 41. 2 Pet. 2. 4. by not abiding in the truth, nor keeping their first estate, but leaving their own habitation, Ioh. 8. 44. Iude 6 and are now stil called, of their cunning and knowledge, Dæmons, Mar. 5. 12. of their mighty strength, principalities and powers, Col. 2. 15. of their calumniation and enmitie to God and his creatures, they are named the malicious, the Devil, and Satan, 1. Ioh. 2. 13. 1. Pet. 5. 8. Mat. 4. 8. 10. And the Divill speaking by this serpent, is therefore called the great Dragon, that old serpent, vvhich deceiveth all the vvorld, Rev. 12. 9. And as himself stood not in the trueth, but synned from the beginning, 1 Ioh. 3. 8. so soon upon mans creation, he overthrew him; and is therefore sayd to be a mankiller from the beginning, Ioh. 8. 44. And mans fall and miserie, is here immediately joyned to his creation, and seating in paradise. Also the Hebrew doctors hold, that nothing here mentioned vvvas doen after the six dayes of the creation: all our vvise men doe agree, that this vvhole matter vvvas doen the sixt day; sayth Maimony, in Moreh nebuchim, chel 2. per. 30. the vvoman:] the vvaker vessel, 1. Pet. 3. 7. vvhom Satan thought the more easily to deceive, and so did: as Paul observeh, Adams vvvas not deceived, but the vvoman be-

ing deceived, vvvas in the transgression, 1. Tim. 2. 14. 2, Cor. 11. 3. So the serpent set upon Christ, in his hunger and infirmitie: Mar. 4. 2. 3. Yea:] or, Moreover: it is a vvord proceeding from an earnest mind, and usually it is an addition to something spoken before. So it is likely the Serpent had uttered vvords against God, the summ vvherof is in this speech. A like phrase is, in 1. Sam. 14. 30. because God hath:] or, hath God in deed sayd? So the Chaldee paraphrase translateth, in trueth (that is, Is it true) that God hath sayd? and the Greek, why is it that God hath sayd? In this understanding, Satan beginneth with a question, as vvhen by his servants, he sought to have taken Christ in his talk: Luk. 20. 20. 21. 23. The tentation is directly against Gods word; vvhich as it vvvas that vvhereby the vvorld vvvas made and existed, Psal. 33. 6. 2. Pet. 3. 4. so by it all things are upholden, or caried, Heb. 1. 3. & if Gods vvord had abidden in Eve, she had overcome the vvicked one: 1, Ioh. 2. 14. So Satan begann the assault upon Christ, taking occasion at the vvord of God, (this is my son Mat. 3. 17.) saying, If thou be the son of God Mat. 4. 3. of every tree:] or, of all trees: but the Hebrue word for al, is sometime used for every one, sometime for any one, as Psal. 143. 2. so the serpents speech was doubtfull, and bent to deceive. And as here he assayed the woman about food, so he began with Christ, Mat. 4. 3.

2 v. 2. Trees:] in Hebrue, tree: so in v. 7. leafe, for leaves. This the scripture openeth, as parable, Ps. 78. 2. is expounded parables, Mat. 13. 35. hart, Psal. 95. 8. for harts, Heb. 3. 8. work, Psal. 95. 9. for works, Heb. 3. 9. And in the Hebrue text it self, as spear, 2. King. 11. 10. for spears, 2. Chron. 23. 9. ship, 1. King. 10. 22. for ships, 2. Chron. 9. 21. See also Gen. 4. 20.

3 v. 3. least ye die:] or, (as the Greek translateth) that ye dye not. This manner of speech dooth not alwayes shew doubt, but speaks of danger, and to prevent evil: as Psal. 2. 12. least he be angry: Gen. 24. 6.

least



least thou bring, for, that thou bring not. So Mar. 14. 2. *least there be an uprore, for, that there be not an uprore*, Mat. 26. 5. Yea sometime it rather affirmeth a thing, as *least Ezekiah deceive you*, Ela. 36. 18. for vvhich, in 2 King. 18. 32. is vvritten, *for he deceiveth you*. So, *least they faint in the way*, Mat. 15. 32. that is, *they will faint*, Mark. 8. 33.

4 v. 4. *not dying dye*:] that is, *not surely dye*; the Greek tranlateth, *not dye the death*. Here he impugneth the certainty of Gods vvord, which had threatned assured death, Gen. 2. 17. And thus the Devil was a *lyar* and the father thereof Ioh. 8. 44.

5 v. 5. *In the day*:] that is, presently: so he opposeth present good, unto the present evil threatned of God. Whom he also calumniateth, as if of yll vvill, he had forbidden them this tree. *then your eyes &c.*] By an ambiguous deceitfull promise, he draweth her into syn: for by *opening of eyes*, she understood a further degree of vvifdom, as the like speech importeth, A&T. 26. 18. Eph. 1. 18. but he ment, a seeing of their nakednes, and confusion of conscience, as fell out immediately, Gen. 3. 7. 10. The Hebrew phrase is, *and your eyes*: but *and*, is often used for *then*, as Mar. 14. 34. And he sayth: vvhich another Evangelist vvriteth, *Then sayth he*, Mat. 26. 38. so Mar. 15. 27. and they crucifie, Mat. 27. 38. *then vvvere crucified*: and many the like. as Gods:]

This the vvoman understood, of the Father, Son, and Holy Ghost, as appeareth by the vvords of God himself in v. 22. but the tempter might mean it also of the *Angels*, vvhich had synned, (for *Angels* are called *Gods*, Psal. 8. 6.) vvho of their knowledge are named *Demons*, and have vvoeiful experience of the good vvhich they have lost, and the evil wherein they lye. The Chaldee sayth, *as princes*: and Devils are also called *principalities and powers*, Col. 2. 15. An other Chaldee paraphrase, vvhich goeth under the name of *Ionathan*, for *Gods*, tranlateth *Angels*. *knowing &c.*] The name before given to

this tree, Gen. 2. 17. the serpent here wresteth to a vvrong sense: as if to *know good and evil*, vvvere to be like God himself; and that the eating of the fruit, vvould vvork such an effect: vvhereas the tree, vvvas so called, for an other cause. See Gen. 2. 9.

6 v. 6. *saw*:] that is, looked upon with affection. So Achan *saw, & coveted*, and took. Ios. 7. 21. *a desire*:] or a *lust*, that is, most pleasant, & to be desired. *to make one wise*:] or, *to get prudencie*, and so prosperitie and good success thereby; as the Hebrue vvord often signifieth. According to these 3. things vvhich the vvoman (by false suggestion) saw in the tree, for *meat*, for *the eyes*, and for *prudencie*: the Apostle reduceth all that is in the world (& not of the Father,) to the *lust of the flesh*, the *lust of the eyes*, and the *pride of life*, 1. Ioh. 2. 16. With vvhich, vve may also compare the three tentations of Christ, Luke 4.

*she gave*:] together vvith vvords to move and perswade him: for he is sayd to have *hearkned to her voice*, v. 17. *he did eat*:] so the syn vvvas accóplished that brought death into the vvorld, as God threatned, Gen. 2. 17. and the death is gone over all men, for that all have synned; and by the disobedience of one, the many are made synners, Rom. 5. 12. 19. By *eating*, the scripture elsewhere signifieth the committing of syn, Prov. 30. 20. Again: by *eating*, syn and death are doen away, and life restored in Christ, Ioh. 6. 50. - 54. vvhom Satan sought to have drawn into syn also by *eating*, but vvvas defeated: Mat. 4. 2. 3. 4. This first syn of man, is called in respect of himself, an *offence or fall*; because by it, he fell from his good estate: in respect of God, it vvvas *disobedience*; as unto vvhom hereby he denied subjection, and renounced obedience, Rom. 5. 18, 19. Neyther was it his own syn onely, but the cômó syn of us al his posteritie, which were the in his loines; for by this *one mans disobedience*, many were made synners, Rom. 5. 19. and in Adam all dye, 1 Cor. 15. 22.

7 v. 7. *naked*:] both in body and sowl vvhich vvvere bereaved of the image of God,



God, deprived of his glorie, and subjected to inordinate lusts, and therupon to shame: of which nakednes, the scriptures often speak, as Exo. 32. 25. Ezek 16. 22. Rev. 3. 17. and 16. 15. Hos. 2. 3. 2. Cor. 5. 3. Sewed:] that is, fastned together, by twisting and platting the leaves and twigs, for to gird about th<sup>e</sup>. fig leaves:] in Hebrew, leaf, or branch, as we English the vvord in Neh. 8. 15. and as the Greek translateth it in Ier. 17. 8. This was to cover, not to cure their filthy nakednes: therefore in v. 10. they nevertheless doe hide themselves for shame. The like natural hypocrisie, is elsewhere compared to the spiders web, Esa. 59. 5. 6. And the fig-tree vvhich had leaves and no fruit, vv as cursed of Christ, and vvithered, Mat. 21. 19. aprons:] named in Hebrew of girding about the loines. So Peter when he was naked, girded a garment on him, Ioh. 21. 7. And those parts of the body which serve for generation, were then, and still are most shamefull, & studiously covered; because syn is become naturall, and derived by generation, Psal. 51. 7. Gen. 5. 3. Therefore circumcision, (the signe of regeneration,) was also on that part of mans bodie, Gen. 17. 11.

8 v. 8. the voice of Jch:] this sometime signifieth any noise or sound, Ezek. 1. 24. sometime the thonder, Exo. 9. 28. 29. sometime Gods distinct voice like thonder, as Ioh. 12. 28. 29. walking:] this by the Greek, is referred to God walking it may also be meant of the voice which is sayd to walk, or goe-on, when it increaseth more and more, Exo. 19. 19.

the winde:] by the Greek version, this was the even tide. So in the evening of the world, at the last day, the Lord shall descend from Heaven, with a showt, with the voice of the Archangel, and with the trumpet of God: &c. 1. Thes. 4. 16.

hid themselves:] through conscience & feeling of their syn and miserie, and for fear of Gods Majestie, vers. 10. Howbeit, there is no darknes, nor shadow of death, where the workers of iniquitie may hide themselves:

Iob. 34. 22. Amos. 9. 3. Psal. 139. 7. 8. 9. Prov. 15. 3. Ier. 23. 24. from the face:] or, the presence, that is, for fear of the Lords coming.

10 v. 10. feared:] or, was afraid: this fear was a terroure through feeling of Gods wrath for syn; as Israel also felt in themselves, when they heard the voice of God at mount Sinai, Exod. 20. 18. 19. 20. It was such as had torment with it, which who so feareth, is not perfect in love, 1. Ioh. 4. 18. and proceeded from the spirit of bondage, Rom. 8. 15. Otherwise, there is also a fear, which proceedeth from the spirit of adoption, & accordeth wel with love and comfort, 1. Pet. 1. 17. Psal. 2. 11. & 147. 11. Ier. 32. 39. 40. Prov. 19. 23. This fear, if Adam had kept, he had eschewed evil, Prov. 16. 6. am naked:] he dissembleth the mayn cause, which was his syn: pure nakednes was Gods creature, and he was naked before, without fear or shame, Gen. 2. 25.

12 v. 12. thou sayest:] Adams confession is mixed with excuses, and further evils: asking no mercie, but charging the woman, and God himself, with the cause of his fall. The foolishnes of man, perverteth his way; and his hart fretteth against the Lord: Prov. 19. 3.

13 v. 13. what is this:] or, For what? that is, Why hast thou done this?

14 v. 14. unto the serpent:] unto the beast, and the Divil; which together were the means to draw into syn, vers. 1. and therefore are joyned as one here in the punishment. cursed:] This is contrary to blessed, Deut. 28. 3. 16. and as to bless, is to say wel of any; so to curse, is to say evil: so expounded by the Holy Ghost, as thou shalt not curse the ruler, Exo. 22. 28. which Paul citeth thus, thou shalt not speak evil of the ruler, Act. 23. 5. And as Gods vvord, is one with his deed; so his curse is the powing out of evils upon the creatures for syn, unto their perdition Deut. 28. 20. &c. So the figtree being cursed, withered, Mar. 11. 21. the children curled, were torn of bears, 2. King. 2. 24.

And



And that the Diuill was implied under this curse, the Hebrew doctors have acknowledged, saying of God, that he brought those three, and decreed against them the decrees of judgment, and did cast Samael (the Diuill) and his company, out of his holy place, out of heauen, and cut off the feet of the serpent and cursed him, &c. Pirke. R. Eliezer, chap. 14. So Peter sayth, God spared not the Angels that synned, but cast them down to hell &c. 2. Pet. 2. 4. And in Rev. 12. 7. 8. speaking of a spiritual combat with the Diuill in the church, it is sayd, the Dragon fought, and his Angels; but they prevaile not, neither was their place found any more in heauen; and that great dragon, that old serpent called the Diuill and Satan, was cast out &c. As the Diuill is cursed above all creatures, Mat. 23. 33. so the cursed serpent is in scripture a similitude of the most hurtful venomous and hateful beasts, as Deut. 8. 15. Ier. 8. 17. Psal. 58. 5. Mat. 23. 33.

thy belly: ] or, thy brest, as the Greeke hath a twofold translation, upon thy brest and belly; meaning vvith great pain and difficultie. For other creatures also goe on the belly, Lev. 11. 42. but as Adams labour, and Eves conception, had payn and sorrow added to them (vers. 16. 17.) so the serpents gate. dust: ] that is, vile and unclean meats: noting also hereby basenes of condition, Mic. 7. 17. and hunger and penurie, vvhich this beast should suffer above others, vvhich eat the herbs of the feild: Gen. 1. 30. This eating of dust, is agayn remembred in Esa. 65. 25. vvhere speech is of our redemption from Satan by Christ: vvhich sheweth that these outvard curses, implied further mysteries.

15 v. 15. enmitie: ] this is opposed to the amitie and familiaritie vvhich had been between the woman & the serpent vvhich God vvould break. And here be- ginneth the first promise of grace & life, to Evah and mankind novy dead in syn, and enemies to God. Col. 2. 13. and 1. 21. For the amitie of this vvorld, is the en-

mitie of God, Iam. 4. 4. thy seed and her seed: ] that is; thy posteritie and hers. Seed, is often used for children: by the ser- pents seed, are ment not onely those ve- nymous beasts, vvhich have enmitie with mankind: but also vvicked men, called serpents, generations of vipers, and children of the Diuill, Mat. 23. 33. 1. Ioh. 3. 10. By the womans seed, is meant (in respect of Satan) chiefly Christ, who being God over all, blessed for ever, should come of David and Abraham, and so of Eve, according to the flesh, for she vvvas the mother of all living; Rom. 1. 3. and 9. 5. And vvith Christ, all Christians, vvho are Eves seed both in na- ture & in faith, as all Christians are called Abrahams seed: Gal. 3. 29. He: ] or, It: that is, the Seed. This is first to be un- derstood of Christ, vvho vvvas made of a woman, Gal. 4. 4, the fruite of the womb of the Virgin Mary Luk. 1. 42. He through death, hath destroyed him that had the power of death, that is the Diuill, Heb. 2. 14. Secodly it implieth Christians (the children of Christ, Heb. 2. 13.) vvho resisting the Diuill stead- fastly in faith, the God of peace bruiseth Satan under their feet; 1. Pet. 4. 9. Rom. 16. 20. When promise is made concerning the seed, the faithfull parents are also in- cluded, & so on the contrary: as vvhe Mo- ses sayth, I will multiplie thy seed, Ge. 22. 17. Paul allegeth it thus, I wil multiply thee, Heb. 6. 14. Agayn, vvhere Moses sayth, All fami- lies shalbe blessed in thee, Gen. 12. 3. Peter allegeth it, they shalbe blessed in thy seed; Act. 3. 25. Also this word seed, is used ey- ther for a multitude, as Gen. 15. 5. or for one particular person, as Gen. 27. 13. and 4. 25. so here it meaneth one special seed Christ, Gal. 3. 16. This the ancient Hebrew doctors also acknowledged; for in Thargum Ierusalem the fulfilling of this promise, is expressly referred to the last dayes, the dayes of the King Messias. And the mysterie of original syn, and thereby death over all, and of deliverance by Christ, R. Menachem on Levit. 25. noteth from the profound Cabbalists, in these words:



wordes : So long as the spirit of uncleannes is not taken away out of the world, the sowles that come down into the world, must needs dye, for to root-out the power of uncleannes out of the world and to consume the same. And all this is, because of the decree which was decreed for the uncleannes and filthines which the Serpent brought upon Eve. And if it be so, all the sowles that are created and become unclean by that filthynes, must needs dye before the coming of the Messias: &c. & at the coming of the Messias, all soules shall be consummate thenceforth. *bruise: ] or, peirce, crush: the Hebrew word is of rare use, onely here, & in Iob. 9. 17. thy head: ] or, thee on the head. Hereby is ment Sarans overthrow and destruction, in respect of his power and works, Ioh. 12. 31. 1. Ioh. 3. 8. For the head being bruised, strength and life is perished. So in Thargum Ierusalem it is expounded thus, The womans children shall be cured; but thou o serpent, shalt not be cured. And he sayth thee, (rather then thy seed,) because Christ was to vanquish that old serpent, vvhich overcame our first parents: vvhich being destroyed, his seed perish vwith him: Rev 12. 9. Ioh. 14. 30. and 12. 31. 32. his heel: ] or, his foot sole: for the Hebrew and Greek here used, signifie not onely the heel, but the whole foot sole, and sometime the foot step, or print of the foot. By the heel, or foot bruised; is meant Christs vwayes, which Saran should seek to suppress by afflictions, and death for our synns, here foretold; as appeareth by the reference vvhich other scriptures make to this prophesie, Psal. 56. 7. and 89. 52. and 49. 6. and 22. 17. He was crucified through infirmitie, and put to death concerning the flesh, but was quickned by the spirit, and liveth through the power of God, 2. Cor. 13. 4. 1. Pet. 3. 18. and so his foot, not his head was bruised by the serpent. Who yet brought upon him a death that vvas shamefull, and painfull and cursed, because he vvas hanged on a tree: Gal. 3. 13. For it is probable, that partly in remembrance of this first syn, by eating of the tree of knowledg, (which tree was a sign of curse*

and death if man transgressed:) Gods law after accounteth such as dye on a tree, to have in more speciall manner, the sign of curse upon them, Deut 21. 23. But Christ swallowed up death in victorie, Esai. 54. 8. through whom, God also giveth us the victorie, 1. Cor. 15. 57. vnto which promise, the Prophet hath reference saying, Why should I fear, in the dayes of evil: when the iniquitie of my heels shall compass me about: God wil redeem my soul from the hand of Hell. Psal. 49. 6. 16.

16 v. 16. multiplying I will m. ] that is, I will much, and assuredly multiply: see this phrase opened, on Gen. 1. 16. Here are annexed not curses but chastisements for Eve and Adam: that their faith in the promised seed, might continually be styrred up, and their synfull nature, subdued and mortified: Heb. 12. 6. Psal. 119. 71. *conception,* meaning painfull conception, and this word is used for the vvhole space that the child is in the mothers body, untill the birth: and so here implieth all the greifs and cumbrances vvhich women doe endure that time. The Greek translateth it, *growing.* The reason of this chastisement, is, because syn is from Adam derived by propagation to all his posteritie: Psal. 51. 7. Rom. 5. *children:* ] Hebr. *sonns:* vvhich implieth daughters also, therefore the Greek translateth it *children:* so for son, & sonns; the Holy Ghost sometime sayth in Greek *children,* as in Mat. 23. 24. from Deut. 25. 5. Gal. 4. 27. from Esa 54. 1. By *bringing forth,* is also meant *bringing up* after the birth, as Gen. 50. 23. Vnto the sorrowes of childbirth, the scripture often hath reference, in cases of great affliction in body or mind, Psal. 48. 7. Mic. 4. 9. 10. 1. Thes. 5. 3. Ioh. 16. 21. Rev. 12. 2. Howbeit this chastisement hindreth not a womans salvation with God, for nevertheless she shall be saved in childbearing, if they [women] continue in faith and love and holynes, with sobriety: 1. Tim. 2. 15. *desire:* ] the Greek translateth it, *thy turning* (or *conversion:*) the word implieth a desirous-affection, as appeareth



appeareth by Song. 7. 10. And that this should be to her husband, it noteth subjection, as in Gen. 4. 7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1. Thes. 2. 8.

rule: ] So Paul sayth, I permit not the woman to usurp authoritie over the man, 1. Tim. 2. 12. and Peter, wives be in subjection to your own husbands; 1. Pet. 3. 1. And this being here a chastisement for syn, implieth a further rule, then man had over her by creation; and with more grief unto woman kinde.

17 v. 17. the ground: ] or, the earth, whereby is implied al this visible world, made for man, Psal. 115. 16. 1. Pet. 3. 7. So al hope of blessednes on earth, is hereby cutt off, for al things under the Sun, are vanitie and vexation of spirit, from mans birth to his dying day, Eccles. 1. 2. 3. 14. & 12. 7. 8. and an heavenly heritage is to be sought for, immortal, and which fadeth not, 1. Pet. 1. 4. Of ground cursed, there followeth barrennes, or unprofitable fruits, and desolation, Gen. 4. 12. & 3. 18. Esa. 34. 6. and the end is to be burned, Heb. 6. 8. So the earth and the works therein, shalbe burnt up, 2. Pet. 3. 10. And as for mans sake this world is cursed, and the creature made subject to vanitie: so it earnestly expecteth the manifestation of the sonns of God, that it may be delivered from the bondage of corruption: Rom. 8. 19. 20. 21.

in sorrow. ] with painful labour, as Prov. 10. 10. Hereupon the scripture mentioneth our bread of sorowes: Psal. 127. 2. Adam was to have laboured, in his innocencie, Gen. 2. 15. but without sorrow; being under the Lords blessing, which maketh rich, and he addeth no sorrow with it, Prov. 10. 22. Concerning this sorrow (or toyl) of our hands, Noe (the figure of Christ) was a comforter, Gen. 5. 29.

18 v. 18. thornes: ] Hebr. the thorn. Hereby is meant harmfull weeds, in sted of wholesome fruits, as Iob. 31. 40. Ier. 12. 13. for men of thistles doe not gather figs, Mat. 7. 16. Thornes doe choke the good corn, as Mat. 13. 7. And spiritually, these

signify evil fruits, which wicked earthly men bring forth, Heb. 6. 8.

of the feild: ] and so, no longer the pleasant fruits of paradise, Gen. 2. 9. 16. But as Nebuchadnezzar, when he had a beasts hart, was driven out among beasts, to eat grass as the oxen, Dan. 4. 13. 23. so man, not lodging a night in honour, nor understanding, but becoming like beasts that perish; is to eat herbs with them, Psal. 49. 13. 21. but by the labour of his hands, his diet is bettered.

19 v. 19. sweat: ] with much labour, which Adam and al his posteritie was condemned unto; that this is a general rule, if any wil not work, neyther should he eat, 2. Thes. 3. 10. The sweat of the face, though it is to be distinguished from the care of the minde, which Christ forbiddeth, Mar. 6. 25. 34. yet dooth it imply all lawfull labours, and industrie of body & minde, for the good of both, Ephe. 4. 28. Mar. 10. 10. 1 Cor. 9. 14. so that the giving of the hart also, to seek and serch our things by wisdom, is a sort occupation, which God hath given to the sonns of Adam, to be occupied therein, and humbled thereby, Eccles. 1. 13.

bread: ] that is, all food; wherof bread is the principall, as that which upholds the hart of man, Psal. 104. 15. Therefore that which one Euangelist calleth bread, Mark. 6. 36. another calleth victuals, or meats, Mar. 14. 15.

the ground: ] or, the earth; (called elsewhere our earth, Psal. 145. 4. & our dust, Psal. 104. 28,) meaning til man return to the dust of death, the grave: and there, the wecried be at rest from their labours, Iob. 3. 17. Rev. 14. 13.

dust thou art: ] or, thou wast: to weet, concerning the body, as Gen. 2. 7, not the spirit, which being immortall, goeth unto God for eternal joyes or torments, Luk. 15. 22. 23. & 23. 43. This difference Solomon teacheth, And dust returne to the earth, as it was;

and the spirit return to God that gave it, Eccles. 12. 7. Here God condemneth mankind to death, which is the wages of syn, Rom. 6. 23. and to the grave, the house appointed for al living, Iob. 30. 23. where they must



wayt, til their change come Iob. 14. 14. for it is appointed to men once to dye, and after this, is the judgment; Heb. 4. 27. Otherwise the life eternal could not be obteyned: for flesh and blood can not inherit the kingdom of God; neyther dooth corruption inherit incorruption; therefore we must all eyther dye, or be changed; and this corruptible must put on incorruption, and this mortal must put on immortality: and then shall Death be swallowed up in victory; 1. Cor. 15. 50. 51. 53. 54. So the Hebrew Rabbines also taught, saying, that unto this world there cleaveth the secret filthynes of the Serpent which came upon Eve; and because of that filthynes, Death is come upon Adam and his seed. For when God saw how uncleannes cleaved, and spread it self abroad in the world continually, he intended to consume it, and to root out the power of it; and therefore the bodies doe consume and corrupt, and have no continued-life. But when the filthynes is consumed, and the spirit of uncleannes taken out of the earth: behold God wil renew his world, without any other filthynes, and wil wake-up by his power, those that dwel in the dust &c; and the Lord wil rejoyce in his works, as the intendement of the creation was at the first. R. Menachem, on Gen. 3. The Greek Philosophers have observed, that some dead men putrified; turn to Serpents; Plutarch in vita Cleomenis. If so, it is a notable memorial of mans first poisoning by the Serpent.

20. v. 20. Eve:] in Hebrew Chavvah; which is by interpretation Life, (as the Greek also translateth it,) or Living. Adam first called her Woman, Gen. 2. 23. God called her Adam, Gen. 3. 2. and now the man calleth her Eve, Life: by which new name, he testified his faith in, and thankfulnes for Gods former promise, in vers. 14. In which he also trained up his children, teaching them to sacrifice, and serv the Lord; Gen. 4. 3. 4. So the Hebrew doctors reckon Adam as a repentant synner, and by Wisdom, (that is faith in Christ,) brought out of his fall: Ioseph. Antiq. b. 1. c. 4. and the author of the book of Wisdom. c. 10. v. 14. al living:]

that is, as the Chaldee paraphraseth, of al the sonns of man: meaning this both naturally, of al men in the world, (and so of Christ the promised seed:) and spiritually of al that live by faith: in which sense, Sarah is also counted the Mother of the faithfull; 1. Pet. 3. 6. Gal. 4. 21. 28. 31.

21. v. 21. coats:] to cover the body from shame and harm, and for a memorial of mans syn, and a further signe of those garments of justice and salvation, which men have of God, that their filthy nakednes doe not appear: Rev. 3. 18. & 19. 8. 2. Cor. 5. 2. 3. 4. The Chaldee calleth these here, garments of honour. of skin:] that is, in likelihood, of the skinns of bealls, which God taught him to kill for sacrifice. Which offerings were even from the beginning of the gospel preached, as appeareth Gen. 4. 3. 4. & 8. 20. And after by the law, the skinns of the sacrifices were given to the preists, Lev. 7. 8. And the sacrifices being al figures of Christ, (Heb. 10. 5. 10.) the skinns were fitt to resemble mans mortification, (as the girdle of skin which Iohn Baptist wore, Mat. 3. 4.) and new life, by putting on the Lord Iesus Christ, Rom. 13. 13. 14. and the garments of salvation, wherewith God clotheh his church, Esa. 61. 10.

22. v. 22. is become as one] to weete of us three, the Father, the Word, and the Holy Spirit, 1. Ioh. 5. 7. See before in Gen. 1. 26. Thus God upbraided Satans lying speech, used in v. 5. and v. would leave an impression in Adams hart, of his pride & folly in beleaving the serpents deceitfull promises: that so long as he lived an exile here on earth, he might have continuall motives of repentance and humiliati-on. The Hebrew phrase, is as one; meaneth is made, or become as one: as, this is, Psal. 118. 23. the Evangelist translateth, this is done, Mat. 21. 42. least he put:] An unperfect speech, where vve may understand by that which followeth, he must be driven out, least he put. &c. Such phrases are usuall, as Gen. 38. 11. & 42. 4. Mat. 25. 9. Or eat and live:] or, that he may eat and live.

And,



*And*, is often used for *That*, and noteth the end and purpose of an act: as here, so in 4. Sam. 21. 3. 2, King 3. 11. Lam. 1. 19. Because the tree of life, and the eating of it, was at first a signe of eternall life to man, if he had obeyed his creator, (as is noted on Gé. 2. 9.) it might not now in the iustice of God, be so continued to man fallen into disobedience. Neither was the new covenant between God and man, of obedience againe, by the vvorks of the law, unto life: but of faith in Christ the vvomans seed, unto forgiveness of synns, Gen. 3. 15. 20. God therefore in driving the man from this tree, would drive him to all confidence in himself and his own vvorks, (and so from abuse of this tree also, vvhich might turn to his further judgment,) that he might seek the life in heaven, which is hid vvith Christ in God, Colos. 3. 1. 2. 3. vvho vvill give to such as by faith doe overcome the vvorld, to eat of the tree of life, vvhich is in the midst of the Paradise of God; Rev. 2. 7.

23 v. 23. to till: ] tillage, hath the name in Hebrw of *servile-vvork* for all, even Kings, are as servants to the feild, Eccles. 5. 8. And this hard labour, vvvas a continuall remembrance of syn, and doctrine of humiliation and repentance. Wherefore God after in the law, freed every seventh (or Sabbath) yere, from this tillage in his land, vvhen they did all a like eat of that vvhich grew of it own accord, Levit. 25. 4. 6. to remember their former ease, lost by syn, but to be restored spiritually by Christ, when he should preach the acceptable yere of the Lord: Esa. 61. 2. 2. Cor. 6. 2.

24 v. 24. drove out: ] or, expelled, not to returne thither agayn, but that he might seek admission into the heavenly paradise, vvherunto Christ giveth entrance, Luk. 23. 43. minding himself an exile and pilgrim here on earth, 1, Pet. 2. 11. 2. Cor. 5. 1. 4. The Hebrewes say (in Breshith ketanna on this place,) Adam was driven out of paradise in this world, but in the world to come, he shall not be driven out. The remembrance of this future mercie,

vvvas kept afterward among the Gentiles; for it is one of the Chaldean oracles, *Seek paradise, the glorious countrie of the soule.*

*Cherubims:* ] or *Cherubs*. These were living creatures vvith vvings, as may be gathered by comparing Ezek. 1. 5. & 10. 1. 15. the figures of such, vvvere vvrought in the Tabernacle, Exod. 25. 18. and 26. 1. See the annotations there. Moses here seemeth to mean *Angels* by this name: for they have appeared sometime vvith vvings flying, Dan. 9. 21. and vvith sword, 1, Chron. 21. 16. and as *fyerie charrets*, 2, King. 6. 17. as here they have the flame of a sword, (that is, a flaming sword, as the Greek translateth it,) to keep man out of paradise. Of *Angels*, see the notes on Gé. 16. 7. By these also, God further might signifie, the Angels or Ministers in his spiritual paradise the Church; and the sharp two edged sword of his vvord, vvhervvith they are armed, against all the disobedient, 2, Cor. 10. 4. 5. 6. But the twelve Angels at the twelve gates of that paradise, direct from all quarters of the vvorld, to enter thereinto by the gates vvhich are never shut, such as are vvritten in the lambs booke of life; vvhere the tree of life groweth and giveth fruit, vvherein they have right, that doe the commandments of God; Rev. 21. 12. 15. 17. and 22. 2. 14.

turned it self; ] to vvect, every way, for more terrour, that man should not there attempt reentrance. Such spiritually is the use of the Law and doctrine thereof, vvhich terrifieth the conscience, and by the vvorks vvhereof, no flesh can be justified, Rom. 3. 20. but it serveth to drive men unto Christ, that they may be made righteous by faith, Gal. 3. 24. The ancient Iewes had an expectation of recovery of this loss by Christ, though now they are ignorant of him: for they vvrite of seven things vvhich the King Christ shall shew unto Israel; two of vvhich are, the garden of Eden, and the tree of life. R. Elias ben Moiss, in Sepher reshith choimah, fol. 112. Also expounding that in Song. 1. 4. the King hath brought me into his chambers. Our doc-



tors of blessed memorie, have sayd, that these are the chambers of the garden of Eden And agayn; There are also that say of the tree of life, that it was not created in vain; but the men of the resurrection (that are raised from the dead,) shall eat thereof, and live for ever. R. Menachem, on Gen. 3 And by the garden of Eden, (or paradise,) it seems they understood the kingdome of heaven: for the Chaldee paraphrast on Song. 4. 12. sayth, as the garden of Eden, into which no man hath power to enter, but the just; whose sowles are sent thither, by the hands of Angels. According to these speeches, familiar in old time among the Iewes, the holy Ghost also speaketh, of carriage by Angels into Abrahams bosom, Luk. 16. 22. of being with Christ in paradise, Luk. 23. 43. and of eating of the tree of life, which is in the midst of the paradise of God Re. 2. 7. And that the Iewes understood not these things carnally, appeareth by these words of theirs. In the world to come, there is no eating or drinking, nor any other of the things which the bodies of the sonns of Adam, have need of in this world; as sitting, and standing, and sleep, and death, and sorrow, and mirth, and the like: So our ancient wise men have said, In the world to come, there is no eating nor drinking, nor use of marriage, but the just doe sit with their crowns upon their heads, and have the fruition of the glorie of the majesty of God. Maimony in Misn. treat. of Repentance, chapt. 8. S. 2.

## CHAPTER 4.

1. The birth, trade & religion of Kain & Abel. 8. Kain killeth Abel: 9. for it he is examined of God, 11. and cursed; 13. he despereth, 16. & departeth frō Gods presēce. 17. Kain buildeth the citie Enoch, & hath children to the seventh generation: amongst whom 19. Lamech taketh two wives; 20. Jabel is a chief shepherd, 21. Jubal a musician. 22. Tubalkain a smith. 23. Alā begetteth Seth, who is in Abels sted: 25. and Seth, Enos.

**A**ND Adam, knew Eve his wife: And she conceived, & bare Kain;

2 and sayd, I have gotten a man, of Iehovah. And she againe bare, his brother Abel: and Abel was a feeder of sheep, and Kain was a tiller of the ground. And it was, at the end of dayes; that Kain brought of the fruit of the ground, an offering unto Iehovah. And Abel, he also brought of the firstlings of his flock, and of the fat of them: & Iehovah had respect, unto Abel, and unto his offering. But unto Kain & unto his offering, he had not respect: and Kain was vehemently greived, and his countenance fell. And Iehovah sayd, unto Kain: why art thou greived, & why is thy countenance fallen? If thou doe well, is there not forgiveness? and if thou doest not well, syn lyeth at the dore: and unto thee, shall be his desire; and thou, shalt rule over him. And Kain spake, unto Abel his brother: and it was, when they were in the feild, that Kain rose up against Abel his brother, and killed him. And Iehovah sayd, unto Kain; Where is Abel thy brother? And he sayd, I know not; am I, my brothers keeper? And he sayd, what hast thou doen? the voice of thy brothers bloods, crie unto mee, frō the earth. And now, Cursed art thou: from the earth, which hath opened her mouth, to receive thy brothers bloods, from thy hand. When thou tillest the ground, it shall not henceforth yeild her strength, unto thee: a fugitive and a vagabond, shalt thou be in the earth. And Kain sayd, unto Iehovah: my iniquitie is greater, then may be forgiven. Behold, thou hast driven me out this day, from the face of the earth; and from thy face, shall



shal I be hid: and I shalbe a fugitive  
and a vagabond, in the earth; and it  
shalbe, *that* whosoever findeth mee,  
15 wil kill mee. And Iehovah sayd un-  
to him; Therefore, whosoever killeth  
Kain; vengeance shalbe taken on him,  
sevenfold: and Iehovah set a signe,  
upon Kain; least any finding him,  
16 should slay him. And Kain went-out,  
from the presence of Iehovah: and  
dwelt in the land of Nod, *on* the east  
of Eden. And Kain, knew his wife;  
and she conceived, and bare Enoch:  
and he was, building a citie; and he  
called the name of the citie, as the  
18 name of his son Enoch. And unto  
Enoch, was born Irad; and Irad, be-  
gate Mehujael: and Mehijael, begate  
Methusael; and Methusael, begate La-  
19 mech. And Lamech took unto him,  
two wives: the name of the one, *was*  
Adah; and the name of the second,  
20 Zillah. And Adah bare, Iabel: he was,  
the father of them that dwel in tents,  
and *that have* cattell. And his bro-  
thers name, *was* Iubal: he was, the fa-  
ther of al that handle the harp, & or-  
gan. And Zillah she also, bare Tu-  
bal-kain; an instructor, of every artifi-  
cer in brasse, and yron: and the sister  
23 of Tubal-kain, *was* Naamah. And  
Lamech sayd, unto his wives; Adah  
and Zillah, hear ye my voice; ye wives  
of Lamech, hearken to my speech:  
for I have killed a man, to my wound-  
ing; and a yongman, to my hurt.  
24 If Kain shalbe avenged, sevenfold:  
then Lamech, seventie and sevenfold.  
And Adam knew his wife agayn,  
25 and she bare a son; and she called his  
name, Seth: for God hath set unto

mee, another seed, in sted of Abel; be-  
cause Kain kyled him. And to Seth  
also himself, there was born a son; &  
26 he called his name, Enos: then began-  
*men*-profanely, to call on the name of  
Iehovah.

## Annotations.

- 1 **K** New: ] by lying with her; as this phrase is explaind in Num. 31. 17. A modest manner of speech, used a-  
gaine in ver. 17, and 25. and throughout the scriptures. Mat. 1. 25. Luk. 1. 34.  
Kain: ] by interpretatiō, Gotten, or a Posses-  
sion; the reason foloweth; *I have gotten* (*Kanithi*) *a man of Iehovah*; or, with Iehovah, that is, vvith his favour, and of his good vvill. The Greek translateth it, *by God*. Thus shewed shee her thankfulness to the Lord, whose heritage children are, Ps. 127. 3. and her hope of good in that firstborn son: howbeit, her expectation fayled her; for Kain was of the wicked one, Satan; 1. Ioh. 3. 12. The Hebrew Doctors also say, Kain was born of the filth and seed that the Serpent had conveyed in: o Eve: R. Menachem on Gen. 4. Herein Kain vvas a figure of all reprobates, the children of the Devil: Ioh. 8. 44. 1 Ioh. 3. 10.
- 2 **V.** 2. *again bare*: ] in Hebrew she added to bear. From this phrase of her adding to bear, without mention of any other conception, some of the Iew doctors gather, that Kain and Abel vvere twins: Pirkei R. Eliezer; ch. 21. Abel: ] so the Greek, & the Evangelists vvrite him, Mat. 23. 35. The Hebrew name is Hebel, vvwhich signifieth Vanitie, or a soon-vanishing vapour: such is every mans life, Iam. 4. 14. & so was Abel in special, being soon killed by his brother. And David sayth that every man is Vanitie [Abel] though settled, as men may think, Psal. 39. 6. feeder: ] or shepherd, Pastor and governor of a flock: vvwhich flock (in the original) comprehendeth both sheep and goats, as is explaind in Lev. 1. 10. The new Testament translateth it into Greek



Greek, some time sheep, as Rom. 8. 36. from Psa. 44. 23. sometime flock, as 1 Cor. 9. 7. and sometime both together as, the sheep of the flock, Mat. 26. 31. fro Zac. 13. 7. for which in Mar. 4. 27. is written onely, the sheep. Abel in shepherdy, as in sacrificyng & martyrdom, was a figure of Christ; Ioh. 10. 11. Of this trade also were the patriarchs of Israel, Ge. 46. 32. 34. & Moses, David, & many other me of note Ex. 3. 1. Ps. 78. 70, 71.

3 v. 3. at the end of dayes:] that is, at the end of the yere. Some understand it to mean, after many dayes, that is, in proceß of time. But a ful yere, is called a yere of dayes, Gen. 41. 1. 2. Sam. 14. 28. because of certayn dayes that are in the yere, besides the moneths. And for shortnes of speech (which the Hebrew tongue affecteth,) dayes, are used for a yere of dayes, that is, a whole yere: as in Levit. 25. 29. dayes, is in vers. 30. expounded to be a perfect (or full) yere; and the revolution of dayes, 1 Sam. 1. 10. is that which Moses calleth the revolution of the yere, Exo. 34. 22. And in Num. 9. 22. or two dayes, or a moneth, or dayes, that is, a yere; and in Amos. 4. 4. after three dayes, meaneth three yeres, Deut. 14. 28. and in Exod. 13. 10. 1. Sam. 1. 3. from dayes to dayes; is, from yere to yere; and the sacrifice of dayes, 1 Sam. 2. 19. was the yerely sacrifice. Wherupon in propheties, oftentimes dayes are used for yeres, Rev. 11. 2. 11. At the yeres end, men were wont in most solemn manner to sacrifice unto God, with thanks for his blessings, having gathered in their fruits: so the law of Moses did comand, Exo. 23. 16. which order (as by this appeareth,) the Fathers observed from the beginning; and it was so accustomed among the Gentiles; for the ancient sacrifices, and assemblies unto that end, were after the gathering in of the fruits, for (an oblation of) the first fruits, sayth Aristotle, in Ethiks, book 8. brought:] in Greek, offered. It is likely, that the sonns brought their offerings unto God, by Adam their father, who was high Preist, (as after al the firstborn in families were Preists, Exod. 19. 24.) and upon an altar

he offered their gifts. The Hebrew Doctors say; It is a tradition by the hand of all, that the place wherin David and Solomon built an altar, in the floor of Aravnah, (1. Chron. 21. 22. 26. & 22. 1. 2. Chron. 3. 1.) was the place where Abraham builded an altar, and bound Isaac upon it, (Gen. 22. 9.) and that was the place where Noe builded, after he came out of the Ark, (Gen. 8. 20.) and that was the Altar, upon which Kain and Abel offered; and on it, Adam the first man offered an offering after he was created, and out of that place he was created. Our wise men have sayd, Adam was created out of the place of his Atonement. Maimony, in Misn. book 8. treat. of the Temple, ch. 2. S. 2. an offering:] or, oblation, called in Hebrew a Minchah, by which name the Meat-offring is called in the law, Levit. 2. which commonly was of wheat flower. Although the word is sometime used generally for any gift or present, Gen. 32. 13. But Kain brought of the fruit of the ground, which custome continued; so that in Israel men might eat neyther bread nor corn, til they had brought an offering unto God, Levit. 23. 14. Among the Greeks also they used to sacrifice the fruits of the earth, Homer. Iliad. 1. & Numa ordeyned the like among the Romans, who tasted not new corn or wine, before the Preists had sacrificed the first fruits, sayth Plinie in book 18. chapt. 2. and in the Roman lawes of the 12. tables, the same oblation of corn is commanded: De relig. tit. 1. lex. 4. The like was for sacrificing of beasts, as Abel did: which was used of Israel, & of al nations til the coming of Christ: see Levit. 1.

4 v. 4. the fat of them:] As the first fruits of the earth, of beasts, of men, vvere given in thankfulnes to the Lord, that all the rest might be sanctified and blessed. Exo. 22. 29. 30. and 23. 19. so God challenged the fat of all sacrifices peculiarly to himself, Lev. 3. 16. 17. & 7. 25. which fat, sometime figured mans unbeleef, hardnes of hart, and want of sense, Psal. 119. 70. Acts 28. 27. which was to be consumed by the fyre of Gods spirit: sometime



sometime it signified the best of all things, Num. 18. 12. in which sense it seemeth to be spoken here of Abel. From whose example, the Hebrew doctors teach, that a man should enlarge his hand, and bring his offering of the sayrest and most laudable amongst those kinde of things wherof he bringeth. Behold it is written in the law; And Abel he also brought of the firstlings of his flock, and of the fat of them. And this is a comon law, in every thing which is for the name of the good God, that it be of the goodlyest and best. If one build a howse of prayer, let it be sayrer then his own dwelling howse: if he feed the hungry, let him feed him with the best and sweetest that is on his table: if he clothe the naked, let it be with the sayrest of his clothes; if he sanctify any thing, let him sanctifie of the sayrest of his goods; and so he sayeth, (Lev. 3. 16.) *All the fat is the Lords.* Maimony in Misn. tom. 3. in Ašurei mizbeach, chap. 7. S. 11. By the sacrifices of old, there was (besides a thankfulnes to God,) a yerely remembrance also of their synns, Heb. 10. 3. and hope of the forgiveness of them by Christ to come, Heb. 10. 1. 10. 14. And seing the godly offered in faith, Heb. 11. 4. and faith is by hearing the word of God, Rom. 10. 17. Abel and the rest were taught of God thus for to worship him: for al wil worship devised by men, is vaine: Mat. 15. 9. Coloss. 2. 23. 23.

had respect:] to weet, with deelyte, as the Hebrew word implieth; (& so one Greek version translateth it, *was deelyted*;) and with favourable-acceptation, as the Chaldee paraphrase explayneth it. So God commandeth every man to offer sacrifice for his favourable-acceptation, Levit. 1. 3. that he and it, might be accepted of the Lord. This gracious respect unto Abel, was seen of Kain; for which he was greived; and the Apostle noteth it to be a testification of Abels justice by faith, Heb. 11. 4. It is likely thertore, that God shewed it by some visible signe, as by fyre from heaven consuming the sacrifice; for so he used to doe in such cases after, as Levit. 9. 24. 1. Chron. 21. 26. 2. Chron. 7. 1. 1. King.

18. 38. and the burning of the sacrifice to ashes, was a sign of his favourable acceptance, Psal. 10. 4. and Theodoto (a Greek interpreter,) translateth it here, *he set on fyre*. By this Gods acceptance, Abels faith was confirmed touching life and salvation in Christ: otherwise, God would not have received an offering at his hands; as Iudg. 13. 23. unto Abel:] for his faith in Christ, wherby he was just, & by which he offered a greater sacrifice then Kain, Heb. 11. 4. And so the sacrifice was respected for the man, not the man for the sacrifice. Prov. 12. 2. & 15. 8.

5 v. 5. *grieved*:] or, *displeased*: very wroth. The Hebrew word signifieth to burn or be inflamed, either vvith anger, or grief: the Greek here translateth, *he was grieved*; and in sundry other places, as Ion. 4. 9. where both the Greek version, and al the circumstances shew it to mean greif. So in 1. Sam. 15. 11. Samuel was grieved, and David, 1. Chron. 13. 11. and Nehemiah, Neh. 5. 6. and many the like. countenance:] or, *his face fell*; that is, he shewed himself ashamed, grieved and discontented. This is ellwhere exprest by the falling of the light of the countenance, Iob. 29. 24. contrary to which, is the lifting up of the face, for a signe of comfort and joy, Iob. 11. 15. See also Gen. 19. 21.

7 v. 7. *doe well*:] or, *doe good*. Hereby God teacheth, that wel doing consisted not in the outward offerings which Kain brought: but in faith, which he wanted, Heb. 11. 4. Ioh. 6. 29. And the Apostle hence concludeth, that Kains works were evil 1 Ioh. 3. 12. forgiveness:] or, *acceptation*. The Hebrew word, vvhich properly signifieth elevation or lifting-up, when it is spoken of syn, (as the vvords following shew here it is,) meaneth forgiveness: at Gods hand, who lifteth up, and so easeth us of the burden of it; as Rom. 4. 7. from Psal. 32. 1. And one end of sacrificing, was the forgiveness of syn, Lev. 6. 2. 6. 7. So the Chaldee here explayneth it, *If thou doe thy vvorks vvell, shalt thou not have forgiveness?* Otherwise it may be expounded, *is there*



not a lifting up, to vveer, of thy countenance which now is fallen, that is, an acceptation of thy face and petition; and consequently of thy offering: as in Gen. 19. 21. *lifting up (or accepting) the face*, signifieth favourable acceptation vwith God; and in Iob. 11. 15. it signifieth comfortable bold carriage. Or, *is there not a bearing, (or carrying-away) of blessing and reward*, as Psal. 24. 6. A question thus asked, is an earnest affirmation that so it shalbe: as, *are they not written?* 2. King. 10. 10. is expounded, *Loe they are vwritten*, 2. Chron. 31. 32. and, *is not the life more then meat?* Mat. 6. 25. that is, *the life is more*, Luk. 12. 23. Also the holy Ghost turneth into a question, *hath not my hand made all these?* Act. 7. 49. that which the Prophet affirmed plainly, *all these my hand hath made*, Esai. 66. 1. So Gen. 13. 9. and many the like. *syn:*] or, the misfeed, error. By *syn* & iniquitie the punishment for it is often meant, as in Ge. 19. 15. Levit. 20. 10. 2. King. 7. 9. Zach. 14. 19. And *syn* is the erring or missing as of the mark aimed at, Iudg. 20. 16. Gods law is our mark, and vway to vwalk in: therefore *syn* is defined to be *swerving from, or transgression of the law, (anomie or enormitie)*, 1. Ioh. 3. 4. In Hebrue it is called *Chattah*, whereupon the Greeks framed the name *Atee*, that is *Hurt or dammage*; and their Poets feigned that it vvas a vwoman cast out of heaven, pernicious *Atee*, that (*aatai*) *hurrieth all men*, Homer Iliad. 19. *lyeth:*] or, *coucheth*, is *couching*: a vvord usually spoken of beasts, applied here to *Syn*, as a hurtfull beast ready to devour. For to lye at the dore, is to be neer at hand, Mark. 13. 39. and in Deut. 29. 20. the curses are sayd to *couch (or lye)* upon the synner, vvhom the Lord vvil not be mercifull unto. The Chaldees referreth it to the last judgment, saying, *thy syn is kept to the day of judgment, in which vengeance shalbe taken on thee, if thou convert not*. And other Rabbines thus; *Syn couching at the dore*, meaneth at the gates of justice, for from thence judgment cometh for ever, upon them that are in transgression, for from thence the Angel of

death hath his power. R. Menachem on Gen. 4. *his desire:*] that is, Abels; who being thy yonger brother, is subject unto thee. For Kain being the first-born, had great privileges by nature over his brethren, as is shewed on Gen. 25. 31. & 27. 29. Or, *the desire of it, (that is, of Syn) is unto thee*, but thou shalt rule over it; that is (as Paul speaketh) let not *syn* reign in thy mortal body, that thou shouldest obey it in the lusts therof, Rom. 6. 12. The Thargum Jerusalemi thus referreth it, to the subduing of *syn*: although the Hebrew differeth in gender from *Syn*, as the word *lyeth* dooth likewise. But such differences may often be observed, and sometime in the very Hebrew text, as *jabo*, & *jehi*, 1. Chro. 18. 2. 5. 6. & 21. 5. for which elsewhere is *tabo*, & *tchi*, 2. Sam. 8. 2. 5. 5. & 24. 9. *lahem*, & *bahem*, 1. King. 22. 17. & 1. Chro. 10. 7. which is also written *lahen*, & *baben*, 2. Chron. 18. 16. 1. Sam. 31. 7. See also Exo. 1. 21.

8 v. 8. *[pake:]* or, *sayd unto Abel his br.* but what he sayd, is not set down. The Hebrew text hath here a pause extraordinary, implying further matter. The Greek version addeth, *let us goe out into the feild:* & Thargum Jerusalemi addeth the same and much more, *hovv Kain (when they were in the feild) should say, there was no judgment, nor judge; nor other world to come, nor good reward for justice, nor vengeance for wickednes, &c:* al which Abel gaynsayd, and then his brother slew him. It seemeth to imply a dissimulation of Kains hatred, in that he conversed freindly with his brother, til he found opportunity to kil him: as others in their hatred, are observed to speak (of the matter of their grief,) *neyther good nor bad:* 2. Sam. 13. 22. *killed him.*] And wherfore killed he him? Because his own works were evil, and his brothers good. 1. Ioh. 3. 12. Hereupon the scripture giveth them these titles, *Abel the just*, Mat. 23. 35. and *Kain, of that wicked one*, 1. Ioh. 3. 2. that is, of the Divil: for he was a murderer from the beginning, Ioh. 8. 44.

v. 9. Where



v. 9. *Where is Abel?*] Here God sheweth himself to be the *seeker-out of bloods*, Psal. 9. 13. So Zacharie when he was murdered, sayd, *The Lord look upon it and require it*, 2. Chron. 24. 22. Hereupon these two martyrs are mentioned by our saviour, whose bloods (with all the rest,) should come upon the Jewes, Mat. 23. 35. 35.

v. 10. *bloods:*] This word in the plural number, usually signifieth murder, and the guilt following it: and such as gave themselves to this syn, are called *men of bloods*, Psal. 5. 7. Sometime bloods meaneth mans natural generation, Ioh. 1. 13. To this latter, the Chaldee paraphrases have reference, translating it, *The voice of the bloods of the generations, (the multitudes of just men,) which should have proceeded from thy brother.*

*crye:*] or, are crying. This word hath reference in number, to the bloods forementioned, as if many were spilt and cryed. From hence the Apostle noteth the effect of Abels faith, how by it, being dead he yet speaketh, Heb. 11. 4. This crying, was unto God for vengeance: wherefore Christs blood is preferred before this, as speaking better things then Abel, Heb. 12. 24. Compare also Rev. 6. 10. In this first death which fell out in the world, God manifested the immortalitie of mans soul, the forgiveness of synns to the faithfull, with the contrary concerning hypocrites; and the resurrection of the body: as Christ gathereth from an other like scripture, Mat. 22. 31. 32.

v. 11. *Cursed:*] As Gods blessing implieth among other good things, *the light of his face*, and favour towards men, Psal. 67. 2. so his curse bringeth with other evils, the hiding of his face, and withdrawing of his favour; as Kain after complaineth, vers. 14. By this sentence Kain is cast out from Gods presence and church, and is the first cursed man in the world.

v. 12. *not henceforth:*] Hebr. not add to yeild; that is, not yeild any more her strength, meaning the natural fruit, which otherwise through Gods blessing it could,

Ioh. 2. 22. For as the cursed figtree, lost the vigour, and withered: Mark. 11. 21. so the fruitful land is made barren, when it is cursed for the syn of the inhabitants, Levit. 26. 30. Psal. 107. 34. Here the former curse layd upon the earth, Gen. 3. 17. is increased for Kains sake; & the destruction of the world hastened: see Gen. 5. 29. A contrary blessing is promised to them that fear the Lord, Lev. 26. 4. Ezek. 34. 26. 27. *fugitive:*] or, wanderer: a curse which David wished to his enemies, Psal. 59. 12. & 109. 10. contrary to the safe and settled estate of Gods people, Ps. 112. 6. 7. Mic. 4. 4. The word is sometime used for the fearful moving of the hart, as in Esai. 7. 2. so the Greek here translateth, *Sighing and trembling shalt thou be on the earth.*

v. 13. *my iniquity:*] or, *my punishment-for iniquitie:* see the annotations on vers. 7. & Gen. 19. 15. *then may be forgiven:*] or, *then thou mayst forgive.* Or, referring it to the punishment, *greater then I can bear.* In this sense, Kain murmureth against Gods justice: in the former, he despeireth of his mercie. So the Greek translateth, *my fault is greater then may be forgiven me:* and the Chaldee paraphrase maketh the same exposition. Here in Kain is fulfilled that saying, *he beleeveeth not to return out of darknes; and he is wayted for of the sword:* Iob. 15. 22. And in him may be seen seven abominations, (so many as are in the hart of him that hateth his brother, Prov. 26. 25.) for, 1. he sacrificed without faith, 2. was displeased that God respected him not; 3. hearkned not to Gods admonition; 4. spake dissemblingly to his brother; 5. killed him in the feild; 6. denyed that he knew where he was; 7. asketh not nor hopeth for mercy of God, but despeireth; and so falleth into the condemnation of the Devil.

v. 14. *shal I be hid:*] or, *be absent:* as Gen. 31. 49. This meaneth a fearful banishment, from the face or presence of God in his church; as after followeth in vers. 15. Contrary to which, is the appearing



pearing before Gods face, in the place of his publick worship, Exod. 23. 17. Psal. 42. 3. Iob professeth his faith in this respect, opposite to Kains despeire, Iob. 13. 20. &c. *whosoever*] or, every one that findeth (or meeteth) me. This sheweth his terrour in conscience, fearing just recompense; and seeing where none dooth pursue, as Levit. 26. 17. 36. Iob. 15. 20. 21. Prov. 28. 1. Among the ancient Romans, when a man was cursed for any wicked fact, whosoever would, might freely kill him: *Dionys. Halicarnass. l. 2.* And of old, among the Galles (or Frenchmen,) such as obeyed not their preists the Druydes, were forbidden the sacrifices, (their divine worship:) and those so forbidden, were repated amongst the most wicked, al men shunned them, and would not converse or talk with them, fearing to be defiled even by leight communication with them, no benefit of law was allowed the, nor any honour doen unto them: *Cæsar Comment. de bello Gall. l. 6.* A like severe censure was also among the Greeks, as K. Oedipus his words shew, in *Sophocles, in Oedip. Tyr.*

35 v. 15. *sevenfold*:] that is, he shal have much greater punishment: for seven, meaneth much or many: Prov. 26. 25. Iob. 5. 19. Psal. 12. 7. The Chaldee here understands it of punishment to the seventh generation. Hereby God repressed further bloodshed, which men else might rush in to; for soon after, the earth was fylled with violence, Gen. 6. 11. He let Kain live miserably, for a warning to others, as David (having reference hereto) sayth, *Slay them not, least my people forget: make them wander abroad (as fugitives,) by thy power: Psal. 59. 12.* Thus also he provided for the encrease of the world at the beginning: wherefore Kains posteritie is after reckned, to the seventh generation.

*upon Kain*:] or, unto Kain; to secure him from his fear. *Vpon him*, to keep others fro kylling him: as in an other case, in Ezek. 9. 4. 5. 6. they that had Gods mark set upon them, were not slayn. *least any*:]

or, that not any. *slay*:] or, *smite*: that is, kill him. The full speech is to smite him in swl, as Gen. 37. 21. and where one prophet sayth he smote, 2. King 14. 5. another expounds it he killed: 2. Chron. 25. 3.

16 v. 16. *from the presence*:] or, from before the face of Iehovah; that is from the place of Gods word & publick worship, vvhich in likelihood vvas held by Adam the father, who being a Prophet, had taught his children how to sacrifice, and serve the Lord. So on the contrary, to come into Gods presence, (or before him) 1. Chron. 16. 29. is explayned in Psal. 96. 8. to be the coming into his courts. Gods face or presence is mans greatest joy in this life, and in that which is to come, Exod. 33. 14. 15. 16. Psal. 17. 15. Of which, Kain was now deprived: for, the evil shal not sojourn with God, nor foolcs stand before his eyes, Psal. 5. 5. 6. Otherwise, as Gods face signifieth his all-seing providence and government, none can flee from it; Pl. 139. 7. 12. Ier. 23. 24. Of Ionas, it is likewise sayd, he rose up to flee from the presence of the Lord: Ion. 1. 3. *dwelt*:] or, *sat*, that is, seated himselfe. Sitting, is used for dwelling, as after in v. 20. and often in the scriptures.

*Nod*:] in Greek *Naid*: so named, because Kain vvas there. *Nad*, that is a vagabond, as God threatned before, in v. 12.

17 v. 17. *knew his wife*:] that is, lay with her; as v. 1. This vvas one of Adams daughters, spoken of in Gen. 5. 4. to whom it seemeth he vvas married before. And here folow 7. generations of Kain reckned: for God letteth the vicked prosper in this vworld, Psal. 17. 14. *he increaseth nations, and (afterward) destroyeth them*, Iob. 12. 23.

*Enoch*:] in Hebrew *Chanoch*: by interpretation *Catechised*, *Instructed*, or *Dedicated*. It was the name also of that godly man mentioned in Gen. 5. 18. 22. *was building*:] This manner of speech, (vvhich the Greek translation also keepeth,) may imply a beginning of the vwork, though perhaps not finished, as after in the building of Babel, Gen. 11. And Kains building of a citie, seemeth to be



be for his better securitie from his fears, & to denote his worldly affection, otherwise then Abraham had, vvhho looked for a citie that hath foundations, whose builder and maker is God: Heb. 11. 10.

the name of his son:] so proclayming his name on the citie, as David sheweth vaine vvorl-ly men doe on lands, Psa. 49. 12. As Kains name signified Possession, so had he possessions of children, citie, riches, arts, &c. in this vvorlde: all vvhich Abel vvanted, whose inheritance vvas in heaven.

18 v. 18. *Irād*:] or, *Gbnirad*, in Greek; *Gaidad*: for the Hebrew letters *R*, & *D*, are one much like an other, & often put one for an other by the Greek translators; and in the Hebrew text it selfe: as *Ripbath*, Gen. 10. 3. is *Dipbath*, 1. Chron. 1. 6. *Chemdan*, Gen. 36. 26. is *Chamran*, 1. Chron. 1. 41. *Hadav*, Gen. 36. 37. is *Hadad*, 1. Chron. 1. 50. *Hadarezer*, 1. Chron. 18. 3. is *Hadadazer*, 2. Sam. 8. 3. and sundry the like: vvhich shew, that the Hebrew letters had the same forme and figure of old, vvhich they have at this day.

*Mehijael*:] or, *Mechujael*; vvvritten immediately after, *Mechijael*, in Greek *Maleleel*, (according to the name of Kains son, in Gen. 5. 12.

*Methusael*:] in Greek, *Mathousala*; as also they vvvrite Enochs son, Gen. 5. 21. *Lamech*:] or, *Lemech*: so Gen. 5. 25. Kains posteritie, accord in name vvvith Seths.

19 v. 19. two vvives:] so violating the law of mariage; which by Gods ordinance vvas to be but vvvith one vvife, Gen. 2. 18.

24. *Adah*:] by interpretation an Ornament: as *Zillah* (or *Sella*) signified her Shadow.

20 v. 20. *Qabal*:] in Greek, *Iobel*. father:] that is, master, as the Chaldee expoundeth it. Every crafts-master that eyther first inventeth, or perfecteth and teach-erh any art, is called a Father. So in the verse folowing.

*dwell in tents*:] that is, used sheepherdie: for sheepherds used tents, to remove from place to place vvhere best pasture vvas to be found: Esa. 38. 12. Song. 1. 8. Ier. 5. 3. and 49. 29. The

Hebrew phrase, *him that dwelleth*, is meant of many, as the Greek also translateth it, *them that dwell*. So dweller, 2. Sam. 5. 6. is expounded dwellers, 1. Chron. 1. 4. enemies 1. King. 8. 37. 44. is enemies, 1. Chron. 6. 28. 34. and many the like. See also Gen. 3. 2.

*cattel*:] Hebr. possession: understanding the vvord *cattel*, as is exply-ained in Gen. 26. 14. he had possession of flocks, and possession of herds. So the Greek here translateth, *feeders of cattell*. The supply of such vvords; is often made in the text it selfe: as, a thousand, 2. Sam. 8. 4. that is, a thousand charrets 1. Chron. 18. 4. *Vzzah* put forth to the ark, 2. Sam. 6. 6. that is, he put forth his hand to the ark, 1. Chron. 13. 9. See also Gen. 1. 3.

21 v. 21. *handle*:] that is, play upon: as the Chaldee paraphraseth, he was master of all that play on the psaltery, and know musik: which the Greek translateth, *this was he that shewed the psaltery & the harp*.

*organ*:] it hath the name in Hebrew, of lovelynes and delight; and it was an instrument of joy, Iob. 21. 12 so was the harp, called therefore, the pleasant harp, Psa. 81. 3. Thus God gave the Kainites skil to invent things profitable and delightful to the flesh: yet were they irreligious, as is written; they sayd unto God, depart from us: and what should the Almighty doe for them? For he fylled their bowser with good things: Iob. 22. 17. 18.

22 v. 22. *instructor*:] Hebr. a whetter (or sharpner:) which the Chaldee expound-eth also a master. He sharply and vvittily taught smythes craft, and instruments of wair. The Hethens after feigned *Pulcan* (which name seemeth to be borrowed from this *Tubal-cain*;) to be the God of smythes.

*Naamah*:] she hath her name of Pleasance. Thus vvith profits and pleasures, they of the old vvorld passed their time, eating and drinking, marrying and giving in mariage, until the day that the flood came, and took them all away: Mat. 24. 38. 39. The Hebrew doctors (in *Midras Ruth*, and *Zohar*;) say of this *Naamah*, that all the vvorld wanded (in love) after her; yea



even the sons of God, (as in Gen. 6. 2.) and that of her, there were born evil spirits into the world.

23 v. 23. *I have killed &c.*] or, *I would kill a man in my wound, yea a yong man in my hurt.* The Hebrew is of the time past, as speaking of murder committed; (and so the Greek translateth, *I have killed a man*;) but it may also be interpreted, as a boastfull threat for time to come; that if any did wound or hurt him, he should surely dye for it. And it may be, that for violating the law of marriage by taking two wives, God vexed him with a disquiet life between them; that they lived in discontent and emulation one with another, (as there is an example in 1. Sam. 1. 6. 7.) & both of them vvith their husband: so in his vyrrath he uttered these vvords unto them, to repress their strife. Or he thus boasteth of his valour, for some other cause. The Chaldee paraphrast understood this in a contrary sense; as if it were a question, *for have I killed? &c.* that is, *I have not*: and expoundeth it thus, *For I have not killed a man, that I should be avenged for him; nor destroyed a yongman, that my seed should be consumed for him.* 240 my hurt:] or, *for my stripe*: the original word signifieth a wayl, or mark of a stripe or vvound in the flesh.

24 v. 24. *seventy and seven fold*:] that is, if he that killeth Kain, shalbe punished seven fold; then he that killeth me, shalbe 77. fold. It seemeth to be an insolent contempt of Gods judgment, and abusing of his patience towards Kain, ver. 15. *Because sentence against an evil work is not executed speedily, therefore the hart of the sonns of men, is full in them to doe evil; Eccles. 8. 11.*

25 v. 25. *Seth*:] Hebr. *Sheth*: that is, Set or Appointed, to weete, in Abels room. He was not born, til 130. yeres after the creation, Gen. 5. 3. It might be, Adam had other sonns and daughters before, Gen. 5. 4. but none, in whome such expectation of good was: for Seths posterity onely remayned at the flood, when all the world perished, Gen. 7. seed:]

that is, another son: that as Abrahams seed was called in *Isaak*, (Ismael being excluded,) Gen. 21. 12. so Eves seed should be in *Seth*; and not in any other of her children. Seed, is usually put for children: as, *they left no seed, Mar. 12. 22.* is expounded, *they left no children Luk. 20. 31.*

*sted of Abel*:] Eve sheweth a reason of her sonns name, also her faith grounded on Gods appointment and setting of his mercie concerning this seed, vvho should be fathfull as Abel; and a father of the vvorld, vvho all are called *the sonns of Seth*, Num. 24. 17. and the father of our Lord Iesus after the flesh, Luk. 3. So in Ezek. 37. dead bones revive agayn; and in Rev. 11. 11. the vvitnesses killed, have the spirit of life from God, entring into them.

26 v. 24. *also himself*:] or, *to him also*: when he was 105. yeres old, Gen. 5. 6. and the world, 235. *Enos*:] so he is written in Greek, Luk. 3. 38. in Hebrew *Enosh*, that is by interpretation *Sorrowfull, grievously-sick, miserable*. So named, (as seemeth,) for the sorrowful state of those dayes, wherin great corruption grew in the church, Gen. 6. 2, 3, 5. Therefore this name is in scripture usually given to all men, as being *Enos*, or *sonns of Enos*, full of sorow and miserie, Psalm. 8. 5. & 144. 3. And to abate mens pride, David sayth, *let the nations know, that they be Enos*; or, *woefull men*:) Psal. 92. 1. *began-men-profanely, to call*:] or, *profanenes-began, in calling, (or for calling) on the name of Jehovah*. The Hebrew word may be translated, *men began*, or *men profaned*: but is commonly understood here, of the learned Hebrewes, to mean *profanenes*; & some translating it *began*, yet take it thus, *men began, to call (their idols) by the name of the Lord*: as images and representations of God, were called *Gods*, Exod. 32. 4. The sorowes of this age were great, as the very name of *Enos* testifieth, and the historie folowing in Gen. 6. confirmeth: for impietie crept into the church, by unlawful mariages vvith Kains seed; and religio & manners vvere much corrupted, Ge. 6.



11. The Hebrew doctors describe it thus.

In the dayes of Enos, the sonns of Adam erred with great error, & the counsel of the wise men of that age became brutish; and Enos himself was (one) of them that erred: and their error was this, They sayd, forasmuch as God hath created these starrs and sphares to govern the world; and set them on high; and imparted honour unto them; and they are ministers that minister before him; it is meet that men should laud and glorify & give them honour. For this is the will of God, that we magnify & honour, whomsoever he magnifieth & honoureth: eve as a King would have them honoured that stand before him, and this is the honour of the King himself. When this thing was come up into their hart, they began to build Temples unto starrs, and to offer sacrifices unto them, and to laud & glorify them with words, and to worship before them, that they might, in their evil opinion, obteyn favour of the Creator. And this was the root of Idolatrie, &c. And in proceß of time, there stood up false prophets among the sonns of Adam, which sayd, that God had commanded and sayd unto them, worship such a starr, or all the starrs, and doe sacrifice thereunto thus and thus; & build a Temple for it, and make an image of it, that all the people, women, and children may worship it; and he shewed them the image which he had feigned out of his own hart, and sayd, it was the image of such a starr, which was made known unto him by prophesie: and they began after this manner, to make images in temples, & under trees, and on tops of mountaines and hills, & assembled together & worshiped them, &c. And this thing was spread through all the world, to serve images wth services different one from another, and to sacrifice unto and worship them. So in tract of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ought save images of wood and of stone, and Temples of stone, which they had been trayned up from their childehood, to worship and to serve, and to swear by their names. And the wise men that were among them, as the priests and such

like, thought there was no God, save the starrs and sphares, for whose sake, and in whose likeness they had made these images: but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, as Enoch, Mathusala, Noe, Sem & Eber. And in this way did the world walk and converse, till the pillar of the world, to witte Abraham our father was born. Maimony in Misr. tom. 1. treat. of Idolatrie ch. 1. S. 1, 2, 3. That the heavens and starrs were of old worshiped; both Moses & the prophets after him shew, Deut. 4. 19. Amos 1. 26. 2 King. 21. 3, 5. And as the heathen philosophers counted the heaven a living body, (Aristot. de celo l. 2. c. 2.) so did the wisest of the Hebrew Rabbines: All the starrs and all the sphares, have soules, and knowledge and understanding, and are living things, and stand and acknowledge him who sayd and the world was, every one according to his greatnes & according to his dignitie, lauding & glorifying him that formed them, even as the Angels. And as they know the holy God, so they know themselves, and know the Angels which are above them: and the knowledge that the starrs & sphares have, is less then the knowledge of the Angels, & greater then the knowledge of the sonns of men; sayth Maimony in Jesudei hatorah; chap. 3. S. 9. Vpon this perswasio, men might the easlyer be drawn to the worship of them. If we understād Moses here otherweise; Then began men to call upon the name of the Lord; then it may be meant of more publick worship now created then before: or, of publick preaching in the name of the Lord, to call the wicked to repentance; or of calling themselves by the name of the Lord; as in Ge. 6. 1. the faithful are called the sonns of God. Onkelos the Chaldee paraphrast, traslateth then began men to pray: but the Chaldee in the Masoret's bible sayth: Then in his dayes the sonns of men left off from praying, & became profane, so that they prayed not in the name of the Lord.

CHAPTER 5.

The genealogie of the ten first Patriarchs of the



*the world; 3. of Adam, 6. Seth, 9. Enos, 12. Kainan, 15. Maleleel, 18. Jared, 21. Enoch, (who walked with God, and was taken away without death,) 25. Mathusala, 28. Lamech, 32. and Noe.*

**T**his is the book, of the generations of Adam: in the day God created Adam, in the likeness of God, made he him. Male and female, created he them: and blessed them, and called their name Adam, in the day they were created. And Adam lived, a hundred and thirtie yeres; and begat (a son) in his likeness, in his image: and called his name, Seth. And the dayes of Adam were, after he had begotten Seth, eight hundred yeres: and he begat sonns, and daughters. And al the dayes of Adam, which he lived, were nine hundred yeres, and thirtie yeres: and he dyed.

And Seth lived, a hundred yeres, and five yeres: and begat Enos. And Seth lived, after he begat Enos, eight hundred yeres, and seven yeres: and begat sonns, & daughters. And al the dayes of Seth, were nine hundred yeres, and twelv yeres: and he dyed.

And Enos lived, ninetie yeres: and begat Kainan. And Enos lived, after he begat Kainan, eight hundred yeres, and fiftie yeres: & begat sonns, and daughters. And al the dayes of Enos, were nine hundred yeres, and five yeres: and he dyed.

And Kainan lived, seventie yeres; and begat Maleleel. And Kainan lived, after he begat Maleleel, eight hundred yeres, and fourtie yeres: and begat sonns, & daughters. And al the dayes of Kainan, were nine hundred yeres, & ten yeres: and he dyed.

15 And Maleleel lived, sixtie yeres, and five yeres: and begat, Jared. 16 And Maleleel lived, after he begat Jared, eight hundred yeres, and thirtie yeres: and begat sonns, and daughters. 17 And all the dayes of Maleleel, were eight hundred yeres, and ninety and five yeres: and he dyed.

18 And Jared lived, a hundred yeres, and sixty and two yeres: and begat, Enoch. And Jared lived, after he begat Enoch, eight hundred yeres: and begat sonns, and daughters. And al the dayes of Jared, were nine hundred yeres, and sixtie and two yeres: and he dyed.

21 And Enoch lived, sixty and five yeres: and begat, Mathusala. And Enoch walked with God, after he begat Mathusala, three hundred yeres: and begat sonns, & daughters. And al the dayes of Enoch, were three hundred yeres, and sixtie and five yeres. And Enoch walked with God: and he was not; for God took him.

25 And Mathusala lived, a hundred yeres, and eightie and seven yeres: and begat, Lamech. And Mathusala lived, after he begat Lamech, seven hundred yeres, and eightie and two yeres: and begat sonns, and daughters. And al the dayes of Mathusala, were nine hundred yeres, and sixtie and nine yeres: and he dyed.

28 And Lamech lived, a hundred yeres, and eighty and two yeres; and begate, a son. And called his name Noe, saying: This shal comfort us from our work, and from the sorow of our hands, because of the earth, the which Iehovah hath cursed. And

Lamech



Lamech lived, after he begat Noe, five hundred yeres, and ninety and five yeres, and begat sons, and daughters. And at the dayes of Lamech, were seven hundred yeres, and seven-tie and seven yeres: and he dyed.

And Noe was, five hundred yeres old: and Noe begat, Sem, Cham and Iapheth.

### Annotations.

**T**he book:] that is, the narration, or rehearsal. generations of Adam:] the Greek tranlateth, generation of men, it meaneth both the children which Adam begat, and the events that did befall them: as the word generation, is used for all accidents in times and ages, whatsoever the day may bring forth, (as Salomon speaketh Prov. 27. 1.) So in Gen. 2. 4. and 6. 9. and 11. 32. And here are ten generations reckoned from Adam to Noe; the cheif end whereof, is to shew the genealogie of Christ the promised seed according to the flesh, and so of his church: Luk. 3. 23. - 38. 1. Chron. 1. 1. &c. likenes of God:] see Gen. 1. 26.

v. 2. their name:] so Adam vvas the comon name of man & vvoman, (which vvete one flesh, Gen. 2. 23. 24.) and of all their posteritie. Gen. 9. 6. For vve are all of one blood: Act. 17. 26.

v. 3. and begat:] to vveet, a son, as the sequel sheweth. The scripture often omitteth such vvords, & sometime sheweth they must be understood: as David put in Syria, 1. Chron. 18. 6. that is, he put garrisons in Syria, 2. Sam. 8. 6. See before the note on Gen. 4. 20.

in his likenes:] namely that which he now had in his sinful state: for the first likenes and image of God in him was by syn corrupted, Ge. 3. vvhereupon al men now are conceived in syn, Ps. 51. 7. and are by nature children of wrath, Ephe. 2. 3. Seth:] that is, Set or Appointed in sted of Abel: see Gen.

4. 21. onely his posterity vvete reserved, vvhen all the world vvvas drowned. And from him the genealogie is reckned both in the old and new Testament, 1. Chron. 1. 1, &c. Luk. 3. 38.

v. 6. yeres:] Hebr. yere: sometime the original useth indifferently one for another, as right yeres, 2. Chron. 34. 1. for vvwhich in 1. King. 12. 1. is vvritten eight yere. It is also the proprietie of the Hebrue, to set the least nuber foremost, as here, Seth lived five yeres, and an hundred yere, and so after: which because it differeth from our manner, and in the order there is no special weight, is changed according to our speaking: because the Hebrue it self, in repeating matters, dooth often change the order of vvords: as 1. Chron. 23. 7. vvhen he cometh in, & vvhen he goeth out, vvich in, 1. King. 11. 8. is, vvhen he goeth out, and vvhen he cometh in. So great and smal, 2. Chron. 34. 30. or, smal and great, 2. King. 23. 2. And in translating, the holy Ghost often also changeth the order of vvords, as Iov. 2. 28. your old men shal dream dreames, your yong men shal see visions: vvich in Alt. 2. 17. is placed thus, your yong men shal see visions, and your old men shal dream dreames. So in 1. King 19. 10. they have broke down thy altars, and kyllled thy prophets: vvich Paul rehearseth thus, they have killed thy prophets, and broke down thy altars, Rom. 11. 3. and sundry the like. Enosh] or, as the Hebrue pronounceth it Enosh: but because our language, and custome rather foloweth the Greeke vvich is more easy, the names are expressed as the new testament dooth in Luke 3: least the reader should mistake, and think them diverse persons.

v. 9. Kainan] so Luke 3. 37. in Hebrue Kenan.

v. 12. Maleleel] Hebr. Mahalalel.

v. 15. Jared] Heb. Iered.

v. 18. Enosh] in Hebrue Chanoch, that is, Dedicated, or Catechised: he is sayd to be the seventh from Adam, and a prophesier of Gods judgment upon wicked men for their impious deeds, and hard speeches against



gainst God: Iude, vers. 14. 15. So he is distinguished from Enoch the Kainite, the third from Adam, Gen. 4. 17. and seven being the number of the Sabbath, the seventh generation implied the mystery of Rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten, from Adam to Noe: as before in Gen. 4. there are seven generations of *Kain*. So Abram the Ebrew was the seventh from Eber; Moses the seventh from Abram: and in Mat. 1. twice seven generations are reckned from Abram to David, and so many from David to the captivitie of Babylon, and againe so many from that captivity, to Christ, Mat. 1. 17. The estate of times, for these ten patriarchs, may thus be viewed:

1. Adam being 130. yeres old, begat Seth.
2. Seth, 105. yeres old, begat Enos. In the yere of the world, 135.
3. Enos, 90. yere old, begat Kainan: in the yere of the world 325.
4. Kainan, 70. yere old, begat Maleleel: in the yere of the World 395.
5. Maleleel, 65. y. old, begat Jared, in the yere of the World 460.
6. Jared, 162. yere old, begat Enoch, in the yere of the World 622.
7. Enoch 65. yere old, begat Mathusala in the yere of the World 687.
8. Mathusala, 187. yere old, begat Lamech, in the yere of the World 874.
9. Lamech 182. yere old, begat Noe, in the yere of the World 1056.
10. Noe, 500. y. old, begat Japheth: in the yere of the World 1556.

The lives of these patriarchs are also to be noted.

1. Adam, lived 930. yeres.
2. Seth lived 912. y.
3. Enos lived 905. y.
4. Kainan, lived, 910 y.
5. Maleleel lived 895. y.
6. Jared lived 962. y.
7. Enoch lived on earth 365. y. The shortest liver.
8. Mathusala lived 969. y. The longest liver.

9. Lamech lived 777. yeres.

10. Noe lived 950. y. Gen. 9. 29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56. yere of whose life he dyed first of all these patriarchs. That Enoch the 7. from Adam, (after he had lived on earth, so many yeares as there be dayes in the yere of the Sun,) was taken away into paradise, next after Adams death, seven patriarchs remayning witnesses of his translation. That all the first nine patriarchs were taken out of this world, before it was drowned by the flood, that came in the 600. yere of Noes life. That Mathusala lived til the very yere wherein the flood came, as his name signified that he should: with sundry other things, worthy to be observed, in the breif historie of these ten fathers.

21 V. 21. Mathusala] so in Luk. 3. 37. in Hebrue *Meihushelach*, which is by interpretation, *He dyeth and the emission*, (or dart) meaning the flood, cometh. Enoch being a prophet, foretold in his sons name, of the Flood to come in the yere that Mathusala dyed: as came to pass. Compare Iude. vers. 14. 15.

22 V. 22. walked with God:] that is, led his life & administred before God, holily justly and faithfully; and so pleasing to God, as Gen. 6. 9. vvhwherefore the Apostle (following the Greek version) sayth he pleased God; (which without faith it is impossible to doe;) Heb. 11. 5. 6. The Chaldee translate, he walked in the fear of the Lord: & the Ierusalem Targum sayth, he served (or laboured) in the truth before the Lord. And by comparing the like speech unto Eli, 1. Sam. 2. 30. 35. it seemeth to imply a pleasing or acceptable ministration of office before the Lord. Wherefore Enoch is noted to be a Prophet, Iude, 14. And Noe who also walked with God, Gen. 6. 9. was a preacher of justice, 2. Pet. 2. 5. Of Eli, it is spoken touching the priesthood, 1. Sam. 2. 30. 35. and of David in the kingdom, Psa. 56. 14. and 116. 9. See also Gen. 17. 1. Thus Enoch was a speciall figure of Christ.



24

v. 24. he was not:] to weet not found, as the Apostle (according to the Greek) sayth Heb. 11. 5. & the Chaldee addeth, he appeared not, and yet the Lord killed him not. The like speech is also used of them that are taken away by death, Ier. 31. 15. vvhich the Evgelift alleging, addeth the vvord are (or were) that wanted in the Hebrew, as in this place it is wanting also.

God took him:] that is, translated him (sayth the Apostle) that he should not see death: Heb. 11. 5. vvhich the Arabik versio addeth, he was translated into paradise: meaning the heavenly paradise mentioned, Luk. 23. 43. 2. Cor. 12. 4. So Elias was taken up into heaven, 2. King. 2. and the Hebrue doctors say that Enoch was taken up in a vvhirlwind as Elias vvvas; and that he was disarayed of the foundation corporal, and clothed vvith the foundation spirituall. Also, that God shewed him al the high treasures, & shewed him the tree of life, in the midst of the garden &c. R. Menachem on Gen. 5. and the Zohar on the same. By this translating of Enoch, God assured all the faithful, of their resurrection and eternal life: therefore they after applyed the like work of God to themselves, after death, as in Psa. 49. 16. And the Apostle teacheth we shall all be changed; & shall have spirituall bodies, & a building of God, an house not made with hand, eternall in the heavens, vvith vvich house, we desire to be clothed-upon, &c. 1. Cor. 15. 51. 44. and 2. Cor. 5. 1. 2. Ben Syrach sayth; Enoch translated, vvvas an example of repentance to all generations. Eccles. 44. 16.

25 v. 25. Lamech:] in Hebrue Lamech.

29 v. 29. Nor:] so vvritten in, Luk. 3. 36. 1. Pet. 3. 20. the Hebrue soundeth Noah, vvich signifieth rest, vvich proceedeth from comfort, as the vvords following shew; his name having affinitie vvith Nachum. comfort us from our vvork:] that is, comfort us vvith rest from our vvork; as the Greek translateth, he shall give us rest from our vvorks. This prophesie his father uttered of him, as he that should be a figure of Christ, in his building the Ark, & offering of sacrifice, whereby God smelled a

savour of rest, and sayd, he would not curse the ground any more for mans sake, Gen. 8. 21. Or vve may read it, comfort us concerning our vvork, &c. from the earth:] under-

stand agayn, vvich cometh from the earth: for the earth being cursed, bare not fruits without great labour and sorow Gen. 3. 17. 18. bath cursed:] Heb. bath cursed it: but this phrase our tongue useth not: for it, I therefore say before, the (or that) vvich. And the Hebrue text sometime omitts it as superfluous, 2. Chron. 28. 3. with 2. King. 16. 3.

32

v. 32. 500. yeres old:] Heb. son of 500. yeres; that is, going in his 500. yere. An usual speech in the Hebrue scripture of mens age, or of bealls: Gen. 17. 1, Exo. 12. 5. But sometime it is not ment of natural age properly, as appeareth 2. Chr. 22. 2. compared with 2. King. 8. 26. vvhere rethaziah is sonn of 22. yeres, for his ovvn life: but sonn of 42. yeres, for the state of his kingdome. And by being old (or sonn of) 500. yere, is not meant that yere full ended; but vvhile he was living in that yere. As appeareth by Gen. 7. 6. where Noe is 600 yere old: which in v. 11. is explained to be In the yere of the 600. yere of his life. Accordingly must we understand the ages of men, and bealls spoken in scripture: as when a Levite entred upon his ministry being a sonn of 30. yeres, Num. 4. 3. it is meant, going in the 30. yere of his life. Therefore Christ fulfilling that and all other figures, entred upon his ministry, when he began to be of 30. yeres, as is expressed Luk. 3. 23. And for the sacrifices in the law vvich were to be of any yere ling beast, (after the Hebrue phrase, sonn of a yere, Exod. 12. 5.) the Iewes have left recorded, that it must be strictly vvithin the first yere of the life; and if it be but an howr older then a yere, it is not allowable for an oblation to God. Maimony, 2. book in Magnasah Korbanoth, chap. 1. S. 13. Noe began:] that is began to beget: for al his three sons were not born in a yere, but Shem was born two yeres after, when his father was 502. yeres old:



as may be gathered by Gen. 11. 10. where two yeres after the flood he was but an 100. yeres old: and then was Noe his father 602. by Gen. 7. 6. See the like of Thara, Gen. 11. 25. *Sem, Cham and Iapheth:*] founded in Hebrue, *Shem Cham and Iapheth:* of vvhich *Iapheth* was the eldest, *Sem* the next, & *Cham* the yongest; as is evident both by the former note of *Sem*s age, and by Gen. 10. 21. and 9. 24. But because *Sem* was in dignitie preferred of God before his brethren, Gen. 9. 26. 27. therefore he is first named: The like is in the historie of *Abram* and his brethren, Gen. 11. 26. So *Isakob* is named before *Esau* his elder, Gen. 28. 5. and *Ephraim* before *Manasse*, Gen. 48. 20.

## CHAPTER 6.

1. The sonns of God, marie with the daughters of men: 4. So Giants are bred: 5. wickednes increaseth; 6. God repenteth that he made man, 7. and wil destroy them, 8. Noe findeth grace, 13. and is forewarned of the Flood, 14. The Ark (with matter and form thereof) is commanded to be made, 18. for the saving of Noes howse, 19. and some of al living things; 21. with provision of food. 22. Noe doeth al that God commanded.

1 **A**ND it was, when men began, to multiply on the face of the earth: and daughters, were born unto them. 2 That the sonns of God, saw the daughters of men, that they were faire: and they took unto them wives, of al which they chose. 3 And Iehovah sayd; My spirit shal not strive with man, for ever; for that he also is flesh: and his dayes shal be, a hundred and twentie yeres. 4 There were Giants in the earth, in those dayes; and also after that, when the sonns of God went in, unto the daughters

of men; & they bare children to them: they were mightie men; which were of old, men of name.

5 And Iehovah saw, that the wickednes of man, was much in the earth; & every imagination, of the thoughts of his hart, was onely evil every day. 6 And it repented Iehovah, that he had made man, on the earth: and it greived him, at his hart. 7 And Iehovah sayd; I wil blot-out, man whom I have created, fro the face of the earth; from man unto beast, unto the creeping-thing, and unto the fowl of the heavens: for it repenteth me, that I have made them. 8 But Noe, found grace, in the eyes of Iehovah.

## THESE ARE THE GENERATIONS OF NOE.

9 **THESE ARE THE GENERATIONS OF NOE;** Noe, was a just man, perfect in his generations: Noe walked, with God. 10 And Noe begat, three sonns: *Sem, Cham and Iapheth.* 11 And the earth was corrupt, before God: and the earth was fylled, with violent-wrong. 12 And God saw the earth, and loe it was corrupt: for al flesh had corrupted his way, upon the earth. 13 And God sayd unto Noe; An end of al flesh, is come before me; for the earth is fylled with violent-wrong, from the face of them: and behold I, destroy them with the earth. 14 Make for thee, an Ark of Gopher trees; nestes, shalt thou make in the ark: & shalt pitch it, within and without, with pitch. 15 And this (the fashion), which thou shalt make it of: three hundred cubits, the length of the ark; fiftie



16 fiftie cubits, the bredth of it; and  
thirtie cubits, the height of it. A  
clear-light, shalt thou make to the  
ark; and in a cubit shalt thou finish it  
from above; and the dore of the Ark,  
shalt thou set in the side thereof: with  
lower, second and third stories; shalt  
17 thou make it. And I, behold I doo  
bring, the Flood of waters, upon the  
earth; to destroy all flesh, which hath  
in it the spirit of life; from under the  
heavens: every-thing that is in the  
18 earth, shall give up the ghost. But  
I wil stablish my covenant, with thee:  
& thou shalt enter into the ark; thou,  
and thy sonns, and thy wife, and thy  
19 sonns wives, with thee. And of e-  
very living-thing, of all flesh, two of  
every-sort shalt thou bring into the  
ark, to keep alive with thee: they shall  
20 be male and female. Of the fowl,  
after his kinde; and of the beast, after  
his kinde; of every creeping-thing of  
the earth, after his kinde: two of eve-  
ry-sort, shall come unto thee, to keep-  
21 (them) alive. And take thou unto  
thee, of all meate, that is eaten; and  
thou shalt gather it, to thee: and it  
shall be for thee, and for them, for  
22 meat. And Noe, did: according to  
all that God commanded him, so did  
he.

### Annotations.

1 **M**EN:] Hebr. *Adam*: put generally  
for men, as the Greek translateth,  
& the last vvords of this verse doe  
confirm: so the Chaldee sayth, *the sonns of*  
*man*: The posteritie of Kain is hereby  
meant, who increased faster then Seths  
did: and sought so to doo, by taking more  
wives, Gen. 4. 17.

2 **v. 2. the sonns of God:]** the men of the  
church of God; for unto such Moles  
sayth, *ye are the sonns of Iehovah your God*,  
Deut. 14. 1. so 1. Ioh. 3. 1. The name God  
in Hebrue *Elohim* is in the form plural,  
and sometime Princes are so named, Exo.  
21. 6. Psa. 81. so the Chaldee here transla-  
teth, *the sonns of Princes*: understanding (as  
I think,) Seth and the other patriarchs.  
*daughters of men:]* meaning of Kains  
posteritie, that were out of Gods church,  
Gen. 4. 14. and because they were not  
born agayn of God, by the immortal seed  
of his word, (1 Ioh. 3. 9. 10. 1. Pet. 1. 23.)  
they continued childre of the old Adam  
and natural man still. So Paul sayth, 1. Cor.  
3. 3. *walk ye not as men*: that is, as untege-  
nerate men. *sayre]* or goodly; Hebr.  
good, to weet of countenance, as is expressed  
Gen. 24. 16. the Chaldee translateth it  
*sayre*: *took unto them:]* that is, took to  
themselves, and regarded not the counsel of  
their godly parents, (who should by  
right take wives for their children,) nor  
the will of God, whose law after forbade  
such profane marriages; Deut. 7. 3, 4. The  
like is noted of Esau, Gen. 26. 34. 35. and  
28. 8, 9. Thus corruption grew in families.  
*which they chose:]* that is, which they lo-  
ved and liked, following their own affec-  
tions. So *my chosen*, Esa. 42. 1. is interpreted  
*my beloved*; Mat. 12. 18. and *choosing* is of-  
ten used for *liking* or *delecting*, Psa. 25. 12.  
and 119. 173. Esa. 1. 29. and so the Chaldee  
translateth it here. Into this syn, Solomó  
also fell, 1. King. 11. 1. 27.

3 **v. 3. my spirit:]** This is that holy  
spirit of Christ by which he preached in  
the patriarchs, and especially in Noe, to  
the disobedient spirits of the old world;  
1. Pet. 3. 18. 19. 20. 2. Pet. 2. 5. *not*  
*strive:]* or, not judge, that is, not contend in  
judgement, for so this vword is elsewhere  
also used, Eccle. 6. 10. & may here import,  
both contending by preaching, disputing,  
convincing in the mouths of the patri-  
archs, (as Neh. 9. 30.) and by inward mo-  
tions and checks of conscience which this  
spirit gave them for their synns; against



which they that strugle, fall into the syn against the holy Ghost, despising the spirit of grace, Heb. 10. 29. So the Spirit of God is sayd to be tempted, resisted, greiv- ed; Act. 5. 9. and 7. 51. Esa. 63. 10. Ephe. 4. 30. with man] or, in man; implying both the contending of the prophets out- ward, and of Gods spirit inwardly; as be- fore is observed. Here the church declin- ed, is cald man (or Adam) to note their corrupt estate. The Greek translateth it, my Spirit shall not continue in these men. The Chaldee paraphraseth, This evil generation shall not continue before me for ever: under- standing (as it seemeth) by the Spirit, mans naturall soul and life, which God would take away by the flood. he also: ] that is, these also, which are my peculiar pro- fessat people. is flesh] that is, is fleshly, not having the spirit, but walking after their own lusts; as Jude. 19. 16. The flesh and the Spirit, are also thus opposed, Rom. 7. 5. 6. and 8. 2. 9. Gal. 5. 16. 17. So the Chaldee here sayth, For that they are flesh; and their works evil. And this is the state of al men in their first birth: for that which is born of the flesh, is flesh, Ioh. 3. 6. 120. yeres: ] meaning, that so long time by Noes preaching, and building the Ark, they should have space given them to repent, or els then to perish. This long sufferance of God, the Apostle mentioneth, in 1. Pet. 3. 19. 20. 2. Pet. 2. 5. and sheweth the summ and end of his preaching to be, that they might be judged according to men in the flesh, but live according to God in the spirit, 1. Pet. 4. 6. that is, they repenting and turning unto Christ, the body might be dead because of syn; but the spirit be life, because of righteous- nes: Ro. 8. 10. So the Chaldee here sayth, A terme shalbe given them of 120. yeres; if they will convert. So many, were the yeres of Moses life, Deut. 34. 7.

4 v. 4. Giants: ] in Hebrue Nephilim; which hath the signification of falling, as being Apostates, fallen from God: and be- ing fierce & cruel to men; falling on them, (as Ioh. 1. 15.) and whom they made by feare and force, to fall before them: Such

were men of great stature, that other men were as grasshoppers in respect of the, Nam. 13. 33. The Chaldee caletth them Gibbaraja, that is mighty men; (and so Nim- rod was Gibbor, that is Mighty on the earth. Gen. 10. 8.) the Greek nameth the Gigantes, whereof our English is derived, and the Greek poets feigned them to be born of the earth, noting them to be earthly minded, not caring for heaven: and born also of such parents. after that, ] that is, as before, so after God had threatned their destructio: that they vvere not bet- tered, or brought to repentance. went in ] namely into the chamber, as is exprested Iudg. 15. 1. and consequently, companied vvith them: in like sence as knowing is u- sed before, Gen. 4. 1. So David went in to Bathsheba, Psal. 11. 2. Abram to Agar, Gen. 16. 2. Iakob to his vvife, Gen. 29. 21. a modest phrase. they bare: ] to vviet, he women last mentioned: or, they (the men) begat children to themselves. The Hebrew implieth both, mightie men: ] the Greek translateth this also Gigantes; and it seemeth to be an explanation of their former names: men of name: ] that is of renown; famous and renowned. Con- trary hereto is, men without name, Iob. 30. 8. v. 5. wickednes: ] or malice, evil. every imagination, ] or, the whole fiction. The word is general, for all & every thing that the hart first imagineth, formeth, purposeth, 1. Chro. 28. 9. & 29. 18. Luke 12. 1. every day ] or, all the day; that is, continually. The Greek translateth thus, and every one mndeth in his hart carefully for evils, all dayes.

6 v. 6. it repented Iehovah: ] This is spo- ken not properly, for God repenteth not, 1. Sam. 15. 29. but after the manner of men; for God changing his deed, and dealing otherwise then before, doeth as men doe when they repent. So 1. Sam. 15. 11. the earth: ] hereby teaching, that there was none on earth whom God respected. So that but for the second man (Christ) the Lord from heaven (1. Cor. 15. 47.) whom Noe be- lieved in; the world had now been con- sumed. So the Hebrew doctors, as the Zo- har



hat upon this place sayth man on the earth, to except the man above (or the superiour Adam) who was not on the earth. it greeved him:] The scripture giveth to God, joy, grief, anger, &c. not as any passions, or contrary affections, for he is most simple and unchangeable, Iam. 1. 17. but by a kinde of proportion, because he doeth of his immutable nature and will, such things, as men doe with those passions and changes of affections. So hart, hands, eyes, & other parts are attributed to him, for effecting such things, as men cannot doe but by such members. God is sayd to be greeved, for the corruptiō of his creatures: contrarywise when he restoreth them by his grace, he rejoyceth in them. Esa. 65. 19. Psal. 104. 31. Of these phrases spoken concerning God, the Hebrew doctors vwrite thus: For as much as it is clear that (God) is no corporall or bodily thing; it is also cleare, that not any corporall accident (or occurrence) dooth befall unto him: neyther composition, nor division, nor place nor measure, nor going up, nor coming down; nor right hand nor left hand; nor face nor back parts; nor sitting, nor standing; neyther beginning, nor ending; nor number of yeres; neyther is he changeable, for no thing can cause him to change. Neyther is there in him death, or life as the life of a corporall living thing: nor folly nor Wisdom, according to humane wisdom; nor sleep, nor waking, nor anger, nor laughter, nor joy, nor grief, nor silence, nor speech as the sonns of Adam. speak &c. but all these and the like things spoken of him in the Law and Prophets, are parabolical and figurative. As when it is sayd, He that sitteth in the heavens doeth laugh, (Psal. 2.) and the like: of all such, our wise men have sayd, The Law speaketh according to the language of the sonns of Adam. And so he sayth, Doe they provoke me to anger? (Ier. 7. 19.) againe he sayth I am the Lord, & change not, (Mal. 3. 6.) & if he be sometime angrie & sometime joyfull, then is he changeable. But all these things are not found save in persons obscure and base, that dwell in howses of clay, whose foundation is in the dust: but he the blessed (God) is blessed and exalted above all these. Maimony in Iesude batorah,

chap. 1. S. 11, 12.

7 v. 7. blot-out] that is, destroy and abolish. from man] that is, both men and beasts. For as the beasts were made for man, Gen. 1. 28. so they became subject to vanity and destruction, through mans iniquitie. Gen. 3. 17. Rom. 8. 20.

8 v. 8. found grace] that is, obteyned favour, or mercies (as the Chaldee translateth it.) So this phrase is interpreted in Greek, sometime finding grace, Heb. 4. 16. sometime finding mercie, 2. Tim. 1. 18. and grace is opposed unto works and unto debt, Rom. 11. 6. & 4. 4. And it is a special title of God, that he is named Gracious, Exod. 34. 6. and a special prerogative of his people that they find grace in his eyes, as after of Lot, Gen. 19. 12. of Moses, Exo. 33. 12. of David, Act. 7. 45. of Marie, Luk. 1. 30. And the letters of Noes name, are the letters of Grace in Hebrew, the order being changed.

These 3. letters in the Hebrew bibles, doo signifie the Parasba or great Section of Moles law, which was a Lecture on the Sabbath day, read in the Iewes synagogues, as is observed Act. 15. 21. to which vvas added a Lecture out of the Prophets, Act. 13. 15. And the first paragraph or Sectiō (which is from the creation hitherto,) they call Breshith, that is, In the beginning; this second, vvhich reacheth to the 12. chapter, they call Noe; and so the rest: There are in all, 54. sections in the law, vvhich they read in 52. sabbathes, joyning two of the shortest twise together, that the vvhole might be finished in a yeres space. Hereof the Hebrew doctors write thus: It is a common custome throughout all Israel, that they finish wholly the (reading of the) law, in one yere, beginning in the Sabbath which is after the feast of Tabernacles, at the first section of Genesis; in the second (Sabbath,) at These are the generations of Noe; in the third, at The Lord sayd unto Abra, (Gen. 12. 1.) so they read and goe on in this order, till they have ended the law, at the feast of Tabernacles. Maimony in, Misn. treat of Prayer.



*Prater, chap. 13, S. 1.*

9 v. 9. *generations.]* that is, *offspring, & things that did befall him and them:* so Gen. 25. 19. & 37. 2. & 2. 4. & 5. 1.

*just:]* or, *rigorous:* *Noc* is the first in the world that hath this title of *just:* and as generally the *just* liveth by *faith*, Rom. 1. 17. so of *Noc* the Apostle witnesseth, he was made *heyr of the justice* which is by *faith*, Heb. 11. 7.

*perfect]* or *intyre, sincere*, of a simple, playn, and upright carriage: as *justice* usually respecteth *faith*, so *perfectnes* respecteth *life and conversation*, in the hart of man Esa. 38. 3. and in his wayes, Psal. 119. 1. This is not meant of perfection in measure or degrees, as being without all syn, Eccles. 7. 12. Iam. 3. 2. 1. Ioh. 1. 8. but when men by the grace of God, keep themselves from their iniquitie, Ps. 18. 33. 24. and syn hath not dominion in them, Psal. 19. 14. The perfect man, is opposed to the *perverse and restless-wicked:* Job. 9. 20. 22.

*in his generations]* that is, among the men of the ages wherein he lived. So generation, Mat. 11. 16. & 12. 42. is expounded, the men of that generation, Luk. 7. 31. & 11. 31.

*walked with God]* that is, by *faith* pleased and acceptably served God: see the like before of *Enoch*, Gen. 5. 21. The word may imply also administration in the office wherunto God had called him, which was to be a *preacher of justice*, 2. Pet. 2. 5. So the Hebrue doctors say, he preached to the old world, and sayd, Turn ye from your wayes, and from your evil works, that the waters of the flood come not upon you, & cutt off the whole seed of the sons of Adam. Pirke. R. Eliezer, chap. 22.

11 v. 11. *the earth was corrupt]* that is, the inhabitants of the earth, (see Gen. 11. 1.) and so the earth it self for and through them; as is shewed after in vers. 12. 13. therefore both were destroyed together. *Corrupting* is in special applied to idolatrie, and depraving of Gods true service, Exod. 32. 7. Deut. 32. 5. Iudg. 2. 19. as, the people are sayd to doe corruptly, 2. Chron. 27. 2. when they sacrificed and burnt incense in the high places: 2. King. 15. 35. So Idolatrie

was their chief corruption here, as may also be gathered by Gen. 4. 26. see the annotations there

*before God]* that is, openly and boldly in Gods sight, as Gen. 10. 9. and in respect of his worship and law: see Gen. 17. 1.

*violent-wrong]* *injurious and cruel dealing*, which seemeth to be chiefly meant of violating the duties towards men; as the former word noted corruption of religion. Gen. 49. 5. Joel. 3. 19. Obad. 1. 10. The Chaldee turneth it *rapines*, (or robberies.) Or, by *violent wrong*, violent and cruel men may be understood: as *pride*, is used for proud men, Ier. 50. 31. 32. syn, for synful men, Prov. 13. 6. *povertie*, for poor men, 2. King. 24. 14. and many the like. Thus corruption encreased in the ecclesiastical, & political estate, as it began in the domestical.

12 v. 12. *all flesh]* that is, all men, who are caled *flesh*, both for their frailtie, Psal. 78. 39. and corrupt unregenerate estate, Ge. 6. 3. So *flesh* is expounded to be men, and people. Psal. 56. 5. 12. Esa. 40. 5. 6.

*their way]* that is, both their religion or *faith*, (for so a way often signifieth, Act. 18. 25. 26. & 22. 4. 1. Pet. 2. 2.) and their manners, works or course of life: as elsewhere is mentioned the way of *Kain*, for maliciousnes, Iude, vers. 11. the way of *Balaam*, for covetousnes, 2. Pet. 2. 15. and sundry the like. And of this way of the old-world, wherein wicked men did walk, it is noted, that God had fylled their howses with good things; but they sayd unto him, depart from us: they did eat, they drank, they married wives, they were given in marriage, until the day that *Noc* entred into the Ark, and the Flood came, and destroyed them all: Job. 22. 15. 17. 18. Luk. 17. 27.

13 v. 13. *An end is come:]* that is, the time of destruction is at hand: so Amos, 8. 2. Ier. 51. 13. Ezek. 7. 2. 3. 6. *for the face:]* that is, because, or through them. *destroy:]* or, am corrupting, that is, ready to corrupt, or destroy. Before, the word was used for corrupting by syn: here for corrupting with punishment, due for their syn: that is, destroying.



stroying. So Gen. 18. 28. and 19. 13. and often in the scriptures. with the earth:] the Greek sayth, and the earth: which being given for a possession to the sonns of Adam, was also destroyed vvith them; as in other particular judgments, mens goods perished with them; Gen. 19. Num. 16. 32. Ios. 7. 15. 24.

14 v. 14. an Ark:] or Chest, Coffin: caled in Hebrue *Tebah*; and differeth from the Ark or Coffey vvhich Moses made for Gods Sanctuarie, which vvas caled *Aron*, Exod. 25. 10. and served to keep the Tables of Gods law, Deut. 10. 2, 5. but this Ark *Tebah*, vvas to keep men and live things from the water; as a ship, used onely in this historie, and in Exod. 2. 3. The holy Ghost in Greek, expresseth them both by one word *Kibotos*, an Ark, Heb. 11. 7. and 9. 4. Hethen writers also make mention of this Ark, but by an other name *Larnax*, that likewise is an Ark; *Plutarch. de industr. animal.* This Ark was a figure of Christs church, vvhereinto they that enter by faith, are saved from the flood of Gods vvyrath; of vvhich grace, Baptisme (the answerable type) is a signe and seal. See 1. Pet. 3. 20. 21. Gopher trees:] The Chaldee paraphrasts make them a kind of Cedars: the scripture mentioneth not this word any other where. But Gopher is after used for sulphur or brimstone, Gen. 19. 24. wherevpon some think these to be Turpentine trees, vvhich beare sulphuric berries; & the wood is known to be fit for such an use. nests.] that is, little rooms, or mansions (as the Chaldee translateth) for men, beasts, birds, &c. to be in severally. So a nest, is for a mansion, Num. 24. 21. Obad. 4. pitch] or plaster: the Hebrue *Copher* which elsewhere is often used for covering and propitiating of syn, making atonement, and the like, is onely here, used for pitch or plaster; there being two other proper words for such stuffe, Exo. 2. 3. It figured the atonement made for the church by Christ; wherevvith we being by faith covered and plastered; the waters of Gods wrath, enter

not upon us.

15 v. 15 cubits:] or ell: a cubit is the measure from the elbow to the fingers end, conteyning six hand bredthes; or a foot and a halfe: so 300. cubits, make 450 foot.

height:] or stature. By these measures here set down, the Ark was by proportion like in shape to a Coffin for a mans body; six times so long as it was broad, and ten times so long as it was hye: which vvas commodious for swimming, and stedyes against vvinds: fit also to figure out Christs death, and burial, and ours vvith him, by mortification of the old man: as the Apostle applieth this type to baptisme, 1. Pet. 3. 20, 21. wherevv by we are become dead and buried vvith Christ, Rom. 6. 3. 4. 6.

16 v. 16. A clear-light:] vvither by one, or by many windowes, is uncertayn: after, there is mention of a window that was in the Ark Gen. 8. 6. The Hebrue *Zohar* (vvhich the Chaldee translateth *Nehor*, Light,) is not found in the scripture but here: of it *Zaharim* is used for the noon-day light. Some Hebrue doctors say it was a precious stone, hanged in the Ark, which gave light to all creatures which vv ere therein. *Pirk. R. Elazar chap. 23.* This clear-light, signified the enlightning of the church, by the Holy ghost; as the dove signified faith in Christ: Ephe. 1. 17. 18. Ioh. 10. 9. in a cubit:] or, unto a cubit: it from above:] by, it seemeth the Ark to be meant, (rather then the light or window,) which Ark had the roose arched or bowed but a cubit, that it might be almost flat, yet so as the water might easily slide off. third stories:] or third nests, that is, rooms: as v. 14. So many distinct stories, there are also vvithin mans body. And Paul maketh 3. parts of man; body, soul and spirit, 1. Thes. 5. 23. Likewise in Moses tabernacle, and in Solomons temple, vv ere three roomes; the courtyard, the Holy place, and the Most holy. Exod. 25. and 27. 1. King. 6. The Church also (figured by the Ark) hath three states, before the Law,



under the law, and under Christ. Rom. 5. 13. 14. Ioh. 1. 17.

17 v. 17. I doo bring:] or, am bringing: the Lord hereupō is layd to sit at the flood, Psal. 29. 10. as being the Iudge from whō this vvrath proceeded, and moderator in mercy to Noe. the flood:] or deluge. The Hebrue *mabbul*, is a peculiar name to this flood; which drowned the world, and made al things fade & dye on earth, wherof it hath the name. In Greek the holy Ghost calleth it *Kataclysmos*, of the abundant shedding & inundation of the waters. Mat. 24. 38.

18 v. 18. I will stablsh:] that is, make sure and stable, and faithfully keep my covenant. For so the word importeth, and other scriptures open it; as, establishe thou, 2. Sam. 7. 25. is expounded let it be faithful (or sure) 1. Chron. 17. 23. and to stablsh the words of a covenant, 2. King. 23. 3. is to doo (or performe) them, 2. Chron. 34. 31. and to continue in doing them, Gal. 3. 10. with Deut. 27. 25. my covenant:] or testament; a disposition of good things faithfully declared: which God here usually calleth his, as arising frō his grace towards Noe, (v. 8.) and all men; but implying also conditions on mans part, and therefore is elsewhere named our covenant, Zach. 9. 11. The Apostles cal it *Diatheke* that is a Testament or Disposition: and it is mixed of properties both of covenant & of testament, as the Apostle sheweth in Heb. 9. 16. 17. &c. and of both, may be named a testamental-covenant, or a covenanting-testament: whereby the disposing of Gods favours and good things to us his children, is declared. and thou shalt enter &c.] This playneth the Covenant made; on Gods part, that he would save Noe & his howfhold from death, by the Ark: & on Noes part, that he should in faith and obediēce make, & enter into the Ark, so committing himself to Gods preservation. Heb. 11. 7. And vnder this, the covenant or testament of eternal salvation by Christ, was also implied; the Apostle testifying, that the (antitype) or like figure hereunto, even

Baptisme, dooth also now save us: 1. Pet. 3. 21. which baptisme is a seal of our salvation, Mark. 16. 16. wives:] Hereupon the Apostle observeth, how in the Ark, a few, that is, eight souls, were saved by water. 1. Pet. 3. 20.

19 v. 19. two] or, by twoes, that is, by payrs: which is after explainned to be seven of every clean, and two of every unclean beast. Gen. 7. 2. Thus God shewerh himself to be the savor of man & beast. Psal. 36. 7. to keep-alive] that is, that thou mayst keep-alive: (as the Greek explaineth it, that thou mayst nourish.) Observ how verbs indefinite, doo often times include (though not expresse) a certayn person, especially such as was spoken of before: as, Eccles. 4. 17. (or 1. 1.) they know not to doo evil; that is, they know not that they doo evil. Zach. 12. 10. they shal mourn, and to be in bitterness; that is, and they shalbe in bitterness. This the Hebrue text it self sometime manifesteth; as Esai. 37. 18. 19. they have layd wast: & to cast their Gods &c. that is, and they have cast their Gods, as is written, 2. King. 19. 18. So in, 1. Chron. 17. 4. build me an howse to dwell in: for which in 2. Sam. 7. 5. is written, build me an howse for me to dwell in. Likewise in the Greek, as *Suzetein*, to question, that is, they questioned, Mark. 1. 17. for which an other Evangelist sayth, *Sunelaloin*, they spake together, Luk. 4. 36. not lawful to eat, Luk. 6. 4. that is, for him to eat, Mat. 12. 4. not to enter, Luk. 22. 40. or, that ye enter not, Mat. 26. 41. Also the Holy ghost so translateth; as, to be my salvation, Esai. 49. 6. which Paul citing sayth, that thou mayst be my salvation; Act. 13. 47. So in Gen. 19. 20. & 23. 8. Exo. 9. 16. and often throughout the scriptures.

20 v. 20. shal come to thee] to weete, of their own accord, by my instinct. Signifying hereby that Noe should not need to hunt for them. So it was before with Adam, in Gen. 2. 19. to keep-alive] that is, that thou mayst keep them alive: as before in vers. 19. Or, to be kept alive; as the Greek here translateth, to be nourished with thee. For a verb indefinite active, is often



often to be understood passively; as a time to bear, Eccles. 3. 2. that is, to be born. What to doo? Esth. 6. 6. that is, what shalbe doon? So, for to declare my name, Exo. 9. 16. is by the Apostles authority translated, that my name may be declared, Rom. 9. 17. See Gen. 2. 20. & 4. 13.

22 V. 22. And Noe did it:] This commendeth Noes singular faith and obedience, in undertaking and performing so great a work, full of infinite doubts, fears, troubles, charges &c. wherefore he hath of the Holy ghost this good report; By faith Noe being spoken to of God, of things not seen as yet, moved-with-reverence (or using carefulnes) prepared an Ark, to the saving of his howse: by the which he condemned the world, and became heyr of the justice which is by faith. Heb. 11. 7. did:] or made it: namely the Ark, and al things appointed him of God. Wherefore the Greek so translateth, Noe did (or made) al things: and often times a thing set down thus generally, is to be understood of al and every particular, the holy Ghost so expounding: as (in a like case) Exod. 25. 40. look and make them after their pattern: that is, look thou make al things after the pattern, Heb. 8. 5. So Deut. 27. 26. Cursed be he that confirmeth not the words of this law: that is, Cursed be every one that continueth not in al things written in the book of the law, Gal. 3. 10. and sundry the like. according to al] so not onely the things themselves, but the manner of doing them, was according to the commandment of God. Like praise was for the work of the Tabernacle, Exod. 39. 43. & 40. 16.

CHAPTER. 7.

1. God commandeth Noe and his howse, to enter into the Ark, with beasts and fowles. 7. Noe and they goe in. 12. It rayneth fourtie dayes and fourtie nights, 17. the waters beare up the Ark, 18. and drawe the earth. 21. Al that were on the dry land dyed, 23. save Noe, and those with him. 24. The waters prevail 150. dayes.

1 And Iehovah sayd, unto Noe, Enter thou and al thy howse, into the Ark: for thee have I seen, just before me, in this generation. 2 Of every clean beast, thou shalt take to thee, seven and seven, the male & his female: and of the beast, which is not clean, two, the male and his female. 3 Also of the fowl of the heavens, seven and seven, the male and the female: to keep-alive seed, upon the face of al the earth. 4 For seven dayes hence, I wil cause-it-to rayn upon the earth, fourtie dayes, & fourtie nights: and wil blot-out every living-substance that I have made, from upon the face of the earth. 5 And Noe, did: according to al, that Iehovah commanded him. 6 And Noe was, six hundred yeres old: and the Flood was, waters, upon the earth. 7 And Noe went in, and his sonns, and his wife, and his sonns wives, with him, into the Ark: because, of the waters of the Flood. 8 Of the clean beast, and of the beast which was not clean: and of the fowl, and of every-thing that creepeth, upo the earth. 9 Two and two, went in unto Noe, into the Ark, the male & the female: even-as God had commanded Noe. 10 And it was, at the seventh of the dayes: that the waters of the Flood, were upon the earth. 11 In the yere, the six hundred yere, of the life of Noe, in the second moneth; in the seventeenth day of the moneth: in the same day, at the fountains of the great deep, were broken-up; and the windowes of the heavens, were 12 opened. And the rayn was, upo the earth: fourtie daies, & fourtie nights, 13 In this selfsame day, entred Noe, &



Sem & Cham & Iapheth, the sons of  
 Noe: & the wife of Noe, & the three  
 wives of his sons, with them, into  
 the ark. They, and every beast after  
 his kind; and al the cattel, after their  
 kind; and every creeping-thing that  
 creepeth upon the earth, after his  
 kind: and every fowl after his kind;  
 every bird of every wing. And they  
 went in unto Noe, into the ark: two  
 and two, of al flesh, which had in it,  
 the spirit of life. And they that went  
 in, went in male & female of al flesh,  
 even as God had commanded him:  
 and Iehovah shut him in. And the  
 Flood was, foutrie dayes upon the  
 earth: and the waters encreased, and  
 bare up the ark, and it was lift up,  
 from the earth. And the waters pre-  
 vailed, and were encreased greatly,  
 upon the earth: and the Ark went,  
 upon the face of the waters. And  
 the waters, prevailed most exceeding-  
 ly, upon the earth: and al the hie  
 mountains, that are under al the hea-  
 vens, were covered. Fifteen cubits  
 upward, did the waters prevail: and  
 the mountayns were covered. And  
 al flesh, that moved upon the earth,  
 gave up the ghost; of fowl and of  
 cattel, and of beast, and of every  
 creeping-thing, that creepeth upon  
 the earth: and every man. Al which  
 had the breath of the spirit of life, in  
 his nostrils; of al, which was in the  
 drie-land, they dyed. And every li-  
 ving substance was blotted out, which  
 was upon the face of the earth; from  
 man unto cattel, unto the creeping-  
 thing, and unto the fowl of the hea-  
 vens; & they were blotted out, from  
 the earth: and Noe onely remayned,

& they that were with him, in the Ark.  
 And the waters prevailed, upon the  
 earth: a hundred and fifty dayes.

### Annotations.

**E** *Ntev thou:* that is, Betake thy self un-  
 to my tuition and providence, who  
 will save thee and thine from the  
 wrath that cometh upon the world: 2.  
 Pet. 2. 5. A like speech is made unto the  
 godly, in Esa. 26. 10. *just before me:*  
 that is, sincerely just, by faith, and so beyr  
 of the justice which is by faith, Heb. 11. 7. for  
 no flesh is just before God, by the works  
 of the Law; Rom. 3. 20. Noe is also na-  
 med a preacher of justice, 2. Pet. 2. 5. The  
 just before God, are opposed to hypocrites,  
 which justify themselves before men; Luk. 16.  
 15. Rom. 2. 29. *in this generation:* that  
 is among the men of this age: which are cal-  
 led the world of ungodly ones, 1. Pet. 2. 6. See  
 Gen. 6. 9.

v. 2. *every clean beast* Of these there  
 were after by Moses law, two sorts; some  
 clean for men to eat in common use, such  
 as were *al that parted the hoof in two, and  
 chewed the cudd:* Lev. 11. 3. &c. al other,  
 were unclean. And some that were clean  
 for sacrifice to God, which were eyther  
 beeves, or sheep or goats: Lev. 1. 2. 10. So  
 of fowls, many were counted clean for  
 mans meat, Lev. 11. 13. 21. &c. but for  
 sacrifice to the Lord, onely turtle doves &  
 pigeons, Lev. 1. 14. And al these sacrifices  
 Abram offred, Gen. 15. 9. and of every  
 clean beast and clean fowl, Noe offred a  
 burnt offering after he came out of the  
 Ark, Gen. 8. 20. wherfore by *clean beasts*  
 here, such onely seem to be meant, as  
 were sanctified of God for sacrifice:  
 which ordinances (as appeareth) were  
 reveled of God to the Fathers from the  
 beginning, as diverse others, after writ-  
 ten by Moses, as, cleansing of mens per-  
 sons, and garments, Gen. 35. 2. paying of  
 tithes to the Priests, Gen. 14. 20. offering  
 of first fruits, Gen. 4. 3. 4. and the like.

As for



As for civil use, all beasts seem to be clean unto the sons of Noe, for meat, by that law in Gen. 9. 3. see the notes there. By nature, all Gods creatures are good, Gen. 1. 31. and there is nothing unclean of it self, Rom. 14. 14: but onely by the institution of God, to teach men holynes and obedience: Act. 10. 15. Levit. 11. 44. 45.

and seven] Hebr. seven seven, that is, by sevens; or seven of each sort: so after, two two, vers. 9. that is two of each. This number of seven, was after much used in sacrificing: as Job. 42. 8. 1. Chron. 15. 26. Num. 23. 1. 14. 29. male and his female], the Hebrue is, man and his wife: which the Greek & Chaldee translateth, male and female, and so the Hebrue it self is in the next verse, for the fowles. It is the manner of the Hebrue tongue, to call living creatures by the name of man and wife; and their yong ones sonns, Levit. 1. 5. and things also without life, woman and sister, Exod. 26. 3. The mystrie of things, may by such names the better be discerned: for beasts clean and unclean, figured out men; as the vision shewed to Peter manifesteth, Act. 10. 11. 20. 28.

two:] the Greek explyneth it, two two, that is by twos: as before by sevens: and in the 9. verse folowing, the word two is doubled.

3 v. 3. seven] to weete of the clean, & two of the unclean; as was before of beasts. And so the Greek expresseth it.

4 v. 4. seven dayes hence] Hebr. to yet 7. dayes; that is, the seventh day after this: as vers. 10. So, yet three dayes, 2. Chron. 10. vers. 5. is in vers. 12. shewed to be in the third day: So in Gen. 40. 13. The Hebrue to, is sometime used for after, as Exod. 16. 1. Psal. 19. 3. Num. 33. 38. Ier. 41. 4. Eze. 3. 8. 7 wil cause:] Hebr. I causing: it is spoken as if it were then in doing, for the more certainty. So, thou heaping coles, Prov. 25. 22. is translated, thou shalt heap, Rom. 12. 20. four-  
the dayes:] This time of vengeance is after used for the time of humiliation; as Moses, Elias, and Christ our Lord, fast-

ed 40. dayes and 40. nights. Deut 9. 9. 11. 1. King. 19. 8. Mat. 4. 2. And 40. dayes respit was given to Niniveh, Ion. 3. 4. as thrise 40. (that is 120.) yeres, to the old world before it was drowned Gen. 6. 3.

blot-out:] or, wipe-out: that is, destroy and abolish. This the Hebrew doctors expound to be out of the land of the world to come, the land of the living: R. Menachem on Gen. 7. and the Apostle placeth their spirits in prison, 1. Pet. 3. 19. living-sub-

stance] every thing that standeth up, or subsisteth: this word is also used Deut. 11. 6. & Job 22. 20.

6 v. 6. 600. yere old] Hebrue, a son of 600. yeres: that is, going in his 600. yere. See Gen. 5. 32: and here after in vers. 11.

waters] or, as the Greek hath, the Flood of water.

7 v. 7. his sons wives.] Thus but a few, that is, eight fowles were saved by water: as the Apostle observeth, 1. Pet. 3. 20. And here agayn, Noes rare faith and obedience is set forth, Heb. 11. 7. because:] or, for fear of: Hebr. from the face.

9 verse 9. and two] that is, by twos, as verse 2.

10 v. 10. at the seventh] or, as the Greek sayth, after 7. dayes: see before vers. 4.

11 v. 11. the 600. yere:] or, In the yere of 600. yeres; that is, while Noe was living in the 600. yere of his life: which was from the creation of the world the 1656. yere, and this was the beginning of that yere of his life, for he continued a yere in the Ark, Gen. 8. 13. and lived 350. yere after the flood, and died 950. yere old, Gen. 9. 29. 29.

the second moneth] to weete, of the yere, agreeable in part, to that which we now cal October: for the end, and revolution of the yere, vvas about the moneth vvhich we cal September, Exo. 23. 16. & 34. 22. and so the new yere then began. This was after caled the moneth of Ethanim, 1. King. 8. 2. vvhether the Chaldee paraphraseth, that they caled it of old, the first moneth, but now (sayth he) it is the seventh moneth. For the yere changed the beginning of it ecclesiastically, upon the coming of



ing of Israel out of Egypt: see Exod. 12. 2. & Levit. 23. 39. compared with Exod. 23. 16. Some take it here to be meant of the 2. moneth according to the Iewes ecclesiastical account, that is, *April*.

of the great deep] that is, of the waters which had by the providence of God been put into treasures (or store howses) under the earth. Iob. 28. 4. 10. Psal. 33. 7. Deut. 8. 7. As also of the Ocean sea, which sometime is caled the Deep; Iob. 38. 16. 30. & 41. 31. Psal. 106. 9. the windowes] or sluices, flood-gates of heaven: that is, of the aier, as is noted on Gen. 1. 7. So Esai. 24. 18. This denoteth the extraordinary violent falling of the waters frō above; as the former did their springing up from beneath. Hereupon waters, deeps, floods and the like, are used for great afflictions, wherby the life is indangered: Psal. 69. 2. 3. 15. 16.

12 v. 12. the rayn:] or shower, that is vehement rayn. After this manner the Israelites were baptised in the clowd and sea; whē the clouds streamed down waters: 1. Cor. 10. 1. 2. Psal. 77. 18. Exod. 14. 24. 25. And now was Noe saved in the Ark in the midds of the waters, and was spiritually baptised into Christs death by faith: 1. Pet. 3. 20. 21. Heb. 11. 7.

13 v. 13. In this selfe same:] Hebr. In the strength (or body) of this day. So Gen. 17. 23. Levit. 23. 14. Ios. 10. 27.

14 v. 14 every beast:] that is, some of every sort, two of the unclean; as before, v. 2. every wing:] that is of every sort; for some are winged with fethers, others with skin, as bats. Therefore the Greek translateth here as before, according to his kind.

15 v. 15. went in:] of their own accord, miraculously, God so moving them: that they seemed beforehand to know the wrath of God, that should come on the world.

16 v. 16. shut him in:] or, shut (the dore) upon him; or after him: the Greek sayth, shut the Ark on the outside of him. And this was to keep him safe, and (as the Chaldee translateth) protect him, from the vi-

olence of the rayn: also that no other should come in: for so the like speech seemeth to import, in 2. King. 4. 4. 5. The record of this grace to Noe, is found in sundry hethen writers; they saye Deucalion (when waters drowned all the rest) was with his wife preserved in a ship or Ark, Ovid. Metamorph. l. 1. Lucian. de Dea Syria. Noe was of the Greeks caled Deucalion, (as Iustin Martyr Apol. 1. testifiyeth;) and the name implieth so much, it being made, of the wet and of the sea.

17 v. 17. 40. dayes:] that is, large dayes, comprehending nights also, as v. 4. and so the Greek expresseth it, 40. dayes & 40. nights. See the notes on Gen. 1. 5. from:] or, from upon: but the Greek sayth, from the earth: and the Hebrue meghnal, from upon, is sometime onely from: as Exo. 10. 28. Therefore that which in 2 Chr. 33. 8. is written from upon the land; in 2. King. 21. 8. is but from the land. So from by me, Gen. 13. 9.

18 v. 18. went upon the face:] that is, as the Greek translateth, was caried upon the waters. So ships, are sayd to goe (or walk) Psal. 104. 26. Thus Noe in the Ark escaped the waters of Gods wrath, wherein the world perished: as Israel after this, passed safe through the waters of the sea, wherein the Egyptians vvere drowned: Exo. 14. Heb. 11. 29. Noe vvas baptised into Christs death, and buried (in the Ark) vvith him into his death, but raised up againe vvith him also; God giving him victorie through faith in Christ: Rom. 6. 3. 4. 1. Pet. 3. 20. 21.

19 v. 19. most exceedingly:] or most vehemently: the Hebrue phrase (as also the Greek) doubleth the word, vehemently vehemently. So Gen. 17. 2. & 30. 43. & often.

20 v. 20 Fifteen cubits:] that is, 22. foot and a halfe. God weigheth the waters by measure, Iob. 28. 25. prevail:] that is, as the Greek explyneth, were lifted up, higher then all mountayns. To this Iob hath reference, saying, he sendeth out (the waters,) and they overturn the earth: Iob 12. 15. This judgment vvas admirable, seing there are mountains, as Atlas, Olympus, Caucasus



*Caucasus, Athos, and other such, that are so high, as their tops are above the clouds, and vvinds; as historiographers doe report. And the mountains of Ararat, so high, that the Ark rested upon them long before the face of the earth was discovered: Gen. 8. 4. 5. &c.*

21 *v. 21. every man:] the flood came and destroyed them all; Luk. 17. 27. they vvere wrinkled before their time; a flood was powred upon their foundation: Iob. 21. 16.*

23 *v. 23. Noe onely:] or, but Noe. To this the scripture after hath reference, Ezek. 14. 14. though Noe, Daniel and Iob were among them, they should deliver but their own sowles. So a few were saved: 1 Pet. 3. 20. and 2. 5. And hethen stories give testimony unto this truth, that at the deluge, of all men Deucalion onely was left alive; (that is Noe;) by going with his wife and children into a certayn great Ark which he had: &c. Lucian. l. de Dea Syria.*

## CHAPTER 8.

*1. The waters of the flood asswage. 4. The Ark resteth on Ararat. 7. Noe sends forth the Raven, and the Dove. 15. God biddeth Noe goe forth of the Ark. 18. and he goeth. 20. He buildeth an Altar, and offereth sacrifice; 21. which God accepteth, and promisseth to curse the earth so no more.*

1 **A**ND God remembred Noe, and every beast, and al the cattel, that was with him in the Ark: and God made a wind to pass, over the earth; and the waters asswaged.

2 And the fountains of the Deep, and the windowes of the heavens, were stopped: and the rayn from heavens, was restrayned.

3 And the waters returned, from off the earth, going and returning: and the waters abated, at the end of the hundred and fiftie dayes.

4 And the Ark rested, in the seventh moneth, in the seventeenth

5 day of the moneth: upon the mountains of Ararat. And the waters, were going and abating, until the tenth moneth: in the tenth (*moneth,*) in the first of the moneth, the tops of the mountains were seen.

6 And it was, at the end of fourtie dayes: that Noe opened the window of the Ark, which he had made.

7 And he sent forth, a Raven: & it went forth going forth, and returning; until the waters were dried, from off the earth.

8 And he sent forth a Dove from him: to see, if the waters were abated, from off the face of the ground.

9 And the Dove found not rest, for the sole of her foot; and she returned unto him, into the Ark; for the waters were, on the face of al the earth: and he put forth his hand, and took her; and caused her to come unto him, into the Ark.

10 And he wayted yet, other seven dayes: & did agayn send forth the Dove, out of the Ark.

11 And the Dove came in to him, at even tide; and loe an olive leaf pluckt-off, was in her mouth: and Noe knew, that the waters were abated, from off the earth.

12 And he wayted yet, other seven dayes: and sent forth, the Dove; and she did not agayn return unto him, any more.

13 And it was, in the six hundred and one yere, in the first (*moneth,*) in the first of the moneth; the waters were dryed up, from off the earth: and Noe removed the covering of the Ark; and he saw, and behold the face of the ground was dry.

14 And in the second moneth, in the seven and twentieth day of the moneth, the earth, was dryed.

And



15 And God spake, unto Noe, say-  
 16 ing. Goe forth, out of the Ark:  
 17 thou, and thy wife, and thy sonns &  
 thy sonnes wives, with thee. Every  
 beast, which is with thee, of al flesh;  
 of fowl, and of cattel, and of every  
 creeping-thing that creepeth upon  
 the earth, bring thou forth with  
 thee; that they may breed-aboun-  
 18 dantly, in the earth; and be fruitful  
 and multiply, upon the earth. And  
 Noe, went forth: and his sonns, and  
 his wife, & his sonns wives, with him.  
 19 Every beast, every creeping-thing,  
 and every fowl; al that creepeth upon  
 the earth: after their families, went-  
 20 forth, out of the Ark. And Noe  
 builded an altar, unto Iehovah: and  
 took of every clean beast, and of eve-  
 21 ry clean fowl, and offred-up burnt-  
 offerings, on the altar. And Iehovah  
 smelled, a smell of rest: and Iehovah  
 sayd, in his hart; I wil not agayn curse  
 any more, the ground for mans sake;  
 for the imagination of mans hart, is  
 evil, from his youth: and I wil not  
 agayn any more smite every living-  
 22 thing, as I have doon. Henceforth, al  
 dayes of the earth; seed-time, and  
 haruest, and cold, and heat, and som-  
 mer, and winter, and day, and night,  
 23 shal not cease.

## Annotations.

1 **G**od remembred: ] that is, shewed him-  
 selfe to have care of Noe, & helped  
 him out of his troubles. Things are  
 often spoken of God, after the manner  
 of men: as Gen. 6. 6. So after Gen. 30. 22.  
 every beast: ] or, every living thing; the Greek  
 translateth, all wild-beasts, and addeth all  
 fowles & all creeping things. a wind: ]

The Hebrew name *Ruach*, signifieth gene-  
 rally any spirit, or winde; and all vvindes  
 are brought forth of God out of his tre-  
 suries, *Psa. 135. 7.* and we know not whence  
 they come, or vvhisler they goe, *Ioh. 3.*  
 8. but God maketh the vveight for them  
*Iob. 28. 25.* and raised this vvind extraor-  
 dinarily, in mercie. *asswaged* ] or,  
 were stilled, quieted. This vvord is applied  
 also to the aswaging of anger, *Est. 2. 1.* and  
 of murmurings, *Num. 17. 5.* Wherefore this  
 vvind (which seemeth to be extraordina-  
 ry,) had a miraculous effect in asswaging  
 the waters, vvheras usually vvind maketh  
 them rage, *Psal. 107. 25.* *Ion. 1. 4.* There-  
 fore one Chaldee paraphrase calleth it a  
 wind (or Spirit) of mercies.

2 v. 2. of the deep: ] the vvater gulfs  
 vvithin the earth, vvwhich before vv ere  
 broken up: see Gen. 7. 11. *stopped:* ]  
 thus God shewed himselfe to be he that  
 can stay the bottles of heaven, *Iob. 38. 37.*

3 v. 3. going and returning: ] that is,  
 continually returning, to vv eet into their  
 channels and treasures vvithin the earth,  
*Psal. 33. 7.* *Eccles. 1. 7.* So after in v. 5.  
 going and abating; that is, continually abating,  
 more and more. So going, is elvvwhere used  
 for continuing, and increasing: *Exod. 19. 19.*  
 The like is in Gen. 12. 9. *at the end:* ]  
 or, after: as the Greek translateth it here,  
 and in v. 6.

4 v. 4. of Ararat: ] that is, of Armenia:  
 a country neer Assyria and Mesopotamia,  
 mentioned also in 2. King. 19. 37. *Esa. 37.*  
 38. *Ier. 51. 27.* The Greek here calleth  
 them as the Hebrue *Ararat*; but in *Esa.*  
 37. 38. it translateth it *Armenia*. Also  
 the Chaldee here calleth them *mounts of*  
*Rardu*, which many vvriters vvittels to  
 be hills in Armenia. And the name *Ara-*  
*rat* seemeth to be turned into Armenia, of  
*Aram* (that is Syria) and *Minni*, (whereof  
 see *Ier. 51. 27.*) or of *Ararat* and *Minni*  
 compounded.

5 v. 5. tops: ] Hebr. the heads.

6 v. 6. that Noe opened: ] Hebr. & Noe open-  
 ed: we may leave the word and as dooth  
 the Greek, and our English speech also  
 beareth;



beareth: vvhich the Hebrue it self elſewhere ſheweth may be doon, as 1. King. 14. 10. and why ſhouldeſt thou meddle: but in 2. Chro. 25. 19. and is left out: ſo in 2. Chro. 18. 12. and is ſet down, vvhich in 1. King. 22. 13. is left out. So it may be in many other places, as Gen. 22. 4.

7. v. 7. & Raven:] an unclean fowl, Deut. 14. 14. ſent forth 40. dayes after the tops of the mounts appeared, to ſee if the waters were abated, as the Greek addeth, & as the next verſe ſheweth of the dove. For the Raven would have fed on the dead karkesſes, if any had appeared, Prov. 30. 17. returning:] that is, flying to and fro, returning to the Ark, but not into the ſame, which the dove after did, v. 9. whereupon the Greek interpreters (as it ſeemeth) tranſlated it returned not. Noe had no tidings of the waters abating, brought by this meſſenger; therefore he ſendeth another, the Dove: vvhich returning vwith an olive leaf, or branch; verſ. 11. ſignified the glad tidings of peace by the miniſterie of the Goſpell, and of the Spirit, (vvhich the Dove represented Mat. 3. 16.) but the miniſterie of the Law and letter (vvhich the Raven ſeemeth here to figure out,) giveth the hart of man no evidence, that the vvaters of Gods vvrathe for ſyn, are any whit abated.

8 v. 8. & Dove from him:] the Greek ſayth, after him, meaning the Raven. This Dove ſeemeth to be ſent out 7. dayes after the Raven, as may be gathered by the 10. verſe, where is mentioned Noes waiting other 7. dayes. Of the ſending forth of this Dove, and of her return unto Noe, (whom heathens name Deucalion,) there is expreſs mention in humane writers, Plutarch. dialog. de induſtr. animal. abated:] Hebr. leightned: that is, decreaſed, ſo in verſ. 11.

10 v. 10. he wayted] or, patiently abode: ſo in verſ. 12. did agayn ſend] or, added to ſend: ſo in verſ. 12, did not add to return: and verſ. 21, I wil not add to curſe, that is, not curſe any more.

11 v. 11. leaf:] or, branch, as it is elſewhere

Engliſhed, Neh. 8. 15. a ſigne that the waters vv ere low: and ſpiritually a token of grace & peace in Ieſus Chriſt, brought in the mouth, that is the vvord and doctrine of the miniſters of the goſpel, compared unto doves Mat. 10. 15. Eſa. 60. 8. Rom. 10. 15. which came unto the church in the evening of times, in theſe laſt dayes Heb. 1. 1.

13 v. 13. the 601. yere] to weet, of Noes life: as the Greek expreſſeth. in the fiſt] to vv et, the fiſt moneth, as the Greek addeth; & the Hebrue before in v. 4. & after in v. 14. plainly ſpeaketh: but affecting brevity, ſuch words are often omitted. So after: the fiſt of the moneth: that is, the fiſt day: as the fiſt of the feaſt, Mat. 26. 17 is expounded by the holy Ghoſt, the fiſt day of the feaſt, Mar. 14. 12.

14 v. 14. the 27. day of the moneth] By this it appeareth that Noe vv as in the Ark a full yere (or yere of dayes) conteyning 365. dayes, according to the courſe of the Sun. For he entred the Ark, the 17. day of the 2. moneth, in the 600. yere of his life, Gen. 7. 11. 13. and there he continued till the 27. day of the ſecond moneth in the 601. yere of his life, as the 13. and 14. verſes of this 8. chapter ſhew. Now the 12. moneths of the Hebrues had 354. dayes; (for 6. moneths had each of them 30. dayes, and the other 6. moneths had each 29. dayes, which make, 354.) to which add 11. dayes, (till the 27. of the 2. moneth full ended) and there are dayes 365.

19 v. 19. after their families:] that is, the male with his female, not conſuſedly ruſhing out all together, but in order, and after their kind, as the Greek tranſlateth. Families are here attributed to the brute creatures, as before, man and wife, Gen. 7. 2.

20 v. 20. -built an altar:] of earth, as is probable by the Law after given in Exo. 20. 24. an altar of earth thou ſhalt make unto me. And ſuch the nations after uſed, mentioning altars of graſſ, and of turſ. Virgil. Aeneid. 12. Horat. l. 1. od. 19. An altar is caled in Hebrew Mizbeach, that is a ſacrificatorie, or place of ſlaying the ſacrifice, for

H the



the sacrifices were kylled, upon it, or by it, Gen. 22. 9. 10. Levit. 1. 11. It was a holy place, and sanctified the offering, Mat. 23. 19. Exo. 29. 37. & so was a figure of Christ, by whom we offer the sacrifice of praise atwayes to God; Heb. 13. 10-15. And it is a tradition of the Iewes; that the place where Noe built this altar, was the place where Abraham afterwards built an altar to offer Isaac, Gen. 22. 2. & where Kain and Abel offered before. See the notes on Gen. 4. 3.

every clean beast:] of the bullocks, sheep, and goats; see the notes on Gen. 7. 2. So in Pirke R. Eliezer, chap. 23, it is sayd, Noe brought of the kind of clean beasts, a bul, a sheep and a goat, and of the kind of clean fowles, Turtle doves and yong pigeons, and built an altar, and offered, &c. burnt-offrings:]

named in Hebrue ghnoloth, that is, ascensions, for that they went up in fyre to the Lord, all (except the skin) upon the altar: as Moses sheweth saying, It is the burnt-offring, because of the burning upon the altar all the night, unto the morning; Levit. 6. 9. Therefore the Holy Ghost in Greek caleteth them holocaustata, that is whole-burnt-offrings, & sheweth how they figured Christs body offered up unto God for us, Heb. 10. 6. 10. and our reasonable service of God by him, whiles we present our bodies a living sacrifice, holy and acceptable unto God; Rom. 12. 1. External burnt offrings were in use in the church, before the law given at mount Sinai, as appeareth by this, and Exod. 10. 25. and 18. 12.

V. 21. the smel:] or, the odour, savour: It hath the name originally of respiration, and it signified Gods gracious acceptatio of the sacrifice offered; as 1. Sam. 26. 19. let him smell an offering; Levit. 26. 31 I will not smel the smel of your sweet odour: So in Am. 5. 11. Wherefore the Chaldee translateh, the Lord accepted with favour his oblation. The scripture speaketh of God, after the manner of men, who are dellyted with sweet odours. Esa. 3. 24. Song. 1. 2. of rest:] that is, of sweetnes, or of sweet savour, which refresheth, comforteth & quieteth the sense. The Hebrue word is of the

same root that Noes name was of, which signified rest and comfort, Gen. 5. 29. The Greek here and usually turneth it enodias, of sweet-savour: vvhich the Apostle followeth, saying Christ hath given himself for us, an offering and a sacrifice to God, for a smell of sweet-savour, Ephes. 5. 2. vvhhere this sacrifice of Noe, and all other in the law, are shewed to have their accomplishment in Christs death: for otherwise, as it was impossible that the blood of bulls and goats should take away synns, Heb. 10. 4. so vvas it impossible that the smoke of such flesh burned, should be a sweet odour to God, in his hart:] or, unto his hart, that is, hartily, minding and purposing this thing which followeth. Some vnderstand it, unto Noes hart, as spoken to his comfort: but the Hebrue (el) unto, is often used for in; as Gen. 6. 6. 1. Sam. 27. 1. and the Greek explaineth it in the former sense. The Chaldee translateh in (or by) his word: vvhich may be understood as an oath; as not onely the Hebrew doctors say, that God stretched out his right hand, and sware &c. (Pirke R. Eliezer, chap. 23.) but the Prophet also vvitnesseth, I have sworn that the waters of Noe, shal no more goe over the earth: Esa. 54. 9. not agayn curse:] or, not add to curse. This taking away of the curse, (notwithstanding mans corrupt hart remayning,) is a notable testimonie of Gods rich mercie in Christ, by vvhom vve are freed from the curse, Gal. 3. 13. Rev. 22. 3. Zach. 14. 11. For the covenant now made cōcerning the waters with Noe; vvas a figure of the spiritual & eternal covenant of peace vvith us in Christ, as is shewed in Esa. 54. 8. 9. 10. for mans sake:] the Greek sayth, for mens works.

for the imagination] or, though the fiction: see Gen. 6. 5, vvhwhere from mens merits, the contrary is concluded to that which here God in mercie promisseth. youth] or, childhood: so that it meaneth not onely mans age, but infancie or childs age, as the word whence yout' here is derived, is spoken of Moses when he was a babe, Exod. 2. 6. and we all are transgressors fro the



the womb, Eſa. 48, 8. Pſal. 51. 7. and 58, 4. In Breſhith rabbah (an Hebrue commentary upon this place) a Rabbinie is ſayd to be asked, *when is the evil imagination put into man?* And he answered, *From the hower that he is formed.* as I have daunt to weete, univerſally with water: howbeit, fyre ſhall conſume the remnant, Iob 22, 20. for the heavens and the earth now, are by Gods word kept in ſtore, reſerved unto fyre, againſt the day of judgment; and perdition of ungodly men: 2. Pet. 3, 7.

v. 22. Henceforth, all dayes of the earth] that is, Hereafter, ſo long as the earth indureth: it is a promiſe to conſerve the orderly courſe & ſtate of the world through all ages, vnto the end; under which alſo the promiſe of ſtability of grace in Chriſt, is ſpiritually covenanted unto the faithful; as Ier. 33. 20, 21.

## CHAPTER 9.

1. God bleſſeth Noe & his ſonns. 4. Fleſh with the blood, & murder, are forbid den. 9. Gods covenant to drown the earth no more, 13. ſignified by the Rainbow. 18. Noe replenisheth the world, 20. planteth a vinyard, 21. is drunken, & mocked of his ſon: 25. Curſeth Canaan; 26. Bleſſeth Sem, 27. prayeth for ſaphet, 28. and dyeth 950. yeres old.

1. **A**ND God bleſſed, Noe and his ſonns: and ſayd unto them; Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you, ſhalbe, upon every beaſt of the earth; & upon every fowl of the heavens: on all that moveth upon the ground, and on al the fiſhes of the ſea; into your hand are they given. Every moving-thing that is living, to you ſhall it be, for meat: as the green herbe, have I given to you all things. But fleſh, with the ſoul therof the blood therof, yee ſhall not eat. And ſurely, your blood of your

ſoules, will I require; at the hand of every beaſt, will I require it: and at the hand of man; at the hand of every mans brother, wil I require the ſoul of man. He that ſheddeth mans blood, by mā ſhal his blood be ſhed: for in the image of God, made he man. And you, be yee fruitful and multiply; bring-forth abundantly in the earth, and multiply therein.

8 And God ſayd unto Noe, and unto his ſonns with him, ſaying. And I, behold I eſtabliſh my covenant, with you: and with your ſeed, after you. And with every living ſowl, that is with you; of the fowl, of the cattel, and of every beaſt of the earth, with you: from all, that goe-out of the Ark; to every beaſt of the earth. 11 And I wil eſtabliſh my covenant, with you; and all fleſh, ſhal not be cut off, any more, by the waters of a flood: and there ſhall not be any more, a Flood, to deſtroy the earth. 12 And God ſayd; This is the ſigne of the covenant, which I doo give, between me and you; & every living ſoul, that is with you: to eternal generations. 13 My bow, I have given in the clowd: and it ſhalbe, for a ſigne of the covenant; between me, & the earth. 14 And it ſhalbe, when I make-clowdy the clowd, over the earth: that the bow ſhalbe ſeen, in the clowd. 15 And I wil remember my covenant, which is between me and you, and every living ſowl, of all fleſh: and ther ſhal not be any more the waters, to a Flood; to deſtroy all fleſh. 16 And the bow ſhalbe, in the clowd: and I will ſee it, to remember the everlaſting covenant, between God and every living ſowl;



of all flesh, that is upon the earth.  
 17 And God sayd, unto Noe: This is the  
 signe of the covenant, which I have  
 established, between me and all flesh,  
 that is upon the earth.  
 18 And the sons of Noe, that went  
 out of the Ark, were Sem, and Cham  
 and Iapheth: and Cham, he is the fa-  
 19 ther of Canaan. These three, were  
 the sons of Noe: and of these, all the  
 20 earth was overspread. And Noe be-  
 gan, to be a husband-man: & he plan-  
 21 ted, a vineyard. And he drank of  
 the wine, and was drunken: & he un-  
 22 covered himself, within his tent. And  
 Cham the father of Canaan, saw, the  
 nakednes of his father: and told his  
 23 two brethren, without. And Sem  
 and Iapheth took a garment; & they  
 layd it upon both their sholders, &  
 went backward, and covered the na-  
 24 kednes of their father: and their fa-  
 ces, were backward; and they saw not,  
 their fathers nakednes. And Noe  
 awoke, from his wine: and he knew,  
 that which his yonger son had done  
 25 unto him. And he sayd, Cursed  
 be Canaan: a servant of servants, shall  
 26 he be to his brethren. And he sayd,  
 Blessed be Iehovah, the God of Sem:  
 and Canaan shall be, a servant to them.  
 27 God perswade Iapheth; that he may  
 dwell, in the tents of Sem: and Cana-  
 28 an shall be, a servant to them. And  
 Noe lived, after the Flood: three hun-  
 29 dred yeres, and fiftie yeres. And  
 all the dayes of Noe were, nine hun-  
 dred yeres, and fiftie yeres: and he  
 died.

## Annotations.

1 **B**E fruitful] the blessing first given to  
 Adam, Gen. 1. 28. is here renewed,

in the same words: and the Greek hereto  
 addeth, and exercise dominion (or subdue it)  
 which the Hebrue expresseth in Gen. 1.  
 Here it is implied in the verle following.

2 **v. 1.** *shall be upon every beast:] or be it  
 upon them:* This is that sovereignty which  
 Adam had over the creatures before his  
 fall; though not after the same manner;  
 for then the creatures were subject of  
 their own accord; now of feare, and by  
 constraint. And although many beasts re-  
 bell against men and destroy them, (espe-  
 cially for some great synns, Lev. 26. 22.  
 1. King. 13. 24. 2. King. 2. 24.) yet as the  
 Apostle sayth, every nature of wild beasts, &  
 of birds and of creeping things, and things in  
 the sea, is tamed and hath been tamed of the na-  
 ture of man: Iam. 3. 7.

3 **v. 3.** *moving:] or, creeping thing  
 that is living, that is, as the Greek in the  
 former verse translateth, moving things  
 which live: vwhereby things that dye alone,  
 or are not lawfully kyled, seem unto  
 some to be excepted; as after in the law,  
 such are playnly forbidden to be eaten,  
 Levit. 22. 8. Exo. 22. 3. 1. So the law touch-  
 ing unclean beasts, fowles, fishes &c.  
 mentioned in Lev. 11. seemeth not to be  
 given as yet. And this was the ancient  
 Rabbines judgment, as in Bresbiish rabba  
 they say, What is that which Psal. 146. 7.  
 teacheth us saying, The Lord looseth the bound?  
 All beasts which have been forbidden as un-  
 clean in this world, God will cleanse & license  
 them in the world to come of the Messias. Even  
 as to the sons of Noe, at the first they were  
 clean, as it is written (Gen. 9. 3.) every moving  
 thing that is living, to you shall it be for meat:  
 as the green herb &c. As the herb is permitted  
 unto all, so all beasts shall be permitted unto all.  
 as the green herb] given before for  
 meat to man and beast, Gen. 1. 29. 30.*

4 **v. 4.** *with the fowl] or, in the fowl, that  
 is the life: for so the fowl often signifieth,  
 Job. 1. 6. Ioh. 10. 15. 17. the blood]*  
 his declareth what the former meant; in  
 the fowl, that is, the blood; a reason where-  
 of is shewed in the law, Lev. 17. v. 11.  
 for the fowl (or life) of the flesh is in the blood:  
 and



and in vers. 14. *the sowl of all flesh, is the blood thereof.* So this law against eating *flesh with the life or blood,* seemeth to be against crueltie, not to eat any part while the creature is alive, or the flesh not orderly mortified, & clenched of the blood: 1. Sam. 14. 32. 33. 34. & this the reason following dooth confirm. Also the Hebrew Doctors, make this the seventh commandment given to the sonns of Noe, which all nations were bound to keep: as there had been six from Adams time. Which they reckon thus. The first against Idolatrie, worship of itarrs, images &c. The second against blaspheming the name of God. The third against shedding of blood. The fourth against unjust carnal copulations, whereof they make six sorts, 1. with a mans own mother, 2. or with his fathers wife, 3. or with his neighbours wife, 4. or with his sister by the mothers side, 5. or with mankind, 6. or with beasts. (Five of which they gather to be forbidden, by Gen. 2. 24. the other by Abrahams speech, Gen. 20. 12.) The fift precept was against rapine or robburie. The sixt, to have judgment or punishments for malefactors. And unto Noe was added the seventh, this here mentioned; which they understand to forbid the eating of any member, or of the flesh of a beast, taken from it alive. Whosoever in the vworld, transgressed any of these seven commandments wilfully, the Iewes held he was to be killed with the sword: as sheweth *Maimony in Misneh treat. of Kings, chapt. 9.* But the hethens that would yeeld to obey these 7. precepts, though they received not circumcision, nor observed the other ordinances given afterwards to Israel: they were suffered to dwell as strangers among the Israelits, and to sojourn in their land; as is shewed after upon Ex. 12. 45. & Levit. 22. 10.

5 v. 5. *And surely your blood*] This the Greek translateth. *For even your blood:* so making it a cause and reason of the former prohibition. *of your sowles*] that is,

*your life blood, vwhereby your persons are kept alive.* Or, *of your sowles,* that is of *your selves:* meaning that vwho so killeth himselfe, God vwill require his blood at his ovvn hands, & judge him as a murderer. So the Iewes expound these vvords: *Maimony, in Misn. tom. 4. treat. of Murder chap. 2. S. 3.* require] or, seek out, and consequently punish, as Gen. 42. 22. Hereupon God is called the requirer (or secker out) of bloods, Psal. 9. 13. and so the punisher. For vwhere Moses sayth in Deut. 18. 19. *I wil require it of him:* Peter expoundeth it, *he shalbe destroyed from among the people, Act. 3. 23.* every beast] So God ordeyned in the law, that the beast which killed a man, should be put to death, Exo. 21. 18. But the Iewes apply this against such men as procure their neighbours death, by any wild beast. *Maimony in the foresayd place.* of every mans brother] this the Chaldee translateth, *of the man that shal shed his brothers blood.* By brother, is meant any other man, (as the next verse sheweth:) for God made *all man kinde, of one blood,* Act. 17. 26. The Iew Doctors vnderstand this of such as send or hyre an other man to kill their neighbour. *Maimony ibidem.*

6 v. 6 *He that sheddeth &c.*] meaning wilfully: for he that killed his neighbour unawares, his life was provided for by the law in Num. 35. 11. &c. by man shal his blood be shed] that is by the Magistrate; whose power is here stablished, for killing all wilfull murderers: as the Chaldee expresseth it saying, *with witnesses by sentence of the Judges, shal his blood be shed.* This was one of the 7. commandments given to the sonns of Noe, forementioned. And this accordeth with the law, Num. 35. 19. 30. but private men may not use the sword, Mat. 26. 52. Rom. 13. 4. image of God] and so the injury is not onely to man, but to God himself. The image of God in men, is defaced by syn, but not wholly: and mans nature having a sowl spirituall, understanding, immortall &c. stil remayneth, vwherein part of Gods image is yet



to be seen in man. So the Apostle useth a like reason against the cursing of men, *Lam. 3. 9.* And the law after commandeth, that no satisfaction should be taken for the life of a murderer, which was guilty of death, *Nam 35. 31.* yea (as the Iew Doctors write,) though he could give all the riches in the world, and though the avenger of blood were willing to free him, yet was he to be put to death because the soul, (or life) of the partie murdered, is not the possession of the avenger of blood, but the possession of the most holy blessed God. *Maimony, treat. of Murder, chapt. 1. S. 4.*

**11** v. 11. to destroy] Hebr. to corrupt: the Greek sayth, to corrupt all the earth. This sheweth that the covenant was against the universal drowning of the world, not but that some particular countries may so perish. Also by saying a flood, he reserveth other means to consume the vvhole vvhorld, as by fyre: *2 Pet. 3. 7. 10.* See the notes on *Gen. 8. 21.*

**12** v. 12. is the signe] or shalbe the token. The use of a signe, is to confirm mens faith in Gods promises: *Esa. 7. 11. and 38. 7. 22.* doo give] or, am giving that is, doo put or set: as the holy Ghost tranlateth giving, *Esa. 42. 1.* by putting, *Mat. 11. 18.* So in the Hebrue, that is expressed by the vword set, *1. King. 10. 9.* vvhich elsewhere is vwritten given: *2 Chron. 9. 8.* See *Gen. 1. 17.* And the Chaldee, for between me and you, sayth between my word and you: as often times for the Lord, he putteth his Word; by which name Christ is called, *Ioh. 1. 1.* in vvhom all Gods promises are yea and Amen: *2. Cor. 1. 20.*

**13** v. 13. my bow:] that vvhich vve call the rayn-bow, because it is in the clowd in the day of rayn, *Ezek. 1. 28.* which God calleth his, for the vvonderfullnes thereof, and for the sacramentall signe by his special ordinance. The Hethé poets therefore called it *Thaumantias*, as being the vvork of the vvonderfull God. It is called a bow, for the likenes: and hath many colours, partly vvaterish and partly syerie, to put us in minde both of the vvatrie flood, vvherby the old vvorld perished, and of the Fyre,

vvherewith the world that now is shalbe burnt, *Iob. 32. 15. 16. 20. 2. Pet. 3. 5. 6. 7. 10.* And as the bow is an instrument of warr, and so used in scripture for a signe of vvarrs, *Gen. 48. 22. Psal. 7. 13. Lam. 3. 12. Zach. 9. 10. Rev. 6. 2.* so the raynbow naturally signifieth waters in the clowds, but is made of God a signe that the vvaters shall no more drown us; & though he seemeth to bend his bow like an enemy, (*Lam. 2. 4.*) yet in vvrrath, he remembreth mercie. I have given] or doo give: for vvhich the Greek sayth I doo put. As the covenant made vvith Noe concerning the waters, is applied to the spirituall covenant made vvith us in Christ, *Esa. 54. 9. 10.* so the rayn-bow, (the signe of that covenant) is also applied for the signe of grace from God to his church, *Rev. 4. 3. and 10. 1. Ezek. 1. 28.* the earth] that is, all people in the vvorld: see *Gen. 11. 1.*

**14** v. 14. when I make cloudy the clowd] that is, when I bring many thick and vvatry clowds: which naturally signify store of rayn, *1. King. 18. 44. 45.* Therefore clowds are often used in scripture, to denote afflictions and dangers unto men, as *Ezek. 30. 3. 18. and 32. 7. and 34. 12. Soph. 1. 15. Ioh. 2. 2.* the bow shalbe seen] the use vvhereof is, on Gods part to remember his covenant, (as the next verse sheweth,) and on mens part, that they rest in faith upon his promise, that he vvill no more drown the vvorld. Hereupon it is a custome among the Iewes, that vvhen any seeth the bow in the clowd, he blesseth God, that remembreth his covenant, and is faithful therein, and stable in his promise. *Maimony treat. of Blessings, chapt. 10. S. 16.* So Ben Syrach sayth, look upon the Rayn-bow, and praise him that made it. *Ecclef. 43. 1.*

**18** v. 18. Cham] or Ham, Ch, is to be pronounced, not as vve cōmonly doo in the word chamber: but as in the name Christ; as if it vvere vwritten Can. And so in other proper names, writte after this manner: as Chaldea, or Caldea, Chanaan, or Canaan, and the like. father of Canaan:] called in Hebrue *Cenachnan*, And though Cham



Cham was father of many more sons, Ge. 10. 5. yet Canaan onely is named because he was cursed, as here followeth in v. 21.

20 v. 20. began to be: ] This speech dooth not necessarily import as if he had never been an husband-man before; but that now after the flood, he was one: as of Christ it is written, he began to say, Luk. 12. 1. that is, he sayd, Mat. 16. 6. he began to cast out, Mark. 11. 15. that is, he did cast out, Mat. 21. 12. and of others, they began to displayn Mark. 10. 41. that is, they displayed Mat. 20. 24. and sundry the like.

a husband man: ] or lands man, in Hebrue, a man of the ground, that is, giving himself to husbandry or tillage: as the Chaldee sayth, working in the earth: so a man of warr, is a soldier Ios. 5. 4. a man of blood, is a murderer, 2. Sam. 16. 7. a man of cattel, is a shepherd or graser, Gen. 46. 32. a man of words, Exod. 4. 10. that is, eloquent.

21 v. 21. he uncovered himself ] that his shame & nakednes was to be seen: which sheweth, that wine is a mocker, Prov. 20. 1. and to be drunk therewith is a riotous-excess, Ephe. 5. 18. This fell out (in likelihood,) some yeres after his comming out of the Ark, as appeareth by the increase of his childrens childre: after Canaan was born. Noes syn may be compared with Adams, who transgressed by eating, as Noe doeth by drinking the fruit of a tree: upo that, Adam saw himself naked, and was ashamed; upon this, Noe is naked, & his shame discovered. Now, by drinking the fruit of the vine, we have a sign and seal of the covering of our shame, the forgiveness of our synns in Christ: Math. 26. 27, 28, 29. Vpon this similitude of Noes syn with Adams in part, the Rabbines say, that Noe found a vine, that was cast out of the garden of Eden: R. Menachem on Gen. 9.

22 v. 22. he told it ] and this (as the sequel sheweth) with a mockage of his aged father.

23 v. 23. Sem ] in that Sem the younger is named before his elder brother Iapheth, and after blessed before & above him, v. 26. 27. it is most likely, that he was principal in

this good counsel and work.

24 v. 24. his younger son ] which the Hebrew calleth lesser, meaning in yeres.

25 v. 25. Cursed be Canaan ] or, Cursed shall he be. It is thought of some, that Canaan told Cham his father, of Noes nakednes; and therefore had this curse upon him and his posteritie, rather then the other sons of Cham, mentioned in Gen. 10. 6. or then Cham himself. And although by Canaan, may be understood or implied Canaans father, (as the Greek translation hath Cham, and as elswhere in scripture Goliath is named, for Goliaths brother, 1. Sa. 17. 19. compared with 1. Chron. 20. 5.) yet the event and historie after sheweth, that the Canaanites also were indeed under this curse, whe the Israelites conquered their land. And that Noe pronounced this judgment by Gods spirit. But Cham is not exempted hereby from the curse, though his son be named: as Sem is not exempted from the blessing in the next verse, where Jehovah his God is named. So Iakob is sayd to blest Joseph, Gen. 48. v. 15. when Iosephs children had their blessing, vers. 16. &c. And the curse of the wicked, reacheth unto the fruit of their body, Deut. 28. 18.

a servant of servants ] that is, a most base and vile servant: the Chaldee sayth, a working servant: Canaans name did also portend his condition, being of Canagh to humble, bow, or press down. And as servitude is here brought upon men for a curse, so the scriptures under the name of servants signifying synfull men, doo shut such out, from the kingdom of God: Iohn. 8. 34. 35. Gal. 4. 30. 31. Among the hethens also, such an estate was counted miserable: God taketh away half the understanding of those men that are brought into servitude: sayth Plato in his 6. book of Lawes, from Homer.

26 v. 26. the God of Sem: ] under this, Sem also himself receiveth a blessing, for blessed is the people whose God Jehovah is; Psa. 144. 19. and eternal life is implied herein, for God hath prepared for them a city, of whom he is not ashamed to be caled their God: Heb.



11. 16. and Sem is the first man in scripture, that hath expressly this honour. By the God of Sem, also may be meant Christ, who came of Sem according to the flesh; but is also God over all blessed for ever Amen; Rom. 9. 5. Sem, by interpretation is a Name, (which is also used for renoume, Gen. 6. 4.) and Christ hath a name above every name, wheratal knees bow: Phil. 2. 9. 10.

servant to them] or to him: that is, to Sem and Iaphet, and specially to Sem: the Hebrue signifieth both them and him. So in the verse folowing. The Chaldee translateth, to them; the Greek, his servant.

27 v. 27. persuade:] or, shal pe. swade; or (as the Greek and Chaldee translate it) enlarge. The original word properly signifieth to persuade, entise, or allure by sayr and kind words, and is applied to Gods drawing of men unto him by the gospel, Hos. 2. 14. and in the Hebrue ther is allusion to his name, Iapheth le Iepheth: Perswade the Perswasible: It meaneth by sayr alluring words to perswade unto faith & obedience: and so is a prophesie or prayer, that the Gentiles vvhich come of Iapheth should be brought to the faith of the gospel. This vvord of perswading is often used for drawing men to Christ, Act. 17. 4. & 18. 4. & 19. 8. & 18. 23, 24. and it is the speciall vvork of God, Ioh. 6. 44. Act. 11. 18. Inlarging also, is not onely of roomth to dwel in, (vvhich may be implied in this blessing of Iapheth, vvho had moe sonns then eyther Cham or Sem,) but often times of the hart by vvifdom, love, and comfort; as in 1. King. 4. 29. 2. Cor. 6. 11. Esai. 60. 5. but it is an other Hebrue vvord, in those places. he may dwell] or, and he shall dwell in the tents of Sem: that is, be united vvith the churches of the Iewes (the posterity of Sem,) which vvvas fulfilled when the Gentiles became joynt-heyrs, and of the same body, and joynt-partakers of Gods promise in Christ, the stop of the partition vvall being broken down &c. Eph. 3. 6, and 1. 14. 19. Although it may further imply the grafting of Iaphets children into the stock of

the church, vvhen Sems posteritie the Iewes should be cut off, as Paul sheweth in Rom. 11. 11. 12. 15. 17. &c. So the Reubenites are sayd to dwel in the Hagarims tents, after the Hagarims vvvere subdued and fallen, 1. Chron. 5. 10. The church of Christ, is here and often called Tents (or tabernacles,) vvvhich are a flitting and moveable dwelling, because such is our estate on earth; here we have no continuing citie, but we seek one to come, which hath foundations, &c. Heb. 13. 14. and 11. 9. 10. So, the tent of Iudah, Zach. 12. 7. signifie the church; and the tents of Iakob, Mal. 2. 12. and the tents of the Saints, Rev. 20. 9. The Hebrew Doctors have gathered from this prophesie, that they should speak in Iaphets tongue, (vvvhich in the ages folowing vvvas the Greek) vvithin the Tents of Sem: Thalmud Hieroscl. in Megilah. This was fulfilled by the Apostles speaking & writing the Gospel in Greek.

29 v. 29. he dyed] in the yere from the vvorlds creation 2006. and did see Tharah the father of Abram, the tenth generation after him, before his death.

## CHAPTER 10.

1. The generations of Noes three sonns after the Flood. 2. The sonns of Iaphet: 6. The sons of Cham: 8. amongst whom is Nimrod, the mighty hunter, and King; 15. and the twelv families of Canaan, 19. the borders of their land. 21. The sonns of Sem, father of the Hebrewes.

1 **A**ND these are the generations of the sonns of Noe; Sem, Cham and Iapheth: and unto them were born, sonns after the flood. The sonns of Iapheth, Gomer, & Magog, and Madai, and Iavan, and Thubal: and Meshec, and Thiras. And the sonns of Gomer, Ascanaz & Riphath, and Thogarma. And the sonns of Iavan, Elisa and Tharsis, Kitim, and Dodanim.



5 Dodanim. Of these were the iles  
of the nations divided, in their lands;  
every man, after his tōgue: after their  
families, in their nations.

6 And the sonns of Cham; Cush &  
7 Mizraim, & Phut & Canaan. And  
the sonns of Cush; Seba and Havilah,  
and Sabtah and Regmah & Sabtaca:  
and the sonns of Regmah, Sheba and  
8 Dedan. And Cush, begate Nimrod:  
he began, to be a mighty-one, in the  
9 earth. He was mighty in hunting,  
before Iehovah: therefore it is sayd; As  
Nimrod, mighty in hunting, before  
10 Iehovah. And the beginning of  
his kingdom, was Babylon; & Erech,  
and Acad and Chalneh: in the land,  
11 of Shinar. Out of that land went-  
forth Assur: and he builded Niniveh,  
and Rechoboth the citie, and Calach.  
12 And Resen, between Niniveh & Ca-  
13 lach: the same, is a great citie. And  
Mizraim, begate the Ludims, & the  
Anamims, and the Lehabims, & the  
14 Naphthuchims. And the Pathru-  
sims, & the Casluchims, (frō whence  
came out the Philistims, ) and the  
Caphthorims.

15 And Canaan, he begate Sidon his  
16 first-born, and Cheth. And the Ie-  
busite, and the Amorite, and the Gir-  
17 gasite. And the Evite, and the Ar-  
18 kite, and the Sinite. And the Arva-  
dite, and the Samarite, and the Cha-  
mathite: & afterward were the fami-  
lies of the Canaanite spred-abroad.  
19 And the border of the Canaanite was,  
from Sidon; as thou comest to Gerar,  
unto Gaza: as thou comest to Sodom  
and Gomorrha, and Admah, and  
20 Seboim, unto Lashah. These are the  
sons of Cham; after their families, af-

ter their tongues: in their lands, in  
their nations.

21 And ther was born also, to Sem  
himself: the father, of al the sonns of  
Heber; the brother, of Iapheth the el-  
22 der. The sonns of Sem, Elam and  
Assur: and Arphaxad, and Lud, and  
23 Aram. And the sonns, of Aram:  
Vz and Chul, and Gether and Mash.  
24 And Arphaxad, begat Salah: and Sa-  
25 lah, begat Heber. And unto Heber  
were born, two sonns: the name of  
the one Phaleg, for in his dayes, was  
the earth divided; and the name of  
26 his brother, Ioktan. And Ioktan  
begat Almodad, & Saleph: and Cha-  
27 farmaveth, and Iarach. And Hado-  
28 ram and Vzai, and Diklah. And  
29 Obal, and Abimael and Sheba. And  
Ophir and Chavilah, and Iobab: al  
30 these, were sonns of Ioktan. And  
their dwelling was, from Mesha: as  
thou goest to Sephar, a mount of the  
31 east. These are the sonns of Sem; af-  
ter their families, after their tongues:  
in their lands, after their nations.  
32 These are the families of the sonns of  
Noe, after their generations, in their  
nations: and from these were the na-  
tions divided, in the earth, after the  
Flood.

### Annotations.

1. **T**He generations,] that is, the children  
begotten of Noes 3. sonns: by whom  
3. parts of the vworld vvere inhabi-  
ted; Asia by Sems posteritie; Africa, by  
Chams; and part of Europe vvith Asia the  
less, by Iaphets.

2. v. 2. Iapheth:] the eldest of the three  
brethren, v. 21. He is renoumed in the  
ancient Greek vvritings, caled Iapētes; of  
him many things are fabled by the Poets;



and his posteritie called *Japetionides*, by *Hesiod* & others. *Gomer*, in Greek *Gomer*; of him came a people still caled by their fathers name in *Ezekiels* dayes; seated Northward from the land of Canaan: vvhho did help to afflict the Iewes, after their return out of Babylon, *Ezek.* 38. 6. They are of Greek Geographers called *Kimmerioi* (*Kimmerites*), a people beyond *Thracia*. *Iosephus* (in his *Antiquities*) sayth, the *Galatians*, were of old named *Gomerites*. The *Kimmerites* (or *Cimmerians*), afterward degenerated into the name of *Cimbrians*.

*Magog*, of him also came a people and country so named, vvhich vvere enemies to Gods people *Ezek.* 38. 1. and 39. 6. *Rev.* 10. 8. those that are now caled *Scythians* (or *Sarmatians*), are thought to be of his race. *Ioseph. Antiq.* b. 1. c. 7. vvhich *Scythians* dwelt in *Cœlesyria*.

*Madai*, the father of the people caled *Medes*; into vvhoſe cities the *Israelites* vvere led captives, 1 *King.* 18. 11. They vvith *Paras* (the *Persians*), overcame the *Babylonians*: *Eſai.* 13. 17. and 21. 2. *Ier.* 51. 11. *Dan.* 5. 18. 31. and 6. 8. That people is also mentioned in *Aſt.* 2. 9.

*Iavan*, in Greek *Iouan*; of him came the people caled *Iones*, that is *Greeks*: vvhich are mentioned by the name *Iavan*, in *Ezek.* 27. 13. *Eſa.* 65. 19. *Dan.* 8. 11. and 10. 21. Vnto them the *Israelites* vvere sold for bondmen, *Ioel.* 3. 6. They vvere caled *Greeks*, of one *Grakus* a King.

*Thubal*, in Greek *Thobel*: his children vvere ſtil caled by his name; uſed trading vvith the *Tyrians*, *Ezek.* 27. 13. and ayded *Gog* their Prince, againſt the people of God: *Ezek.* 38. 2. 3. The *Thobelites*, *Iosephus* ſayth, in his time were caled *Iberi*, *Antiq. b.* 1. c. 7. they inhabited *Spayn*, and the countries adjoyning.

*Meſhech*, in Greek *Moſoch*: of him came the *Moſcovites*, as ſome think, and the name ſeemeth to confirm: who removed their dwelling more Northvvard. *Meſhech* is uſually ioyned vvith *Thubal* before-mentioned, neer whom he vvwas ſeated: *Ezek.* 27. 13. and 38. 2. *Iosephus* de-

riveth frō him the *Cappadocians*: (*Antiq.* 1. c. 7.) which of old were called *Meſchines*.

*Thiras*, of him came the *Thracians*, and the Greek name *Thrax*: he is not mentioned agayn in ſcripture, ſave in the genealogie, 1. *Chron.* 1. 5. Here are of *Iapheth* reckoned 7. ſonns, which firſt ſetled in *Asia*; and from thence further Northward and weſt. So in *Asia*, there are 7. *Chriſtian churches* of the *Gentils*, *Rev.* 1. 17. Thus *Iapheth* hath been perſwaded & enlarged.

3 v. 3. *Aſcanaz*: in Hebrue *Aſſchenaz*: his land and children reſeyned his name, vvhen they helped the *Medes* to overthrow *Babylon*, *Ier.* 51. 27. Of him the ſea between *Europe* and *Asia*, vvwas caled *Axenos Pontos*, and after, *Euxenos*: and his poſterity dwelt in *Asia*, *Pontus* and *Bithynia*, (mentioned in 1. *Pet.* 1. 1.) where is the river *Aſcanius*. The *Iewes* now cōmonly call *Germanie*, *Aſſchenaz*, and others with thē derive frō it die *Aſcanes*, & *Tuiſcones* that is the *Dutch men*. But the *Ieruſalem Chaldee paraphraſe*, turneth it here *Asia*. There (in *Asia* the leſſe) is the country *Aſſania*, and *Sicania*; named of this man.

*Riphat*, he in 1. *Chron.* 1. 6, is caled *Diphath*: for the Hebrue letters are like, & ſo one put ſometime for an other, as is ſhewed on *Gen.* 4. 18. Of *Riphat*, the *Riphean mountayns* in *Scythia* ſeem to have their name. But the holy ſcriptures mention him not: as being furtheſt off, from the *Iewes* land. *Iosephus* ſayth, the *Paphlagonians* came of him.

*Thogarma*, in Greek *Thorgama*; (as the Hebrue it ſelf ſometime tranſlateth letters; *Alnuggim*, 1. *King.* 10. 11. and *Algummim*, 2. *Chron.* 9. 10. *Harchas*, 2. *King.* 22. 14. and *Chafrah*, 2. *Chro.* 34. 22.) Of this *Thogarmahs* howſe and offspring, there is mention in *Ezek.* 27. 14. and 38. 6. he was ſeated Northward neer *Gomer*; and the *Chaldee paraſt* on *Ezekiel*, makes his country *Garmamaia*, or *Germanie*.

4 v. 4. *Elifa*, or (as the Hebrue writeth) *Eliſhab*: his ſonns dwelt in *Iles* and ſold blue and purple to the *Tyrians*, *Ezek.*



27. 7. Of him came the Greeks caled *Aeoles*, & the country was named *Hellas*: that is *Greece*; as both the name, and *Thargum Ierusalem* witnesseth. *Tharsis*,]

Hebr. *Tharshish*: his children dwelt by the sea, used much shipping & merchandise, *Eze. 27. 12. 25*. The countrey was after named *Cilicia*, & there was also a famous city caled *Tarsus*, vvhhere the Apostle Paul vvas born, *Act. 21. 39*. Whither the Prophet *Ionas* fled, *Ion. 1. 3*. The Hebrues call the mayn Sea *Tharsis*, *Psa. 48. 8*. because they usually traffiqued but by that Tharsean sea. *Kitim*,] the Greek sayth,

the *Ketians*: whom the *Ierusalemie* paraphrast seateth in *Italie*: and *Makitia* that is *Macedonia*, shevveth by the name, that it also came of *Ketim*. Of this people and country mention is made also in *Nun. 24. 24*. (vvhwhere the Chaldee translateth *Romanes*, the Latine *Italic*.) *Esa. 23. 1. 12*. *Ier. 2. 10*. and *Dan. 11. 30*. vvhwhere the Latine translateth it *Romans*. *Iosephus* deriveth the *Cyprians* from *Kitim*, amongst vvhom is the cite *Kition*. *Dodanim*,] vvvritten also *Rodanim*, *1 Chron. 1. 7*. and here in Greek *Rhodiou*. The *Rhodeans* and *Doreans* about *Greece*, seem to come of these. The scriptures mention not this *Dodanim*, any more then *Thiras*, in *v. 2*. the *Dodonians* in *Epirus* seem to come of him. Thus *Iapheth* hath 7. nephewes, as before he had 7. sonns.

5. v. 5. the *iles*,] that is, the countries where the nations of *Iaphets* linage dwelt, in *Europe* and the *iles* thereof: wherefore although an *ile* is strictly used for a little land in the sea, yet often it is largely put for any country or nation there inhabiting; vvhwherefore the holy Ghost translateth that *nations*, (or *Gentiles*) *Mat. 13. 21*. which in Hebrue is *iles*; *Esa. 42. 4*. every-man,] The Hebrue *Ish, man*; is often put for every-one: and is so translated in Greek by the holy Ghost, *Heb. 8. 11*. from *Ier. 31. 34*. See also *Gen. 15. 10*. their families;] or *kinreds*; in Greek, *their tribes*: vvhich vvord is after in this chapter and otherwhere, as also in *Rev. 1. 7*. used for

a familie, stock or kinred of any nation. And in the Hebrue, *Egypt* is sayd to have tribes, *Esa. 19. 13*. of vvhich vvord, see the notes on *Gen. 49. 10. 16*.

6. v. 6. *Cush*,] he vvas father of the *Arabians* and *Ethiopians*, or *Mores*, as the next verse sheweth: and vvhwhere *Ethiopia* is mentioned in scripture, the Hebrue name is *Cush*; *Esa. 37. 9* and often otherwhere: and they are caled *Ethiopians* (according to the Greek name) of their burnt faces and black skyn: see *Ier. 13. 23*.

*Mizraim*,] of him came the *Egyptians*: and the land of *Egypt*, (so called of the Greek in *Mat. 2. 15*. and alwayes in the new Testament;) in the Hebrue by *Moses* and the prophets, alwayes called the land of *Mizraim*. And it is sayd to have the name *Egypt*, of one *Aiguptos* a King there: But the *Arabians* and *Turks* to this-day, cal that land *Mizri*; and *Cedrenus* in Greek nameth it *Mestra*. See also *Ge. 12. 10*. & *41. 56*.

*Phut*,] or, *Put*; by whose name their children and land was stil caled in *Ezekiels* time; *Ezek. 27. 10*. and *38. 5*. in other vvriters it is named *Lybia*, there is the river caled *Phthuth*.

*Canaan*,] in Hebrue *Cenaghnan*: he it vvas vvhom *Noe* cursed, *Gen. 9. 27*. his country (the land of *Canaan*) vvas after given for a possession to the *Israelites*; famous through all the scriptures. *Palestina*, *Iudea*, (or *Ierorie*), *Samaria*, *Gahlee*: vvvere all partes of this land of *Canaan*.

7. v. 7. *Seba*,] or *Saba* (as the Greek writeth it) of who came the *Sabeans* who being mixt aftervvard vvvith other peoples, were thereupon caled *Arabians*, that is a mixed people: for *Arab* (that is *Arabia*) *2. Chro. 9. 14*. is written also *Ereb*, *1. King. 10. 15*. which properly signifieth a mixed-multipitude, as in *Exod. 12. 38*.

*Havila*,] in Greek *Euila*: the posteritie of this man, with his 4. brethren following, dwelt neer the former *Sabeans*, and with others many, caused the name of their large territories to be called *Arabie*, of the mixture of peoples, as before is noted. *Sheba*,]

called also in Greek *Saba*: his posteritie  
1: dwelt



dwelt southward, in Ethiopia, a rich land. The Queen of Sheba came from farr to hear the wisdom of Solomon, 1. King. 10. 1. in the gospel she is caled Queen of the South: Mat. 12. 42. Dedan: he is mentioned with his seed, among the merchants, in Ezek. 27. 15. & 38. 13.

8 v. 8. Nimrod: ] caled in Greek, Nemrod: so in the Hebrue text, M. & B. are put one for an other, as Merodach Esa. 39. 1. or Berodach, 2. King. 20. 12. Nimrod, signifieth a Rebell, he was the chief builder of Babel. a mighty-one ] the Greek calet him a Giant.

9 v. 9. in hunting: ] This the scripture applyeth to hunting of men, by persecution, oppression, tyrannie: Ier. 16. 16. Lam. 3. 12. & 4. 18. Prov. 1. 17. 18. And so the Jerusalem paraphrast here exposides it of a synful hunting of the sonns of men. And Moses in the next verse sheweth, how he hunted for a kingdom: which by right perteyned not to him, seing he came of Cham, the yongest of the three brethren Gen. 9. 24. before Jehovah, ] that is, mightily; openly, and without fear of God; as Gen. 6. 11. And so as the Lord took notice of his evil. it is sayd, ] that is, commonly sayd, and become a proverb against al tyrants and persecutors.

10 v. 10. Babylon, ] in Hebrue Babel, which the holy Ghost in Greek calet h Babylon, Rev. 18. 2. A citie named of the event, because God there confounded their tongues, and scattred them, Gen. 11. 9. Shinar, ] in Greek Senaar: which is by interpretation, (She naar,) That which scattred (the inhabitants) out of it, as the like phrase is used in Iob. 38. 13. and hereof it seemeth to have the name: for otherwise, as al other countries were caled by the name of their first possessors, so this was named the land of Nimrod: Mic. 5. 6. But usually it is caled Shinar: Gen. 11. 2. 9. & 14. 1. Esa. 11. 11. Dan. 1. 2. and is noted for the dwelling place of wickednes Zach. 5. 11. The same land is also caled Chaldea: Ge. 11. 28. Jer. 51. 24. 35. Ezek. 23. 16.

11 v. 11. went forth Assur: ] So the Greek translateth it: as if Aihur (vwho was the sonn of Sem, v. 22.) to avoyd Nimrods crueltie, vvent and builded Nineveh and the other cities: and so Iosephus maketh Assur the builder of Niniven, Antiq. l. 1. c. 7. But it may also wel be traslated, he went forth to Assur, that is, to Assyria, a country lying neer to Shinar or Chaldea, having the name of Assur. Thus Nemrod hunted from one land to another, increasing his dominion. So in the Hebrue is to be understood to; as often elsewhere: vvhich the scripture it selfe sheweth, as the howse, 2. Sam. 6. 10. for, unto the howse, 1. Chron. 13. 13. the land, 2. Sam. 10. 2. for, unto the land, 1. Chron. 19. 2. and many the like.

Nineveh, ] a great city, famous by the preaching of the prophet Jonas, Jon. 1. the citie, ] this is added, because Rechaboth signifieth also streets: but here it is the name of a city, vvhich the Greek and Chaldee versions doo confirm: as also Gen. 36. 37.

13 v. 13. the Ludims, ] that is, Lud and his posterity; so after, Anam and his posterity. For besides the Hebrue forme which is plural, the Greek by article plainly sheweth them to be peoples, not persons. The mans name seemeth to be Lud, spoken of in Ezek. 27. 10. and 30. 5. Esa. 66. 19. (where also Lud the sonn of Sem may be comprehended, Gen. 10. 22.) and his race the Ludims (or Lydians) in Ier. 46. 9. Lehabims, ] cal'd Lybians; a people in Africa.

14 v. 14. Philistims, ] or Phylistians, a people after much spoken of in scripture: Iudg. 13. & 14. &c. These first dyvelt with the Caphtorims, (next mentioned) Ier. 47. 4. and were caled by their name, Deut. 2. 23. and from Caphtor, the Lord brought them into Canaan, Amos. 9. 7. where they remayned uncast out of Israel, to their great trouble.

15 v. 15. Sidon, ] of him came the Sidonias, & a city in his land was caled by his name great Sidon: Ios. 11. 8. & 19. 28. a citie renoumed also in humane writers for ancientnes & fame of the builders therof. Qu. Curtius. l. 4. This was after allotted to



After son of Israel; though they sayled in  
not casting out the inhabitants, Iudg. 1.  
31.

*Cheth*, ] of whom came the  
*Chethites*, or *Hittites*: Gen. 15. 20.

16 v. 16. the *Iebusite*, ] that is (as the  
Chaldee paraphrast expresth,) the *Iebu-  
sites*, *Amorites* &c. the singular number  
being put for the plural, as also in Gen.  
15. 10. 21. Exo. 3. 8, and 13. 23. and many  
other places: and the Hebrue text con-  
firmeth this, as in 2. Sam. 5. 6. the *Iebusite*  
the inhabitant: for which, in 1. Chron. 11.  
4. is written, the *Iebusite* the inhabitants:  
which plainly sheweth this name to be  
put for the whol nation. See also before,  
Gen. 3. 2. and 4. 20. *Iebus* the sonn of  
Canaan, in his country was a city caled  
by his name *Iebus*, and *Salem*, and last of  
all *Ierusalem*: Iudg. 19. 10. Gen. 14. 18. 1  
Chron. 11. 4. These and their brethren be-  
fore and after named, dwelt in the land,  
which God gave the Israelites.

the *Amorites*] who were a mighty  
people, whose height was like the height of Ce-  
dars, and they were strong as the oaks, *Amor*  
2. 9. *Girgashite*, ] caled also *Gergesens*,  
*Mat.* 8. 28. and *Gadarens*, *Luk.* 8. 26. who  
desired Christ to depart out of their  
coasts, *Mat.* 8. 34.

17 v. 17. the *Evite*, ] Hebr. *Chivvite*, in Greek  
*Enite*, that is, *Evites*, a people mentioned  
after, in Gen. 34. 2. & 35. 2. Exo. 13. 8. of  
them came the *Gibeonites* whose lives  
were spared by Iosua, *Ios.* 11. 19. The rest  
vvhich follow, dwelt also in cities near  
the former: as the *Arkite*, in *Arka* by the  
bottom of mount *Lebanon*; the *Samarite*,  
in *Semariam*, vvhich after fel to the *Ben-  
jamites*, *Ios.* 18. 22. and so the rest.

19 v. 19. *Sidon*: ] a citie in the Northwest  
part of *Canaan*: the borders of the land  
which God gave the Israelites, are here  
breifly described: but purposely & large-  
ly in *Num.* 34. *Gaza*: ] a citie of the  
*Philistines*, *Iudg.* 16. situate in the South-  
west of *Canaan*. *Sodom*, ] in He-  
brue *Sedom*: of this and the rest, see the  
historic, Gen. 18. and 19. They lay in the  
South-east part of the land of *Canaan*.

21

v. 21. there was born, ] to weete, an off-  
spring, or children: set down afterward.  
Such words are often to be understood:  
as is shewed on Gen. 4. 20.

sonns of  
*Heber*, ] or, of *Eber*, that is, of Gods Church,  
which (when others fell away,) continu-  
ed in *Hebers* posteritie, of whom came *A-  
byam* the Hebrew, Gen. 14. 13. and his chil-  
dren were called *Hebrues*, Gen. 39. 14. 17.  
*Exod.* 1. 16. 15. And though *Sem* were fa-  
ther of many more sonns then of *Hebers*:  
yet they are counted *Sems*, in special, for  
reteinng his faith, and promises: as *Rö.*  
9. 8. So on the contrary, *Cham* is called the  
father of *Canaan*, Gen. 9. 18. who had o-  
ther sonns also, but on *Canaan* his yong-  
est, was *Chams* curse visibly executed,  
Gen. 9. 25. as *Sems* blessing was on *He-  
bers* seed, Gen. 14. 13. 19.

brother of *Iapheth*: ] he was also brother of  
*Cham*; but the scripture calleth them bre-  
thren more specially, that are allyed also  
in qualities, as *Sem* & *Iapheth* for good,  
Gen. 9. 23. 27. *Simeon* and *Levi*, for evil, Gen.  
49. 5. the elder, ] or, the great, to weete  
in birth: for *Iapheth* was born before *Sem*,  
as is observed in Gen. 5. 32. and the Greek  
version here plainly sheweth that *Iapheth*  
was the elder. So greater is used for Elder,  
lesser for yonger, in Gen. 27. 1. 15. and often  
in the scriptures.

22

v. 22. *Elam*, ] of whome came the *Elam-  
ites*, which seated in a Province caled *Elam*  
in the upper part of *Persia*, *Dan.* 8. 2. *Esai.*  
21. 2. They proved enemies to the sonns  
of *Heber*, and vvere for it punished, but  
in the end obteyned mercy, *Esai.* 22. 6.  
*Ier.* 49. 36. 39. *Act.* 2. 9. *Assur*,  
or *Asshur*: of him came the *Assyrians*,  
and their land was named *Assyria*; much  
spoke of in the scriptures: they vvere the  
scourge of *Israel*, *Hebers* children. 2. *Kin.*  
15. 19. 29. *Esai.* 10. 3. & 36. 1. &c. *Arphax-  
ad*, ] or *Arpachshad*: he hath no speciall  
genealogie or country in scripture, but  
that he is the father of our Lord Christ,  
after the flesh; *Luk.* 3. 36.

*Lud*, ]  
of vvhom came the *Lydians*, a people in  
*Asia*; differing from *Lud* sonn of *Mixraim*



son of Cham, of whom came the Lydians in Africa, neer Cush, or Ethiopia. See before, v. 13.

*Aram,* of whom came the *Aramites*, that is (after the Greek,) *Syrians*; enemies also to Gods people, Iudg. 3. 10. 2. Sam. 8. 5. 6. 1. King. 20. &c. For *Aram* seating in the land of *Shur* in Asia, his country is therefore caled in the Hebrue by his name *Aram*, in the Greek *Syria*; as of *Asshur*, cometh *Assyria*. the new testament alwayes foloweth the Greek name, Luk. 4. 27. Mat. 4. 14. *Arams* land had many parts, as *Padan Aram*, Gen. 28. 2. *Aram Naharaim*, (or *Mesopotamia*), Gen. 24. 10. *Aram of Damascus*, 2. Sam. 8. 6. *Aram Zobah*, Psal. 60. 2. *Aram Maacah*, 1. Chrō. 19. 6. & *Aram beth Rehob*, 2. Sam. 10. 6.

24. v. 24. *Salah*, ] Hebr. *Shelach*.

25. v. 25. *Phaleg*, ] or *Phalec*, as Luk. 3. 31. in Hebrue *Peleg*, that signifieth Division.

26. v. 26. *Joktan*, ] or *Jektan*: of him and his posteritie (though here are reckned many sonns) the scripture makes litle mention: but by their names, compared with countryes names in humane writers, they seem to have seated in the East Indies, & there to have increased to mighty nations: but fallen from the faith of their father *Heber*, that they are not worthy to be reckned for his seed. *Chasarmaveth*, ] in Greek *Sarmoth*: this mans posteritie seem to have dwelt in *Sarmatia*, a great country beyond Germanie, and named (as is like) of this man.

27. v. 27. *Hadoran*, ] in Greek, *Hodorra*: of the first part of this name *Hado*, some think *Hodu*, that is *India*, was so called, *Esth.* 1. 1.

29. v. 29. *Ophir*, ] in Greek *Oupheir*: from this mans land in India, *Solomons* ships fetched store of fine gold, precious stones, &c. 2. Chron. 9. 10. 13. 21. 1. King. 9. 27. 28. and the gold it self was called (by figure of speech,) *Ophir*, *Iob* 22. 24. and in other languages *Obruson* and *Obryzum*, of *Ophyrizum*, pure-gold.

30. v. 30. their dwelling: ] Hebr. their seat. *Mesha*, ] in Greek *Massea*. *Sephar*, ] in Greek *Saphera*.

32.

v. 32. the families: ] in Greek, the tribes, or kindreds. By this genealogie here, compared with the names of nations in humane writers; it appeareth how God hath made of one blood, all nations of men; for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation; *Act.* 17. 26.

CHAPTER II.

1. One language was in al the world. 3. The building of Babel; 5. for which God sent the confusion of languages. 10. The generations and lives of the second ten patriarches, as 11. of Sem, 12. Arphaxad, 14. Salah, 16. Heber, 18. Phaleg, 20. Ragau, 22. Saruch, 24. Nachor, 26. Thara, and Abram; 30. whose wife Sarai is barren. 31. Thara and Abram, remove from Ur of the Chaldees, towards Canaan; but tary at Charran, where Thara dyeth.

1. **A**ND al the earth was, of one lip;  
2. and of one speech. And it was, when they journeyed from the east, that they found a playn, in the land of Shinar, and they seated there.  
3. And they sayd, every-man to his neighbour; Goe too, let us make bricks, and burn them with a burning: and they had brick, for stone; and slime, had they for mortar. And they sayd; Goe too, let us build us a city; and a tower, and let the top thereof reach to the heavens; and let us make us a name: least we be scatted abroad, upon the face of al the earth.  
5. And Iehovah came-down; to see the citie, and the tower: which the sonns of men, builded. And Iehovah sayd; Behold the people is one, and they have all one lip; and this, they beginn to doo: and now, ther wil not be cut-off from them; any-thing, that they have imagined to doo. Goe too, Let us goe-down; and let us confound



found there, their lip: that they may not hear, *every* man, his neighbours lip. And Iehovah scattered-them-abroad, from thence, upon the face of al the earth: and they left-off, to build the citie. Therefore is the name of it caled, Babel; because there, Iehovah confounded, the lip of al the earth: and from thence, Iehovah scattered-them-abroad, upon the face, of al the earth.

These, *are* the generations of Sem; Sem, *was* a hundred yeres old; and he begat, Arphaxad: two yeres, after the flood. And Sem lived, after he begat Arphaxad, five hundred yeres: & begat sonns, and daughters.

And Arphaxad lived, five and thirtie yeres: and he begat Salah. And Arphaxad lived, after he begat Salah, four hundred yeres, and three yeres: and begat sonns, and daughters.

And Salah lived, thirtie yeres: and he begat Heber. And Salah lived, after he begat Heber, four hundred yeres, & three yerest and begat sons, and daughters.

And Heber lived, four and thirtie yeres: and he begat Phaleg. And Heber lived, after he begat Phaleg, four hundred yeres, and thirtie yeres: and begat sonns, and daughters.

And Phaleg lived, thirtie yeres: & he begat Ragau. And Phaleg lived, after he begat Ragau, two hundred yeres, & nine yeres: and begat sonns, and daughters.

And Ragau lived, two and thirtie yeres: and he begat Saruch. And Ragau lived, after he begat Saruch, two hundred yeres, and seven yeres: and begat sonns, and daughters.

And Saruch lived, thirtie yeres: & he begat Nachor. And Saruch lived, after he begat Nachor, two hundred yeres: and begat sonns, and daughters.

And Nachor lived, nine and twentie yeres: & he begate Tharah. And Nachor lived, after he begat Tharah, an hundred yeres, & nineteen yeres: and begat sonns, and daughters.

And Tharah lived, seventie yeres: and he begat Abram, Nachor, & Haran. And these, *are* the generations of Tharah; Tharah begat Abram, Nachor, and Haran: and Haran, begat Lor. And Haran died, before the face of Tharah his father: in the land of his nativitie, in Vr of the Chaldees.

And Abram, and Nachor took them wives: the name of Abrams wife, *was* Sarai; and the name of Nachors wife, Milcah; the daughter of Haran the father of Milcah, & the father of Iscah. And Sarai was barre; she had no child.

And Tharah took, Abram his son; & Lor the son of Haran, his sonns son; and Sarai his daughter-in-law, the wife of Abram his son: and they went forth with them, from Vr of the Chaldees; to goe, to the land of Canaan; and they came unto Charran, and dwelt there. And the dayes of Tharah were, two hundred yeres, and five yeres: and Tharah dyed, in Charran.

#### Annotations.

**T**He earth ] that is, the inhabitants of the earth, *al nations*: Such words, easy to be understood, are often wanting: the scripture it selfe sometime maketh them playn; as wil God dwell on the earth? 1. King. 8. 27. that is, with men on the earth; 2. Chron. 6. 18. & all lands and their land, Esa. 37. 18. is expounded



expounded, *nations and their land*: 2. King. 19. 17. *all the earth sought to see Solomon*, 1. King. 10. 24. that is, *all the Kings of the earth*; as is expressed 1. Chron. 9. 23. See Gen. 6. 11. and 27. 46. of one lip,] that is, (as Thargum Ierusalem expoundeth it,) of one tongue, or language, The like is in v. 6. & 7. So lips are languages, 1. Cor. 14. 21. one speech] or, the same words. This speech was Hebrue, (vvhich after the confusion remayned in Hebers familie,) as the names of men, doo plainly confirm. So the Ierusalem Thargum here sayth, they spake in the holy tongue, wherewith the world was created at the beginning. And this Hebrue tongue Adam and all the patriarchs spake, and Moses and the Prophets vvrote the oracles of God in it: and it was used of all the world, the space of seventeen hundred and 57. yeres, til Phalez sonne of Heber was born, and Babel towr in building, which was a 100. yeres after the flood, Gen. 10. 25. and 11. 9. After that, it was in use among the Hebrues, or Iewes, (caled therefore the Iewes-language, Esa. 36. 11.) vntill they were caryed captive into Babylon: where the holy tongue ceased from common use among men, and mixed Hebrue came in place. So now of a long time, none in the world speaketh naturally the language of Adam and of the old world; but it is gotten with study and learning. This great labour hath God layd on the sonns of man.

v. 2. Shinar] or Senaar, which was also named Chaldeea, and (as the Chaldee paraphrast translateth it) Babylon, the land of Nimrod: see before, Gen. 10. 10. Thargum Ierusalem calleth it Pontus.

v. 3. Goe too] or Come on; Hebr. Come: a word of exhortation. So v. 4. and 7. make, ] or form-as-bricks. with a burning: ] or, to a burning; that is throwly, or as the Greek sayth with fyre. Thus wanting stones, they deuised matter to make their cursed building. [lime] a kind of natural lime, that was found there in pits & rivers, which served for building, as well or better then artificiall mortar.

In Hebrue, the words differ but little, they had chemer (naturall lime) for chomer (artificiall lime, or mortar.) So Gen. 14. 10. Compare herewith the heavenly Ierusalem, vvhose walls are garnished with all precious stones, Rev. 21. 19. 1. Pet. 2. 5.

v. 4. the top] Hebr. the head, and here the word reach or the like, is to be understood; for so the scripture oft speaketh with brevity: as the Ark under curtayns, 1. Chron. 17. 1. that is, remayneth under curtayns, 2. Sam. 7. 1. the men of warr, by night, 2. King. 25. 4. that is fled by night, Ier. 52. 7. and many the like. See Gen. 13. 9. and 23. 13. And by the head reaching to heaven, is meant a very high tower; as Deut. 1. 28. Mat. 11. 23. and Babylon afterwards used like proud speeches, Esa. 14. 13. 14. a name, ] meaning a great name, to be renoumed & famous: as where one prophet sayth, I have made the a name, 1. Chron. 17. 8. another explyneth it, a great name, 2. Sam. 7. 9. See also 2. Sam. 8. 13. This word name, is sometime put for God himself, Lev. 24. 11. 16. whose name is a strong Tower, into which the righteous runneth; and is set aloft, Prov. 18. 10. and to walk in his name, is to keep his faith and true religion, Mic. 4. 5. contrary to which, some doe think this Tower of Babel was builded; as R. Menachem on this place citeth some that sayd, Name here meaneth nothing but Idolatrie. And Thargum Ierusalem expoundeth this building, to be partly for religion, partly for munition in time of warr, laying, Let us build us a citie and Tower, &c.: and let us make for us within it, a howse of worship (or, Temple.)

&c.] a reat arising from their own guilty consciences, as is often in the wicked, Iob. 15. 20. 21. Lev. 26. 36. Prov. 18. 1.

v. 5. came down, ] that is, shewed by his works, that he took knowledge of this evil, to punish it. This is spoken of God after the manner of men: so Gen. 18. 21. Psal. 144. 5. See the note on Gen. 6. 5. The Chaldee explyneth it thus; And the Lord appeared, to take vengeance upon the works of the city and tower.



6 v. 6. *there wil not be cut off from them,*] that is they will not be restrayned: so noting their wilful persisting in the evil begun. Or question weise thus, *should they not be cut off: (or restrayned?)* meaning, it was very meet they should.

7 v. 7. *Let us goe down:*] the holy Trinitie here determineth, (as when in Gen. 1. 26. he sayd, *Let us make man,*) against the former determination of vayne men, v. 4. So he dissipateth the counsel of the nations, Psa. 33. 10. *not hear,*] that is, not underst and: so in 1. Cor. 14. 2. *he speaketh not unto men,* for no man heareth: that is, understandeth: & in Esa. 36. 11. *Speak Syriak,* for we hear, that is, understand it: so a hearing hart, for an understanding; 1. King. 3. 9. *Ioseph heard,* that is, understood, Gen. 42. 23. and sundry the like. Albeit, God might at first smite the all with deafnes, that they could not at all hear; & then change their tongues. A like judgment David wisheth against his enemies, Psa. 57. 10.

8 v. 8. *scattered:*] and so dissolved their communion, and brought on them the evil which they sought to prevent, v. 4. for that which the wicked feareth, shall come upon him; Prov. 10. 24. The Hebrew Doctors from hence doe conclude; *The generation of the division (of tongues,) have no part in the world to come,* (that is, in the kingdom of heaven:) as it is written. And the Lord scattered them from thence &c. The Lord scattered them in this world; and from thence the Lord scattered them in the world to come. Talmud Bab. in Sanhedrin, chap. 10. *left off to build:*] the contrary miracle God wrought by the gift of tongues, to build up Ierusalem, Act. 2. 4. 6. 11. &c.

9 v. 9. *Babel,*] or Babylon, in the Greek translated Confusion: because there the Lord (Babal, that is,) Confounded their language: And Babel is the same that Babbel, but for ease of speech the first *l* is left out: & it accordeth with the Chaldee or Babylonian tongue, which soundeth the Hebrue Babal, Balbel, as the Chaldee paraphrast here hath it. *lip of al the earth,*] that is, language of all people on the earth:

see verse. 1. And here tongues first were for a signe to unbelievers, (as 1. Cor. 14. 22.) that by this judgment they might be converted unto the Lord; though they made no such use thereof, as neyther did those, that mocked at the gift of tongues whereby the heavenly city was builded, Act. 4. 4. - 13. The Hebrew Doctors say, that at this dispersion there were seaventy nations, with 70. sundry languages. R. Menachem, on Gen. 11.

10 v. 10. *old,*] Hebr: *sonn* and so in the rest that folow. See the notes on Gen. 5. 32. and compare this genealogie with that there. Ten patriarchs are there reckned from Adam to Noe: and ten here, from Sem to Abraham: both of them proceeding with the linage of our Lord Christ, who came of all these fathers according to the flesh; Luk. 3. There ech Fathers generation is set down in 3. verses, here but in two: and their death is not spoken of. Howbeit the lives of men, are now shortened to the halfe.

11 v. 11. *500. yere*] By this we may gather, that Sem lived til Isaak sonn of Abraham was 50. yeres old; and saw ten generations after him before he dyed. A singular blessing, both to him and them.

12 v. 12. *begat Salah,*] or, Shelach, and as the holy Ghost counted the time of Arphaxads birth, two yeres after the flood; v. 10. so may we gather it for all the rest: as Sala was born 37. yeres after the flood, & after the creation of the world, 1693. The Greek translation inserteth here, a man which never was, by the Hebrue veritie; saying that *Arphaxad begat Kainan:* & that *Kainan lived 130. yeres & begat Sala.* Also the time of each fathers procreatio, is for the most part changed in the Greek. This seemeth to be doon purposefully: that the true genealogie might not be known to the heathen, for whom the Greek bible was first translated. And because in all Greek Bibles, *Kainan* was set down: the Evangelist also, (to bear with the worlds weaknes, or for other causes seeming good to the spirit of God,) reckoneth



noth *Kainan* between *Asphaxal* and *Sala*, in *Luk.* 3. 36. But neyther here, nor in 1. Chron. 1. nor in any Hebrue text, is his name recorded. See a like thing, in Gen. 46. 20.

14 v. 14. *begat Heber*,] after the flood 67. y. in the y. of the vworld 1713.

16 v. 16. *begat Phaleg*,] or, *Peleg*: after the Flood 101. y. and of the world 1757.

17 v. 17. 430. yere] So Heber lived til Abraham was dead, *Ge.* 25. 7. and was the longest liver of all that were born after the flood; and th y that came after him, lived not past halfe his dayes.

18 v. 18. *begat Ragau*,] or *Rehu*: after the Flood, 131. y. and of the world 1787.

20 v. 20. *begat Saruch*,] or *Serug*: after the Flood 163. y. and of the World 1819.

22 v. 22. *thirtie yere*:] at the same age, *Phaleg* & *Salah*, are before noted to have begotten their sons. *begat Nachor*:] after the Flood, 193. y. and of the World 1849.

24 v. 24. *begat Tharah*,] or, *Terach*: after the Flood 221. y. and of the World, 1878.

26 v. 26. *begat Abram Nachor*, & *Haran*:] that is, *begat to be*, et, and so *begat* one of these three; (to weet *Haran*) not all in the same yere: The like was before in *Noes* begetting *Sem*, *Cham*, and *Lapheth*, *Gen.* 5. 31. where *Sem* for dignitie vvas named first, as *Abram* is here; and *Lapheth* the eldest, last, as *Haran* is here. For *Tharah* the father, dyed 205. yeres old, v. 31. then *Abram* departed from *Charran*, 75. yere old, *Gen.* 12. 4. vvhwherefore *Abram* vvas born, not vvhhen *Tharah* vvas 70. but vvhhen he was 130. yere old; vvhich was after the Flood, 352. y. and of the world, 2008.

28 v. 28. *land of his nativity*,] that is, his native countrie; or, as the Greek sayth where he was born. *Vr of the Chaldees*.] that is, *Vr* in the land of the Chaldeans; vvhich land, *Stephen* caletth also *Mesopotamia*, *Act.* 7. 2, 4. for it lay between two rivers. And *Chaldea* is by humane writers also caled *Mesopotamia*; *Plinie*, *hist.* b. 6. c. 27. *Vr* signifieth *Light* & *Fyre*: here the Chal-

dee paraphrast taketh it to be the name of a citie, but the Greek translateth it a Countrie: and *Stephen*, in *Act.* 7. 4. sayth, the land of the Chaldeans. And the Chaldees being idolaters, in likelyhood consecrated and named this place vnto and of the Fyre, vvhich they had seen to come down from heaven upon the Fathers sacrifices, (as is noted on *Gen.* 4. 4) and vvhwhereof they vvere vvont to light lamps for to keep the fyre, vvhich thereupon they caled *Orim-asda*, lights of grace. So other he thenis after, used to honour Fyre, as *Qu.* *Curtius* b. 4. sayth of *Darius* that he called upon the sacred and eternall Fyre. Or it might be a place of sacrificing in Chaldea, as God had his *Vr* (that is Fyre) in *Sion*; and *fornace* in *Ierusalem*, *Esa.* 31. 9. So the *Ierusalem* paraphrast caletth it here, the fyrie fornace of the Chaldees. Chaldees,] or Chaldeans: caled in Hebrue *Chasdim*: and *S.* turned into *l.* maketh *Chaldim*: the holy Ghost in Greek (vvhom vve folovv) caletth it so, *Chaldees*, *Act.* 7. 4. And because they much used astrologie, therefore in time it was comon for astrologers, to be caled Chaldeans: as in *Dan.* 2. 2, 4, 5.

29 v. 29. *Sarai*,] she vvas daughter of *Abrams* father, though not of his mother, *Gen.* 20. 12. her name vvas changed to *Sarah*, as *Abram* also vvas named *Abraham*: see *Gen.* 17. 15. daughter of *Haran*,] by this also it appeareth, that *Haran* vvas eldest of the 3. brethren. And this *Milcha* (or *Melcha* as the Greek vvri-teth her) vvas grandmother to *Rebecca* *Isaaks* vvife, *Gen.* 22. 20-23 *Ischa*,] in Greek *Iescha*: the Ievves think this vvas *Sarai*, and that she had two names: and vvas sayd to be daughter of *Tharah*, *Gen.* 20. 12. as being his grandchild.

31 v. 31. *Tharah took Abram*:] It appeareth by *Iof.* 24. 2. that these fathers yvere fallen to Idolatrie, and served other Gods, in Chaldea or *Mesopotamia*: and there the God of glorie appeared to *Abram* and sayd, Come thou forth from thy land and from thy kinyed; and come into the land which I wil shew thee, *Act.* 7. 2. 3. vvhwhereas there-fore



fore *Tharah* here tooke *Abram* &c. it seemeth *Abram* acquainted his father vwith this oracle of God, and that *Tharah* repenting, consented also to goe out; and is for it made as principall in the journey.

*with them,*] that is, *with Tharah and Abram*, vvhom *Moses* by this vvord *them*, implyeth to be author under God of this remoual tovvards *Canaan*, agreeable to *Stephens* narration *Act. 7.* as is before noted. Wherefore also in *Gen. 15. 7.* and *Neh. 9. 7.* it is manifested that the caling vvvas specially of *Abram*. And his faith is particularly commended, *Heb. 11. 8.*

*dwelt;*] or *seated there:* that is, *dwelt in Charran:* as *Act. 7. 2.* vvhere *Abram* got substance, and made sowles, *Gen. 12. 5.* and taried there til his father *Tharah* dyed, *Act. 7. 4.* vvwhose old age seemeth to be the cause of their staying in that place. And this *Charran* vvvas in the land of *Chaldea* also, and not farr from *Ur:* vvwherefore God agayn caled *Abram* thence; *Gen. 12. 1.* And although there vvvas a neerer vvay from *Ur* to *Canaan*, then to goe by *Charran*, (as in the mapps of those countries may be seen;) yet because the neereft way vvvas most dangerous and troublesome, God led them about by an inhabited and safe vvay, providing so for their infirmities, as he did the like after, for *Abrams* children, in *Exod. 13. 17. 18.*

## CHAPTER 12.

1. God calleth *Abram* to goe into an other land,
2. promisseth to bleſs him, and in him, al families of the earth. 4. *Abram* departeth with *Lot*, from *Charran* to *Canaan*. 6. He journeyeth through the land, 7. which is promised him in a vision; & there he buildeth Altars.
10. He is driven by a famine into *Egypt*, 11. Fear maketh him say his wife to be his sister.
14. For her bewty she is taken into *K. Pharaohs* howse; 17. but the Lord by plagues compelleth him to restore her.

§ § §

1 **A**ND Iehovah sayd, unto *Abram*;  
Goe thou, from thy land and

from thy kinred, and from thy fathers howse: unto the land, which I wil shew thee. And I wil make thee, a great nation; and I wil bleſs thee; and wil make thy name great: and be thou a blessing. And I wil bleſs, them that bleſs thee; and him that speaketh-thee-evil, I wil curse: And blessed shalbe in thee, al families of the earth. And *Abram* went, as *Iehovah* spake unto him; and *Lot* went with him: and *Abram*, was seventy yeres & five yeres old, when he went-out from *Charran*. And *Abram* took *Sarai* his wife, and *Lot* his brothers son, and al their substance that they had gathered, and the sowles which they had made in *Charran*: & they went-out, to goe to the land of *Canaan*; and they came, to the land of *Canaan*. And *Abram* passed through the land, unto the place of *Sechem*, unto the Oke of *Moreh*: and the *Canaanite*, was then in the land. And *Iehovah* appeared unto *Abram*, and sayd; unto thy seed, wil I give this land: and he builded there an altar; to *Iehovah*, who appeared unto him. And he removed thence, unto a mountayn; East-ward of *Beth-el*, and pitched his tent; having *Bethel* Sea-ward, and *Ai* East-ward; & he builded there an altar, unto *Iehovah*; and he caled, on the name of *Iehovah*. And *Abram* journeyed; going and journeying, toward the South.

10 And ther was a famine, in the land: and *Abram* went-down to *Egypt*, to sojourn there; for the famine was heavy, in the land. And it was, when he was come-neer, to enter into *Egypt*: that he sayd, unto *Sarai* his wife;



Behold now I know, that thou *art* a woman of faire countenance. And it wil be, when the Egyptians shal see thee, that they wil say, this *is* his wife: and they wil kyll me, and thee they wil save-alive. Say I pray thee, thou *art* my sister; that, it may be wel with me for thy sake; and my fowl shal live, because of thee. And it was, when Abram was entred into Egypt: that the Egyptians saw the woman, that she *was* very faire. And Pharaohs Princes, saw her; and they praised her, unto Pharaoh: and the woman was taken, *into* Pharaohs howse. And he did good to Abram, for her sake: & he had sheep and oxen, and hee asses, and men servants, & women servants; and shee asses, and camels. And Iehovah plagued, Pharaoh and his howse, *with* great plagues: because of Sarai, Abrams wife. And Pharaoh caled Abram, and sayd; what *is* this, thou hast doon to me? Why didst thou not tel me, that shee *is* thy wife? Why saydest thou, she *is* my sister? & I might have taken her, to me to wife: and now, behold thy wife, take *her* & goe *away*. And Pharaoh commanded men, concerning him: and they sent-away him, and his wife, and al that he had.

### Annotations.

☐ ☐ ☐ These letters signifye, that here begins the third Parashah or Section of the law; which upon Gods first words to Abram, is caled *Lee leca*: that is, *Goe thou*. See before in Chap 6. 9.

I. v. 1. sayd ] to weete, after that Abrams father was dead, *Act. 7. 4.* Thus God was he that redeemed Abraham: *Eesai. 29. 22.*

*Goe thou*] or *Goe for thy self*: signifying that though no other would, yet he should for his own good, get him out from that idolatrous place. So God caled al from such estate, *Rev. 18. 4.*

*from thy land*] or, *out of thy country*; that wherein he now dwelt in Charran, which was in the same land of Mesopotamia that Vr stood in, *Gen. 24. 10. & 28. 2. 7. 10.* compared with *Act. 7. 2.* *Gen. 11. 28.* The Hebrew doctors expound the name Charran, by *Charon aph*, that is, *wrathful anger*, (*R. Menachem on Gen. 12.*) as if he were now to depart from the place of wrath. So we which *by nature* were children of wrath, (*Eph. 2. 3.*) are called and chosen of Christ out of this world and from worldly corruption, *Ioh. 15. 19. 2. Pet. 1. 4. & are by him delivered from the wrath to come;* *1. Thes. 1. 10.* *thy kyndred,* ] to weete

Nachor and the rest, excepting Lot. For although ther is no expresse mention of Nachor, among others that vvent vvith Thara from Vr, in *Gen. 11. 31.* yet it appeareth by the history folovving, that Nachor vvent so farr as Padan Aram, in Mesopotamia, and there settled: so that it vvas after caled, *Nachors city*, *Gen. 25. 20. & 24. 10. 15.* and the same vvas Charran, *Gen. 28. 2. 10.* and there vvas Abrams kinred; and countrie here spoken of, *Gen. 24. 4.* *fathers howse,* ] for the father Tharah being dead, his howsehold (as it seemeth) vwould goe no further, but staid there vvith Nachor: and onely Lot and his howse vvent vvith Abram, as the 4. verse, and history folovving dooth confirm. So Tharahs howse and Nachor, left folovving of God; and turned agayn to idolatrie; as appeareth by *Gen. 31. 30. 53. Ios. 24. 2.* From such Christ also caled al, to folovv him, *Luk. 14. 26. 27.* and so the Spirit sayth to the church, *forget thy people and thy fathers howse.* *Psal. 45. 11.*

*wil shew thee*] that is, the land of Canaan, *vers. 5.* but God here nameth it not, for more proof of Abrams faith & obedience. For as he rayfed up this man of justice from the East; so caled he him to his part, that is, to folow.



solovv him and his direction, *Esa. 41. 2. Exo. 11. 8.* But under this earthly inheritance, vvas typed an heavenly, vvhich Abram looked for, *Heb. 11. 9. 10.* And in Salem a citie of Canaan, Melchisedek reigned, and vvas Preist of the most high God, and blessed Abram, *Gen. 14. 18. 19.*

2 v. 2. a great] or, to a great nation, that is, to become the father of a great nation: see *Gen. 2. 7. & 17. 4.* Of this promise, ther vvas no visible hope, because Sarai his wife (being 65. yere old) was barren, *Gen. 11. 30.* for vvhich Abram complayned, *Gen. 15. 2. 3.* But under this promised Nation, vvas implied also a spiritual seed, of faithful people. *Rom. 4. 11. 12. Gal. 3. 7.*

blest thee] in all things: both earthly, *Gen. 24. 1. 35.* and heavenly, *Gal. 3. 14. Ephe. 1. 3.* Gods blessing is his favour, and thereupon an abundant multiplication of all good things: on the contrary, his curse, is both the depriving of good, & heaping of evil things upō them who he hateth & punisheth. *Lā. 3. 65. 66.*

thy name] which is better then a good oinimēt, the great riches. *Eccl. 7. 3. Prov. 22. 1.* So God made David a great name, *2. Sa. 7. 9.* be thou,] that is, thou shalt be, (as the Greek translateth it:) but this manner of speech is more vehement, as whereby God commandeth the blessing. *Psal. 133. 3.* So *Psal. 128. 5. 6.* See thou.

3 v. 3. that speaketh thee evil] or curseth thee: but here are two words used, & this first, signifieth evil-speaking with light esteem, or vile contempt, and dishonour. Cursing also signifieth evil-speaking by men, as Paul sheweth, *Act. 23. 5.* from *Exod. 22. 18.* The like blessing, Isaac pronounced unto Iacob, *Gen. 27. 29.* and Balaam to Israel *Num. 24. 9.* in thee] that is, in thy seed (Christ, who shall come of thee according to the flesh,) *Gen. 22. 18.* For Christ was sent of God to bless us, in turning every one of us from our iniquities, *Act. 3. 25. 26.* and that we may receive the promise of the spirit through faith: *Gal. 3. 14.* Wherefore this was a preaching of the gospel to Abraham, *Gal. 3. 8.* And this covenant confirmed before

of God in Christ, is observed to be 430. yeres before the Law, and could not by the Law be disannulled, because God gave him it by promise: *Gal. 3. 17. 18.*

4 v. 4. went,] By faith Abraham, being called did obey; to goe out unto a place which he should after receive for an inheritance: & he went out, not knowing whither he should come, *Heb. 11. 8.* old,] *Heb.* son of five yeres and seventie yeres, that is, going in his 75. yere: see *Gen. 5. 32.* And his father Tharah being 205. yeres old when he dyed, it appeareth that he begat Abram at 130. yeres, and so not he but Haran was begotten at Tharahs 70 yere, *Gen. 11. 26.* Abram after an 100. yeres pilgrimage more, dyed, *Gen. 25. 7.* and Isaak his son, then 75. y. old, is left heir of Canaan.

5 v. 5. substance] or, gathered-goods: for of getting and gathering, it hath the name: & is a general word, for cattei, money, or other like goods. the soules:] *Hebr.* the soul: put for soules, that is persons of men & womē, as *Ge. 14. 21. & 46. 26. Ro. 13. 1.* & often in the scripture. So in the Hebrue text, man, *1. Chron. 10. 1.* is put for men, *1. Sam. 31. 1.* wizard, *2. Chron. 33. 6.* for wizards, *2. King. 21. 6.* See before, *Gen. 3. 4. & 4. 20.* and *10. 16.* The Greek translateth, every soule. As here soules, so elsewhere Flesh, & Spirit, (*Act. 2. 17. 1. Joh. 4. 1.*) are put for the whole persons.

had made,] that is, had gotten, to weete into their possession, as the Greek manifesteth. But this may be meant, not onely of getting them to their service, (as *1. Sam. 8. 16.*) but also of winning them to the faith of God; as the Chaldee paraphrast sayth, had subdued unto the law: which is very probable by that example of his howshold soldiers, *Gen. 14. 14.* and his commendation for teaching his house, *Gen. 18. 19.* and their receiving the wound of circumcision, *Ge. 17. 23.* So Thargum Ierusalem also calleth these, soules of proselytes, (or converts.)

land of Canaan] a countrie in Asia the less; possessed by Canaan (the son of Cham the son of Noe) and his sonns; but for their wickednes the land was to



spue them out, Levit. 18, 25. and it is now promised to be given to *Abrams seed*, v. 7. and was thereupon called the land of promise, Heb. 11, 9. A goodly country it was, having water brooks, fountains and springing depths, mountains and vallies, and mines; corn, and wine, and oil, and honey, and other fruits, it lacked not any thing: it was watered with the rayn of heaven, cared for of God, whose eyes were alwayes on it; Deut. 8, 7. 8. 9. & 11. 11. 12. so that it was the pleasantest of all lands, and flowed with milk and honey; Ezek. 20, 6. In it God had prepared a place where he would dwell among his people the sonns of *Abrā*, the land being his, and they strangers & sojourners in it with him, Exod. 15. 17. Lev. 25. 23. called therefore *Iehovahs land*, Hof. 9. 3. and the holy land, Zach. 2. 12. the land of *Immanuel*, that is, of Christ, Esa. 8. 8. a figure of an heavenly countrie, Heb. 11, 9, 10. the borders of it reached to the great river *Euphrates*, Gen. 15, 18. And *Abram* who dwelt beyond the river, (without Gods territories) Hof. 12, 1. is now brought of the Lord, into this good land. And the Hebrue doctors have acknowledged the land to be a figure of heaven, saying, it is written, And thy people shall be all just, they shall inherit the land for ever, (Esa. 60, 21.) this land is a parable; as if he should say, the land of the living, & that is the world to come. *Maimony* in treat. of Repentance, chap. 3. §. 5. So *R. Menachem* on Gen. 11. referreth it to the land which is above, watered with waters that are above; &c. And in *Thalmud Bab. in Sanhedrin*. chap. Chelek, it is written, *All Israelites have their portion in the world to come: as it is sayd, And thy people shall be all just, they shall inherit the land for ever.*

6 v. 6. passed through,] to survey his land, wherein he was but a pilgrim, Heb. 11, 9. *Sechem*,] or *Sychem*; that is the place where *Sychem* after was: of which see Ge. 33. 18. This was about the midst of the countrie. the oke] that is, the oke (as it is written in Deut. 11, 30) meaning a grove or plain set with oke: the Chaldee therefore calleth it a playn; but the Greek, an Oke; and it is named in Hebrue, *Elon*, of

strength. *Moreh*,] this seemeth to be the name of some man, (as after is mentioned the Oke of *Mamre*, Gen. 13. 18.) or of some hill, as in Iudg. 7. 1. The Greek translateth it, an high oke. *Moreh*, signifieth also a Doctor: Iob 36, 22. the Canaanite,] that is, *Canaanites*, as Gen. 10. 16. 18. So the Greek sayth, the *Chanaanites* dwell in the land. An idolatrous and wicked people, as the Chaldeans from whom *Abram* came. Deut. 12. 30. 31. So Genes. 13, 7. But when God promiseth the cleansing of his church, he sayth the *Canaanite* shall be there no more. Zach. 14, 21.

7 v. 7. thy seed,] that is, to all the children of promise (the elect) who onely are counted *Abrahams seed*, Rom. 9, 7, 8. and in Christ are heires by promise, as wel the Gentiles as the Iewes, Galat. 3, 26, 28, 29. Therefore the strangers are appointed their lot of inheritance among the Israelites, Ezek. 47, 22. not in the earthly land, but the heavenly, which *Canaan* represented, Heb. 11, 9, 10, 14, 16. See Gen. 13, 15.

an altar] for sacrifice & thanks to God, (as Gen. 8, 20.) who after his weary travail, had appeared, and comforted him with gracious promises, of heires and an inheritance: neyther of which he had as yet, but onely by faith. Thus he beleaved, & received the promises thankfully, as Heb. 11, 13. and was the son of God, and a light, in the midds of a crooked and perverse generation; Phil. 2, 15. *Abram* is the first man in the world, unto whom God is sayd to appear or be seen: first in *Vr* of the Chaldees, Act. 7. 2. next here in *Canaan*.

8 v. 8. east-ward,] or, on the east of *Bethel*: a citie after called by *Iakob Beth-el*, that is, Gods howse; at this time it was named *Luz*, Gen. 28, 19. his tent,] shewing by this, that he abode there as in a strange country, Heb. 11, 9. Psal. 105, 12. for a tent is opposed to an howse, or settled dwelling. 1 Chron. 17, 15. seaward] that is, on the West: for because the mayn sea was the western border of the land of *Canaan*, Num. 34, 4. Ios. 23, 4. therefore the sea, is often put for the West: so Genes. 18, 14. Exod.



Exo. 10. 19. and 26. 22. Ezek. 48. 1. 2. &c. For like reason, the desert, is used for the south, in Psa. 75. 7.

[At] a citie, whereof see Ios. 8. called on, which the Chaldee translateth, prayed in the name: it may also signify, preaching in the name of the Lord: for calling or crying unto God, meaneth prayer, Ios. 2. 32. unto men, it is preaching: Esai. 40. 3. 6. The calling on the name of the Lord, is a sign of true faith and godlynes, Rom. 10. 13. 14. 1. Cor. 1. 2.

9 v. 9, going and j.] that is, continually journeying: see Gen. 8. 3. the south,] as towards the Sun: vvhich may be figured his progress in faith and grace, as Prov. 4. 18. 2 Cor. 3. 18. So the building of the citie vvhich Ezekiel saw in vision, vvas toward the south: Ezek. 40. 2. The Hebrew Doctors say, that Abraham cleaved unto the condition of mercie, for that is the south of the world; and therefore all Abrahams journeyes were towards the south: R. Menachem on Gen. 12. The North on the contrary, figured the place whence evil proceeded, Ier. 1. 13. 14. And thus Abram passed from place to place, til God had brought him through all the land of Canaan, Ios. 24. 3. The Greek translateth, camped in the desert: The South (Negeb) is named of Drynes, for that part of Canaan vvanted vvaters, Iudg. 1. 15. Psa. 126. 4. For this, it may be, they translated it desert: so in Gen. 13. 1. 3.

10 v. 10. a famine,] a new affliction for Abram also, vvho vvas hereby caused to leave his land, and goe as a pilgrim to an other barbarous countrie; so walking from nation to nation, from one kingdome to an other people, Psa. 105. 13. Although Canaan was a most fruitful land, Deut. 8. 7. 8. 9. yet God now made it barren, for the vvice of them that dwelt ther-in Psa. 107. 34.

Egypt,] caled in Hebrue Mixraim, here and alwayes in the scripture: but in the Greek, the new Testament alwayes hath Egypt. See Gen. 10. 6. And Mixraim is put for the land of Mixraim, by an usuall figure of speech, vvhich the holy text sometime manifesteth; as 2. Chron. 5. 10. when they came from Egypt (or Mix-

raim:) for vvhich in 1. King. 8. 9. is written, the land of Egypt: again there in v. 16. from Egypt: and in 2. Chron. 6. 5. from the land of Egypt.

11 v. 11. now] or I pray thee: a vvord not of time, but of request: so v. 13. & oftē in the scripture. of sayre countenance,]

or sayre of look: or visage: Sarai vvas a figure of the new Testament, and of Ierusalem the mother of us all, Gal. 4. 24. 26. That spowse of Christ is sayre, Song. 1. 14. and 4. 1.

12 v. 12. that they] Heb. and they: so after v. 14. but and, is often put for that: as the Hebrue text sheweth, 1. Chron. 17. 10. and the Lord wil build: for vvhich in 2. Sam. 7. 11. is vvritten, that he will. See also Gen. 27. 4.

13 v. 13. my sowl shal live,] that is, I, or myself shal live. The vvord sowl, is used for any person. That Sarai was indeed Abrahams sister, is after manifested, Gen. 20. 12. yet this fact of his, seemeth to be not vvithout humane infirmities.

15 v. 15. Pharaoh,] a cōmon name for al the Kings of Egypt, frō these dayes of Abrahā, til after the return out of Babylon, vvhen in the beginning of the Græcian monarchie, they vvere called Ptolomees. And Pharaoh vvas an Egyptian title of sovereignty, Gen. 41. 10. 44. and the Pharaohs had other proper names, as Pharaoh Necho, 2. King. 23. 29. Pharaoh Hophra, Ier. 44. 30. and the like. By interpretation Pharaoh signifieth Free; and an Avenger: the first in respect of himself; the other, of his subjects, vvho Kings ought to judge, & take vengeance of evil doers, Rom. 13. 4.

16 v. 16. he did good] or, dealt well with: as the Greek translateth, he used wel. he had] or there was to him: such is the Hebrue phrase usually. But the Hebraisme is opened by the Holy Ghost; as, There is not to us, Luk. 9. 13. that is, we have not, Mat.

17 v. 17. plagued,] or touched, stroke Pharaoh with great strokes. This great deliverance David celebrateth, in Psa. 105. 14. He suffered no man to doo them wrong, but reprovēd Kings for them.



19 v. 19. and I,] or, for I. And, is often instead of For: as, and he heard, *Eesai. 39.*  
1. that is, for he heard 2. *King. 20. 12.*

20 v. 20. sent away,] This vword is often used for sending or conveighing away vvith honour, as *Exod. 18. 27.* and so with accompanying and bringing them on their vvay, as the Greek and Chaldee translate it here.

## CHAPTER. 13.

1. Abram and Lot return out of Egypt into Canaan, 4. where he calleth on the name of the Lord. 5. Lot and Abram being both rich, by disagreement between their herdmen, they part asunder. 10. Lot goeth to wicked Sodom. 14. God reneweth the promises to Abram. 18. He removeth to Hebron, and there buildeth an Altar.

1 **A**ND Abram went-up out of Egypt, he and his wife, and al  
2 that he had; and Lot with him, unto  
3 the South. And Abram, was very  
4 rich: in cattel, in silver, and in gold.  
5 And he went on his journeyes, from  
6 the south, and unto Beth-el: unto  
7 the place, where his tent had been at  
8 the beginning; between Beth-el, and  
Ai. Vnto the place of the altar,  
which he had made there at the first:  
and there Abram caled, on the name  
of Iehovah. And Lot also, that  
went with Abram; he had flocks and  
herds, and tents. And the land did  
not bear them, to dwel together: for  
their substance was much, that they  
could not dwel together. And ther  
was a strife, between the heirdmen  
of Abrams cattel, and the heirdmen  
of Lots cattel: and the Canaanite and  
the Pherezite, was then dwelling in  
the land. And Abram sayd unto  
Lot, let ther be I pray thee, no strife,

between me and thee; and between  
my heirdmen, and thy heirdmen: for  
we, be men brethren. 7s not al the  
9 land before thee? Separate thy self I  
pray thee from me: if (thou wilt take)  
the left-hand, then I wil take the right;  
and if the right-hand, then I wil take  
10 the-left. And Lot lifted-up his eyes,  
and saw al the playn of Iordan, that  
al of it was wel-watered: before Iehovah  
destroyed Sodom and Gomorrah,  
(it was) as the garden of Iehovah,  
as the land of Egypt; as thou comest  
11 to Zoar. And Lot chose to him, al  
the playn of Iordan; and Lot journied,  
Eastward: and they were separated,  
12 ech man from his brother. Abram,  
he dwelt in the land of Canaan:  
and Lot, he dwelt in the cities of the  
playn; and pitched tent unto Sodom.  
13 And the men of Sodom, were evil &  
synners; to Iehovah, exceedingly. And  
14 Iehovah sayd unto Abram, after Lot  
was separated from him; lift up now  
thine eyes, and see, from the place  
where thou art: to the north & to the  
15 south, & to the east, & to the sea. For  
al the land which thou seest, to thee  
wil I give it: and to thy seed, for ever.  
16 And I wil put thy seed, as the dust of  
the earth: so that if a man be able, to  
number the dust of the earth; thy seed  
17 also, shalbe numbred. Arise, walk  
through the land; in the length of it,  
and in the bredth of it: for to thee,  
18 wil I give it. And Abram removed-  
tent; & came and dwel, in the Okes  
of Mamree, which is in Chebron: and  
he builded there an altar, unto Iehovah.

Annotations.

1. the



1 **T**He south] in Greek, the desert: meaning the southern part of Canaan: (see Gen. 12. 9.) for otherwise Canaan was Northward from Egypt.

2 v. 1. very rich]: Hebr. vehemently weighty (or heavy.) Which word is applied to vveight of burden, as in 1. King. 11. 4. to vveight of glorie, as in Gen. 31. 1. to vveight of multitude of people, as in 2. King. 6. 14. or of cattel, as Exo. 12. 38. and so to all manner of riches; as the Greek here translateth it rich. Thus Gods blessing promised in Gen. 12. 2. was in part performed, for his blessing maketh rich Prov. 10. 32. Gen. 24. 35. And as Abram now, so his children afterward, returned out of Egypt, vvith great riches, Exo. 12. 32. 35. 36. 38. These figured the graces of God, as faith, knowledge, and the like, Iam. 2. 5. 1. Cor. 1. 5. Colos. 2. 2.

4 v. 4. caled there] the Chaldee sayth, prayed there. See the nots on Gen. 12. 8. As Abram returned to his first altar, and there served God: so his children after him, were to return to Abrams first faith & service; from the idols of Egypt, where-with they had been defyled, Exo. 4. 22. 23. Ezek. 10. 7. 8.

5 v. 5. tents] that is, servants dwelling in tents. So Ier. 49. 29. 1. Chron. 4. 41.

6 v. 6. did not bear:] the Greek translateth, received (or conteyned) them not; that is, could not cōteyn thē, as the words following doe explayn it. And so the scripture sometime resolveth this phrase; as who shall judge? 2. Chron. 1. 10. that is, who can judge? 1. King. 3. 9. It shall not stand, Mat. 12. 25. that is, It can not stand, Mark. 3. 24. This kind goeth not out, Mat. 17. 21. that is, cannot goe out: Mark. 9. 29. & sundry the like.

7 v. 7. the Pherexite,] that is, Pherexites; as Gen. 12. 6. But of these vve heard no mention before; it seemeth they vv ere some familie of the Canaanites, Gen. 10. 18. for they dwelt vvith the Canaanites in that part of the country, vv hich after fel to the tribe of Iudah, Iudg. 1. 3. 4. 5.

8 v. 8. and between my heirdmen] that is, or between my heirdmen: as, he that curs-

eth his father and his mother, Exo. 21. 17. that is his father or his mother, Mat. 15. 4. So, and the sonn of man, Psal. 8. 5. that is, or the sonn of man, as it is alleged in Heb. 2. 6. men brethren,] that is, brethren in faith, as Mat. 23. 8. and naturall kinsmen: for Abram was Lots uncle, Gen. 12. 5. So Christs kinsmen, vv ere caled his brethren, 1. Cor. 9. 5. The word men, may be omitted, as sometime the text it selfe dooth: shooters men with bow, 1. Sam. 31. 3. that is, shooters with bow, 1. Chron. 10. 3. So a man a Prince, Exo. 2. 14. is in Greek but a prince, Act. 7. 27. man of his counsel, Esai. 40. 13. that is, his counsellor, 1. Cor. 2. 16. Although the Greek often kepeth this Hebraisme, as an enemie man, Mat. 13. 28. men synners, Luk. 24. 7. Men brethren, Act. 1. 16. and 2. 29. 37. See also Gen. 38. 1.

9 v. 9. Is not all?] that is, Loe surely it is. A question earnestly affirmeth: as, is it not written? Mar. 11. 17. for, it is written, Mat. 21. 13. doo ye not err? Mark. 12. 24. for, ye doo err, Mat. 22. 29. and sundry the like. See Gen. 4. 7. before ther] at thy pleasure, to choose, by my permission. So the Lord set the land before the Israelites, Deut. 1. 21. The like is in Gen. 20. 15. and 34. 10. if thou wilt take] or, wilt chose. These vvords are to be understood from the next speech, or frō the 11. verse. And Lot chose, &c. Often times words wanting are to be supplied; as I with scorpions, 2. Chron. 10. 11. for. I will chastise yow with scorpions, 1. King. 12. 11. Against 300. 2. Sam. 23. 8. for, he lift up his spear against 300. 1. Chron. 11. 11. and many such like. See Gen. 11. 4. Thus Abram for peace, parted with his right: chosing rather to take wrong then to cōtend; as 1. Cor. 6. 7.

10 v. 10. lifted up his eyes] that is looked round about, to view the land; as is after manifest by the like speech to Abram, v. 14. and where one Euangelist sayth lifting up their eyes, Mat. 17. 8. an other writing of the same, sayth looking round about; Mar. 9. 8. Jordan] Hebr. Iarden, the name of



a goodly river, see Ios. 3. 11. &c.

wel watered] Heb. a watering; that is, as the Chaldee sayth, a place of water; or, of moisture: therby signifying a fruitful land; as Psal. 66. 11. & 107. 33, 35.

destroyed] or corrupted; as Gen. 6. 13. & 19. 24. Sodom is in Hebr. Sedom; & Gomorrah, Gbnamurah: but we follow the playn writing in the new Testament, 2. Pet. 2. 6.

garden.] that is, as the Greek sayth, paradise: see Gen. 2. 8. and Ezek. 36. 35. meaning most pleasant and fruitfull, as Eden and Egypt.

come] Heb. thou coming to Zoar, or to Zogar: that is, all the plain of Iordan, even to Zoar, the litle citie called before Bela, see Gen. 19. 10, 21, 22. and 14. 2.

11 v. 11. the playn] or, the country about Iordan, as the Greek translateth, which words the Holy Ghost useth in Luk. 3. 3. the Chaldee translateth it a playn: & it is opposed to the mountayn, Gen. 19. 17. each man &c.] that is, one from another.

12 v. 12. pitched-tent,] that is, removed his tents frō place to place, til he came even to Sodom: and as the Greek sayth, dwelt-in-tents in Sodom.

13 v. 13. synners to Jeh] that is, before the Lord (as the Greek translateth,) & against him, as, 1. Sam. 2. 25. meaning very grievous & open synners. And here the Sodomites, are the first in the world openly called synners: and although by Adams disobedience vve all are made synners, Rom. 5. 19. yet usually such as are notorious wicked ones have this title given them; as in 1. Sam. 15. 18. Psal. 104. 36. Mark. 14. 41. 1. Tim. 1. 9. The Chaldee paraphrast translateth, they were unrighteous with their riches, and synners with their bodies before the Lord: agreeable to other scriptures, which testify how they defiled their bodies, Gen. 19. 5. and that, pride, fulnes of bread, and abundance of idleness was in Sodom, they strengthened not the hand of the poor, but were baughty, and committed abomination before the Lord, Ezek. 16. 49. 50. The Hebrew Doctors from the two words here used, of Sodoms synfull state, doe gather their

condemnation both in this world, and in the world to come: Thalmud, in Sanhedrin, chap. Chelek. See the notes on Gen. 19. 24.

14 v. 14. to the sea,] that is the west: see Gen. 12. 8. Abram vieweth the land, but possesseth it not: so did Moses, Deut. 34. 1. 4.

15 v. 15. to thee,] God gave Abram no inheritance in the land, no not the bredth of a foot: yet he promised that he would give it to him for a possession, & to his seed after him, when as yet he had no child: Act. 7. 5. By faith he sojourned in the land of promise, as in a strange country; for he looked for a city which hath foundations whose builder and maker is God: Heb. 11. 9. 10. and to thy seed,] this may be an interpretation of the former, to thee, that is to thy seed: for the word and, sometime meaneth, that is, or even: as 1. Chron. 21. 12. three dayes the Lords sword, and the pestilence; for, that is to say, the pestilence: it expoundeth the former, therefore in 2. Sam. 24. 13. is written onely, three dayes pestilence. So in 2. Sam. 17. 12. of him and of all (for that is of all) the men that are with him.

thy seed,] thy posteritie. But as the earthly countrie figured an heavenly; Heb. 11. 15. so Abrams seed were some after the flesh, and some by promise, Gal. 4. 22. 23. neyther because they are the seed of Abraham, are they all children Rom. 9. 7. The cheifest intended in this promise, is Christ, then with him, all Christians Iewes and Gentiles, Gal. 3. 16. 16. 28. 29. See before, Gen. 12. 7.

for ever:] or, unto eternity. Yet they possessed it but a litle while, Esa. 63. 18. For upon transgression they were threatned to be scattered among the heathens, their land to be wast, and their cities desolate, Lev. 26. 33. and that the land should spue them out, if they defiled it, Lev. 18. 28. as came to passe, 2. King. 17. but the true seed, which are Gods elect, doe inherit it, and his servants dwell there, Esa. 65. 9. Psal. 69. 36, 37. and 102. 19. These promises are spiritual, and to be referred unto the just and meek, put in possession by Christ; Psal. 37. 29. Mat. 5. 5. Galat. 3. 29. But unto the wicked faith God, ye lift up your eyes to your idoles



idols, and shed blood, and shall ye possess the land; ye work abomination, and ye defile every one his neighbours wife: and shall ye possess the land? Ezek. 33, 24, 25, 26.

16 v. 16. wil put] that is, wil make; as the Greek translateth it. if a man] This sheweth the comparison not to be absolute for equalitie of number, but in respect of men, to whom Abrams children are infinite, as the dust. See after in Gen. 15. 5.

17 v. 17 in the length] This survey, vv as to strengthen Abrams faith; who under this earthly land, did view an heavenly, Heb. 11. 10, 16. that he might be able to comprehend the length and breadth, and depth and height, and know the love of Christ, which passeth knowledge; Eph. 3. 18. 19.

18 v. 18. in the oke] that is, the oke-grove, or playn: see Ge. 12. 6. Mamree] in Greek Mambree: a man of the Amorites then living, vvith whom Abram made league, Gen. 14. 13. One of the cheife forcerers of Egypt, was caled by the like name. See the notes on Exo. 7. 11. Chebron] or Hebron, (the Greek writeth it Chebron, as Esron, Gen. 46. 12. is written Esrom, Mat. 1, 3.) It had this name afterward: for before it was caled the citie of Arba, Gen. 23. 2. and 35. 27. which Arba was a great man among the Anakims, and a father of them, Ios. 14. 15. and 15. 13. It became a place of burial for many worthy persons, Gen. 23. 2. 19. and 49. 31. it was sometime possessed by Giants, vvhom Caleb drove out, Num. 13. 23. Ios. 15. 14. It was given to Caleb for an inheritance, Ios. 14. 14. was made a citie of refuge, and given for the Levites to dwell in, Ios. 20. 7. and 21. 11. 12. In it David first reigned over Gods people, 2. Sam. 2. 1, 11. and to it came Marie to visit Elisabeth. Luk. 1. 39. an altar] to sacrifice thankfully unto God, and to sanctifie his viewed heritage. See Gen. 12. 7.

#### CHAPTER 14.

1. The battel of four forrayn Kings, against

five Kings of Canaan. 10. Sodom and Gomorrhe are spoyled; 11. Lot is taken prisoner; 14. Abram pursueth and smiteth the conquerours, 16. bringeth back the spoiles, the captives, and his brother Lot. 17. The King of Sodom goeth out to meet Abram; 18. The King of Salem (Melchisedek) brings him forth bread and wine, and blesseth him. 20. Abram giveth him tithe of al. 22. The rest of the spoiles, (his partners having had their portions,) he restoreth to the King of Sodom.

1 **A**ND it was; in the dayes, of Amraphel King of Shinar; Arjoch, king of Ellasar; Chedor-laomer, king of Elam; and Thidal, king of nations. 2 They made warr, with Bera, king of Sodom; and with Birsha, king of Gomorrha: Shinab, king of Admah; & Shemeber, king of Zebojim; and the king of Bela, that is Zoar. 3 Al these, were joyned-together; in the vally of Siddim; that is the sea of salt. 4 Twelve yeres, they served Chedor-laomer: and the thirteenth yere, they rebelled. 5 And in the fourteenth yere, came Chedorlaomer, and the kings which were with him; and they smote the Rephaims, in Asheroth Karnaim; & the Zuzims, in Ham: and the Emims, in Shaveh Kirjathaim. 6 And the Chorites, in their mount-Seir: unto El-pharan, which is by the wildernes. 7 And they returned, and came to En-mishpat, that is Kadesh; and they smote, al the feild of the Amalekite: and also the Amorite, that dwelt in Hazezon-thamar. 8 And there went out, the king of Sodom, and the king of Gomorrha, and the king of Admah, and the king of Zebojim, and the king of Belah, that is Zoar: and they joyned bartel with them, in the vally of Siddim. 9 With Chedor-la-

L 2 omer,



omer, King of Elam; and Thidal, king of nations; and Amraphel, king of Shinar; and Arjoch, king of Ellasar: 10 four kings, with five. And the val-  
 11 lie of Siddim, *had* many pits of slime; and the king of Sodom and of Gom-  
 12 morrah, they fled, and fel there: and the residue, fled to the mountaine.  
 13 And they took al the substance of So-  
 14 dom and Gomorrha, and al their victuals, and went-away. And they  
 15 took Lot, the son of Abrams brother, and his substance, and they went-a-  
 16 way: and he dwelt in Sodom. And ther came one that had escaped, and  
 17 told Abram the Hebrue: & he dwelt in the Okes of Mamree the Amorite,  
 18 the brother of Eshcol and brother of Aner, and they were confederates  
 19 with Abram. And Abram heard, that his brother was taken-captive: and he armed his trayned *servants*, the  
 children of his howse, three hundred, and eighteen; and he pursued *them*,  
 unto Dan. And he divided himself against them, by night, he and his ser-  
 vants, and he smote them: and pur-  
 sued them unto Chobah, which is on the left-hand of Damascus. And he  
 brought againe al the substance: and also brought-agayn his brother Lot,  
 and his substance; and the women al-  
 so, and the people. And the king of Sodom went out, to meet him; after  
 his return, from smiting Chedor-lao-  
 mer, and the kings which were with him: unto the vally of Shaveh, that is  
 the vally of the king. And Melchi-  
 sedek, king of Salem; brought-forth bread and wine: and he a Preist, of  
 God most-hye. And he blessed him, and sayd: Blessed be Abram, of God

most-hye; possessor, of heavens and 20 earth. And blessed, be God most-  
 hye; who hath delivered thy enemies, into thy hand: and he gave him the  
 21 tenth, of al. And the king of Sodom sayd, unto Abram: give me the sowles;  
 22 and the substance, take thou. And Abram sayd, unto the king of Sodom:  
 I have lift-up my hand unto Ichovah, God most-hye; the possessor, of hea-  
 23 vens and earth. If (*I take*) from a threed even to a shoe latcher, and if  
 I take, of any thing that is thine: that thou say not, I have made Abram  
 24 rich. Save, onely *that* which the yong-men have eaten, and the porti-  
 on of the men, which went with me: Aner, Eshcol & Mamree; let them  
 take their portion.

### Annotations.

- 1 **I**N the dayes, ] the Greek sayth, in the reign. of Shinar, ] that is Chal-dea; or (as the Chaldee turneth it) Ba-bylon: see Gen 10, 10. Thargum Ierusalem interpreteth it Pontus. Ellasar, ] this is thought to be Syria. Chedor-lao-mer, ] written in Greek Chodollogomor. Elam, ] that is the Elamites or Persians, named of Elam son of Sem: Gen. 10, 22. Thidal ] or Thidgnal; which the Greek writeth Thargal, d changed into r, see Gē. 10, 3. of nations ] Hebr. Gōjim, which may be kept unchanged: but the Greek & Chal-dee translate it nations, or peoples. It seemeth they were of sundry families, or populous: as Galilee of the nations, Esa. 9, 1. Their coun-try is thought to be after named Paphilia.
- 2 v. 2. Zebojim ] in Greek Sebochim: it is written by the letters in the line Zebim, of Zebi which signifieth glorie, pleasantnes, and a Roc: by which name the pleasant and glorious land of Israel is called, in Ezek. 20, 6. but by the vowels, and in the margine noted to be read Zebojim, as being unworthy the pleasant name. So in verse



vers. 8. that is Zoar] or Zogar, so called after, upon Lots request, Gen. 19. 23. 22. These 5. cities stood neer together in the land of Canaan, in the playn of Iordan, and were al (except Zoar) burned with fyre and brimstone from heaven, Gen. 19. Deut. 29. 23. Here they are forechastened of God by warrs.

sea of salt, ] or salt sea. so Ios. 3. 16. meaning, that this goodly vally, after it was burnt from heaven, became a salt sea; and so barren and fruitless, that no living thing, fish or other, was found therein. For so al histories testify of that salt and dead sea, as it was also caled. And the holy scripture useth saltnes for barrennes, Deut. 29. 23. Psal. 107. 34. This judgment God brought upon one of the goodlyest places in al Canaan, signifying how that land and the inhabitants, should for their synns be deprived & made barren of al spiritual graces. But by the Gospel & spirit of Christ, graces are restored; as was figured in a vision of waters yssuing out of Gods howse, running into this sea, healing the waters of it, storing it with live fishes &c. Ezek. 47. 1. & 8. 9. 11.

4 v. 4. served Chedorlaomer,] herein God shewed the truth of Noes prophesie, that Canaan should be Sems servant; Gen. 9. 26. Chedorlaomer of Sems progenie, was chief of al these Kings, and Lord of the Canaanites.

5 v. 5. smote,] that is, killed: see vers. 17. Rephaims,] or Raphaeans, caled of the Greek and Chaldee paraphrast, Giants: and the Hebrue word, is after used for such, Deut. 2. 11. and Rapha, was the name of a Giant that had fowr sonns Giants, in Davids dayes, 2. Sam. 21. 16. 22. But these Rephaims were now a people in Canaan, Gen. 15. 20.

Ashteroth:] a citie in Basan, where Og after reigned; Ios. 13. 31.

Zuzims:] these the Greek cal, strong nations; and the Chaldee, Mighties. Of them we read not elsewhere: unless their name was after changed by the Ammonites into Zamzummins, Deut. 2.

20. Emims] or according to the

Greek Ommeans; these the Chaldee caletth Terrible ones: and so the Hebrue name signifieth. They were a people great and many, and tal as the Anakims, accounted Giants; and by the Moabites were called (Terrible) Emims, Deut. 2. 10. 11. Shaveh] or, the playn (as the word signifieth) of Kiyashaim, which was a city in the land of Sihon, afterwards king of Hesbon; see Ios. 13. 19.

6 v. 6. Chorites,] or Chorreans, or Chorims, a people that dwelt in Seir, til Esau and his sonns drove them thence, Deut. 2. 22. Gen. 36. 20. &c.

El-pharan,] by interpretation, the Oke (or plain) of Pharan, (or Paran;) which was a citie by the wilderness of that name; see Gen. 21. 21.

7 v. 7. En-mishpat,] that is by interpretation the Well of judgment; and so the Greek here caletth it: the Chaldee nameth it, the playn of the division of judgment. So caled, as it seemeth, of Gods judgment or sentence given against Moses and Aaron, for synning at that place; see Num. 20. 1. 10. 12. 13.

the feild,] that is, the country or region: so the feild of Edom, Gen. 32. 3. the feild of Moab, Gen. 36. 35. the feild of Soan, Psal. 78. 12. the feild of Syria, Hos. 12. 12. wherby those countries are meant.

the Amalekite,] so caled afterward, of Amalek son of Esau, Gen. 36. 12. Hazekon-thamar,] which the Chaldee caletth Engedi, as it is also named in 2. Chron. 20. 2. a citie in the land of Canaan, which fel to the tribe of Iudah, Ios. 15. 62. a fruitful place of vines: Song. 1. 13.

10 v. 10. had many pits,] Hebr. pits pits, vvhich meaneth many, or divers pits: so heapes heapes, is many heapes, Exo. 8. 14. ranks ranks, Mar. 5. 40. for, by many ranks. fel,] that is, were slayn there; as the vvord also signifieth in Ios. 8. 24. 25. Iudg. 8. 10. and 12. 6. and many other places: So, there fel of Israel, 1. Chron. 21. 14. for which in 2. Sam. 24. 15. is written, there dyed. See after, Gen. 25. 18.

11 v. 11. the substance,] or the goods, catel, money &c. see Gen. 12. 5.

L 3 their virtuals:]



11 *virtuall:*] or, *their meat*, the fruits of the land; vvhich vvere both sweet and plenti- full, made now a prey to the hungry sol- diers. The like iudgment God threatned to the Israhelites, when they entred this land to possess it; if they brake his cove- nant, Deut. 28.30. 31.33. 31.

12 v. 12. *dwelt,*] or, *was dwelling:* and so became partaker of their calamitie, God thus chastening Lots former affec- tion of this pleasant countrie, Gen. 13. 10. 11.

13 v. 13. *the Hebrue,*] so named of his fa- ther Heber, Gen. 11. 16. and he and his children were commonly known by this title, as in Gen. 39. 14. Num. 24. 24. Ier. 34. 9. Ion. 1. 9. Some think he was so ca- led of passing over the river, when God caled him from Chaldea, Ios. 24. 2. but by Gen. 10. 21. it appeareth rather to be of Heber the patriarch: and as this name of Hebrues was the first title given to Abra- and his seed: so it indureth one of the last, 1. Cor. 11. 22. Phil. 3. 5. *the Oker,*] or *plains:* see Ge. 13. 18. *con- federates.*] Hebr. *men (or masters) of league,* or *covenant: sworn friends,* as the Greek im- porteth.

14 v. 14. *brother,*] that is, *his kinsman:* see Gen. 13. 8. *armed,*] or *drew out,* that is *led forth of his howse.* Gr. *numbred:* *mustred.* *trayned,*] or, *instructed:* vve may understand it both of civil affayres, and religion, wherein he had trayned them: the Chaldee caletth *the yong men:* and so dooth Moses, in vers. 24. *chil- dren,*] that is, *servants born in his howse,* and to it belonging. See after in Gen. 15. 3.

*pursued,*] to weete after them, as the Greek sayth: meaning those Kings forementio- ned. *Dan,*] a place in the North partes of Canaan, caled of old *Lesbhem,* and being wonn by the Danites, it was na- med *Dan,* Ios. 19. 47. After, it vvas cal- led *Cesarea:* so the Ierusalemie paraphrase caletth it, *Dan de Kesarion.*

15 v. 15. *the left hand of Damascus,*] caled in Hebrue *Dammeseck,* (and some time *Dam- meseck* as 1. Chron. 13. 5.) vvhich was the

head citie of *Aram* (or *Syria*.) Esa. 7. 8. & for the left hand, both the Chaldee paraphrasts lay, *north of Damascus,* and that rightly: for the East is counted the foremost part of the world, and the west the hindmost; Esa. 9. 12. & the south, is caled the right- side, opposed to the North, Ps. 89. 13. Thus Abram pursued them, passed in peace, by a way that he had not gone with his feet: Esa. 41. 3.

16 v. 16. *the substance,*] or goods, to vveet of the Sodomites, as the Greek version ad- deth. Thus God gave the nations before A- bram, and made him rule over Kings: gave them as dust to his sword, as driven stubble to his bow: Esa. 41. 2. A like victory God gave to David, over the Amalekites. 1. Sam. 30. 18. 19. &c. And as the Hebrewes have a saying, that whatsoever besel unto the Fathers, is a signe unto the children; so of this victo- rie they write, that it befell unto Abra- ham, to teach, that sower kingdoms should stand up to rule over the world, and that in the end, his children should prevaile over them, and they should al sal by their hand, & they should bring again all their captives, and all their sub- stance. Which are the 4. kingdoms spo- ken of in Daniel. R. Menachem on Gen. 14.

17 v. 17. *from smiting,*] or *from the slaugh- ter,* as the Greek turneth it, and the A- postle hath the same word, in Heb. 7. 1. So in the Hebrue, where one prophet sayth, he smote, 2. King. 14. 5. an other sayth, he kyled: 2. Chron. 25. 3. *of the King:*] a vally not farr from Ierusalem, there Absalom set up his pillar, 2. Sam. 18. 18.

18 v. 18. *Melchisedek:*] the Ierusalemie Thargum sayth, *hu Shem rabba,* this vvas Sem the great; and in *Breshith Rabba* upon this place, it is sayd, this *Melchisedek* was Sem the son of Noe. He was caled *Melchisedek,* that is by interpretation *King of justice,* Heb. 7. 2. and therein, was a figure of Christ, the King that reigneth in justice, Esa. 32. 1. (as all kings should, 2. Sam. 23. 3. Psal. 72. 1. 2. &c.) Other the best and most ancient Hebrue Doctors, doe also hold *Melchisedek* to be Sem: so *Pirke R. Eliezer,* chapt 8. and *Talmud Babyl. in Treatise of vovves,* at the end of Chapt. 3. and *Ben Sirach* sayth



sayth, Sem and Seth, were glorious among men:

*Ecclus. 49. 16.* of Salem,] both the Chaldee paraphrasts say, of Ierusalem: which is also caled Salem, in *Psal. 76. 3.* and it signifieth Peace, *Heb. 7. 2.* vvhich vvas the summ and end of Christs administration, (whom Melchisedek figured,) *Ephe. 2. 14. 15. 17.* So in him, justice and peace have kissed, *Psal. 85. 11.* for the work of justice is peace, *Esa. 32. 17.* and he is caled, the Prince of Peace, *Esa. 9. 6.* And the Hebrew Doctors in *Echah rabbethi* (or *Commēt on the Lamentations*,) say from *Esa. 9. 6.* the name of the Messias is called Salom (Peace.) And Melchisedek his figure, here hath nothing to do with the warrs of the nine kings, but governed his realm in peace.

brought forth bread &c.] coming to meet Abram that returned from the slaughter of the Kings; *Heb. 7. 1.* so that the bread and wine, was to refresh Abram and his men after their travail; as David and his people were refreshed in the wilderness, by good men that brought them victuals, *2. Sam. 17. 27. 28. 29.* and as on the contrary, the Ammonites & Moabites might not enter into the congregatiō of the Lord for ever, because they mett not Israel with bread and water in the way, when they came out of Egypt, *Deut. 23. 3. 4.* that is, because they refreshed them not vvhē they vvere faint and weary: *Deut. 25. 18.* Melchisedek doing this as he vvas king, the Apostle being to treat of Christs preisthood in special, therefore passeth it over. *Heb. 7. 1.* Albeit even in this action, Melchisedek may be minded as a figure of Christ, who taketh away the hunger & thirst of al that beleev in him, *Iohn. 6. 35.* he a

Preist,] or, as the Greek addeth, he was a Priest: but the word he, sometime signifieth a continuance in the same estate; as in *Psa. 102. 28.* thou hee, that is, thou art the same, *Hebr. 1. 12.* and of Melchisedek it is sayd: that being made like to the sōn of God, he abideth a Preist continually, *Heb. 7. 3.* And the Iew Doctors (in *Thalmud, Treat. of vovves, chap. 3.*) scan the text thus, He a preist, & not his seed. A preist or Sacrificer, in Hebr.

Cohen, hath the name of Ministration, *Esa. 61. 6. 10.* (and so the Chaldee paraphrast calet him here (*Meshamesh*, that is), a minister before God most-hye;) but a principal minister or officer next under God: as in *2. Sam. 8. 18.* Davids sōns are caled Cohens, for which is writtē in *1. Chron. 18. 17.* that they were the first at the Kings band, that is, the chief about the King. The Greek word *Hierus* (vvhich the Apostle useth in *Heb. 7.*) hath the name of sacrificing, or doing sacred (that is holy) works. This preisthood of Melchisedek, was a figure of Christs, as David sayth, *Psa. 110. 4.* Iehovah sware, and will not repent; thou art a preist for ever, according to the order of Melchisedek. Which words of David, are applied unto Christ, both by our Apostle, in *Heb. 7.* and by the Hebrew Doctors; as in *Breshith rabba*, upon *Gen. 14.* alleging that in *Psa. 110. 4.* it is sayd; who is he? He is the king Christ, of whom it is written, (in *Zach. 9. 9.*) behold thy king cometh unto thee, he is just, and having salvation. It was also the ancient manner in other nations, for kings to be sacrificers, as *Aristotle* sheweth. in *Polit. b. 3. c. 10.* and *b. 7. c. 9.* and *Plutarch*, in *Quæst. Rom.* of God,] *le El elson*, to the Mightie the High: vvhich the Apostle (following the Greek version) translateth of God most-hye, *Heb. 7. 1.* And here the name *El*, the Mighty God, is first used in the historie of Abrams victorie: see *Gen. 1. 1.* By this title the true God is distinguished, from the false Gods of the nations, vvhō then vvere worshiped, *Esa. 41. 5. 7. 29.* The Hebrewes observe, that this word *El*, in many places signifieth the propertie of mercie, as *Eli, Eli &c.* (*Psa. 22. 2.*) The Lord is *El* (God) and hath given light unto us, (*Psa. 118. 27.*) and the like: *R. Menachem* on *Gen. 14.*

19 v. 19. he blessed,] this was a work of the preists office, to bless in the name of God for ever. *1. Chron. 23. 13.* *Num. 6. 23. 27.* and being doon with authoritie in that name, without al contradiction, the less is blessed of the better, though Abram had the promises: *Heb. 7. 6. 7.* and herein he figured Christ, sent



sent of God to bless us, in turning every one of us from our iniquities. Act. 3. 26. Luk. 24. 57.

Blessed be &c.] This manner of blessing, though uttered prayer wise; implieth an assured promise, as being doon by an holy person in the name of God. To teach this, where one prophet expresth Davids words thus, *be thou pleased and blessed; and, let the house of thy servant be blessed;* 2. Sam. 7. 29. another recordeth them thus, *it hath pleased thee to bless; &c.* 1. Chro. 17. 2. of God] or to God, as also the Greek sayth: but the Chaldee translateh it, *before God*: it meaneth great, spiritual and heavenly blessings, from God, and making us acceptable to God in Christ, Eph. 1. 3. 6. A like blessing is on al Gods people, Psal. 115. 15. See also Gen. 1. 22. & 2. 3. & 12. 2.

20 v. 20. *blessed be God,*] that is, *thanked, or prayesd*: for blessing upon men from God, signifieth good things powerfully bestowed on them, Deut. 28. 2. 3. 4. but blessing of God from men, is reverend thanksgiving: so where one Evangelist sayth that Iesus *blessed*, Mat. 26. 26. another sayth, he *gave thanks*, Luk. 22. 19.

*enemies,*] or, *distressers*. Melchisedek (or *Sem*) respected the injurie doon to Abram the blessed of the Lord; and was not offended at the slaughter of his own children the Flamites, that had captived Lot: vers. 1. 14. 17.

*he gave,*] that is *Abram gave*: wherupon the Apostle biddeth us consider *how great* [Melchisedek] *was, to whom even the patriarch Abram gave the tenth.* Heb. 7. 4. He being partaker of Melchisedeks spiritual things, his dutie was also to minister unto him in carnal things: Rom. 15. 27.

*tenth*] or, *tithe, one of ten*, sayth the Chaldee paraphrast. This was a sign of homage and thankfulness to God; for as tribute is payed to kings for their attendanceto the affayres of the common wealth, Rom. 13. 6. 7. so tithes in the law are caled *holy*, and *an heav-offring to the Lord*, Levit. 27. 30. Num. 18. 24. and before the law, Iakob payd them to the Lord, Gen. 28. 22. and

he appointed his tithes to the preists, Num. 28. 8. 21. and Abram the tenth generation from Sem, here payeth to the preist Melchisedek (who is generally thought to be *Sem*.) the tenth of al. The preists also and Levites of the Law, who now were in Abrams loynes, did in him pay tithes to Melchisedek: wherfore his preisthood was greater then theirs. Heb. 7. 9. 10. 11. This service was also kept among the hethiens, *Pisistratus* tyrant of Athens, writeth to Solon, thus: *Al the Athenians doe separate the tith of their fruits, not to be spent unto our use, but for publick sacrifices, and common profits &c.* D. Laert. in *vita Solonis*. So among the Latins, they were wont to pay tithes to their God *Hercules*, *Pomp. Latus de Sacerdot.* *Macrob. Saturn.* l. 3. c. 12.

of al:] the Apostle sayth, the tithe of the spoiles: and so it vvas a special thankfulness for the victorie God had given him. So of the spoiles which Israel got fro Madian, a tribute was levied unto the Lord, & given to the Preist, Num. 31. 28. 29. 41. A like custome continued among the Gentiles, for *K. Cyrus* his soldjers (by the advice of *Crassus*) vvere stayed from spoiling the *Lydians* citie, that the tithes might first be payed to *Iupiter*. *Herodot. in Clio*. And here endeth the historie of Melchisedek, who is spoken of, and left, (as the Apostle observeth) without father, without mother, without rehearsal of genealogie, having neyther beginning of dayes, nor end of life; but made like unto the sonn of God, abideth a priest perpetually: Heb. 7. 3.

21 v. 21. *the sowles,*] Hebr. *sowl*: one put for many; and *sowles*, for *Persons*, the men and women of Sodom, whom Abram had brought back from the enemy. See Gen. 12. 5. and 3. 12. So the Greek translateh, *the men*.

22 v. 22. *lift up my hand,*] So they were wont, vwhen they did swear, *Dan.* 12. 7. *Rev.* 10. 5. 6. The Chaldee expoundeth it of *lifting up in prayer*: it seemeth to be a vow that Abram made vwhen he went to the vvarr, wherein he both prayed for

victorie



victorie and sware this oath; for these are joyned together, Psal. 132. 2. Iudg. 11. 30. &c.

23 v. 23. *If from a threed:* ] An imperfect speech, used in othes: for, *If I take from a threed*, that is, *I will not take so much as a threed or a shoe latcher*. So God sware, *if they shal enter into my rest*, Psalm. 95. 11. which is expounded by the Apostle, that they should not enter, Heb. 3. 11. 18. & Christ sayth, *if a sign be given to this generation*, Mark. 8. 12. which an other Evangelist explaineth thus, *a sign shal not be given*: Mat. 16. 4. See after in Gen. 21. 23.

and thou shalt not, ] or, as the Greek translateth, that thou mayst not say.

24 v. 24. *Save,* ] or *Except*; So the Greek and Chaldee also translateth. Some expound it: *It shal not be with me*; or *Far be it from me*. *yong men*, ] those trayned soldiers, vers. 14. This word is not alwayes meant of age, but often of service and ministerie, though they be men of ripe yeres; as Est. 2. 2. Exo. 24. 5. & 33. 11. So such as one Evangelist calleth *yong-men* and *yong-mayds*, Luk. 12. 45. an other calleth *fellow-servants*, Mat. 24. 49.

### CHAPTER. 15.

1. God encourageth Abram. 2. Abram complayneth for want of an heyr. 4. God promisseth him a son, and seed as the starrs of heaven. 6. Abram beleaveth God, and is justified. 7. Canaan is promised agayn, to be his inheritance, and confirmed by a sign, 12. and by a vision. 13. The pilgrimage and affliction of Abrams seed, foretold and limited. 18. Together with the covenant, the largenes of the heritage is described.

1 **A**FTER these things; was the word of Iehovah unto Abram, in a vision, saying: Fear not Abram, I am a shield to thee; thy reward, shall be exceeding great. And Abram sayd; Lord Iehovih, what wilt thou give me, and I, goe childless: and the steward of

3 my howse, is this Eliezer of Damas-  
kus. And Abram sayd; Behold to  
me, thou hast not given seed: and loe  
the son of my howse, is mine heire.  
4 And behold, the word of Iehovah  
came unto him, saying; This shal not  
be thine heir: but he, that shal come-  
out of thy bowels, he shall be thy  
5 heire. And he brought him forth,  
abroad; and sayd, Look now towards  
heavens, & number the starrs, if thou  
be able to number them: and he sayd  
6 unto him, so shall thy seed bee. And  
he beleaved, in Iehovah: and he im-  
7 puted it to him, for justice. And he  
sayd unto him: I am Iehovah, that  
brought thee out, from Ur of the  
Chaldees, to give thee this land, to in-  
8 herit it. And he sayd: Lord Iehovih,  
wherby shal I know, that I shal inherit  
9 it? And he sayd unto him; take un-  
to me, a three-yearling heiffer, and a  
three-yeveling sheegoat, and a three-  
yeveling ramm; and a turtle-dow, and  
10 a yong-pigeon. And he took unto  
him all these, and parted them in the  
midst, and gave every-ones part, a-  
gainst his fellow: and the birds, he  
11 parted not. And the fowles came-  
down, upon the carkeises: & Abram  
12 huffed them away. And the sun was  
going-down, and a deep-sleep fel upō  
Abram: and loe a terrour, a great  
13 darknes, fel upon him. And he sayd  
to Abram; knowing know thou, that  
thy seed shalbe a stranger, in a land  
not theirs; and shal serve them, and  
they shal affl. & them: four hundred  
14 yeres. And also the nation, whom  
they shal serve, I will judge: and after-  
ward they shal come-out, with great  
15 substance. And thou, shalt come

M

unto



16 unto thy fathers, in peace: thou shalt  
be buried, in a good hoarie-age. And  
the fourth generatiō, they shal return  
hither: for the iniquitie of the Amo-  
rite, is not perfectly-ful, as yet. And  
17 the sun was going-down, and there  
was, a darknes: and behold, a smo-  
king oven, and a lamp of fyre, which  
18 passed, between these peeces. In that  
day, Ichovah stroke a covenant with  
Abram, saying: to thy seed, give I this  
land, from the river of Egypt, unto  
the great river, the river Euphrates.  
19 The Kenite, and the Kenizite, and the  
20 Kadmonite. And the Chethite, and  
21 the Pherezite, & the Rephaims. And  
the Amorite, and the Canaanite, and  
the Girgasite, and the Iebusite.

## Annotations.

1 **T**hese things:] Hebr. these words: that  
is, these things spoken of: for a word, is  
generally used for any thing mentio-  
ned in speech or writing, or whereof  
speech may bee: the like is in Gen. 19, 22.  
& 24, 30. So an unclean word, that is, thing:  
Levit. 5, 2. an evil word, for, an evil thing, Deut.  
17, 5. and many the like. in a vision,]  
or a sight: the Chaldee sayth, in prophesie:  
the Greek, in a vision of the night: which  
the 5. verse confirmeth. Prophets of old,  
were called Seers, 2 Sam. 24, 11. 1 Sam. 9, 9.  
and a prophesie is named a vision, Esa. 1, 1.  
for so his prophets God spake by visions.  
Num. 12, 6. and Abraham is of God himself  
named a prophet, Gen. 20, 7. fear not,]  
that is, be not dismayed, or overcome with fear:  
so fear not, Mat. 28, 5. is, be not astonished, Mar.  
16, 8. The Prophets were sometime terri-  
fied with visions, as Dan. 10, 7, 8, 11, 12.  
though this may also imply other discō-  
forts, which Abram had, as his answer  
sheweth. a shield,] that is, a protecti-  
on, as the name of a shield in Hebrue signi-  
fieti: so the Greek sayth, I wil protect thee:

the Chaldee paraphraseth, my word shal  
be thy strength. A like promise is to al Gods  
people, in Psal. 115, 9, 10, 11. great:]  
or, as the Greek translateth, shalbe very  
much. Abram had sown righteousness, &  
therefore should reap a faithful reward, Pro.  
11, 18. though he were not enriched by  
the King of Sodom, Gen. 14, 12, 13.

2 **V** 2. Lord,] in Hebrue Adonai, which  
signifieth my staves, or pillars: implying in  
it a mysteric of the holy Trinitie, & fitly  
spoken here to God (the Lord of heaven &  
earth, Mat. 11, 25.) who as a base, susteyned  
Abram in al infirmities. It is written here  
with long A in the end, and so is proper  
to God, having the vowels of Jehovah:  
when it is written with a short A, it is ap-  
plied to creatures. In the form singular  
Adon, Lord or susteyner, it is also ascribed  
unto God, the Lord of all the earth, Psal. 97,  
5. and in the form plural Adonim, as Mal.  
1, 6. if I be (Adonim) a Lord, where is my  
fear? Jehovah,] or God, in Greek  
Lord: this name is usually thus written,  
when it is joyred with the former Ado-  
nai; and it hath the consonant letters of  
Jehovah, and the vowels of Elohim, God:  
and where one Prophet writeth Adonai  
Jehovah, (as here,) 2 Sam. 7, 18. another wri-  
ting the same, sayth Jehovah Elohim, 1.  
Chron. 17, 16. It is of the same significatiō  
that Jehovah, wherof see Gen. 2, 4.

goe childless:] by going, the Ierusalem  
paraphrast, understandeth going out of the  
world, as fearing he should dye childless,  
and so the promises before given, should  
be frustrate, Gen. 12, 3. & 13, 15, 16. So al-  
so the Greek translateth I am let depart (as  
Simeon speaketh in Luk. 2, 29.) childless.  
The Hebrue wel beareth this sense; for,  
thou shalt goe with thy fathers, 1 Chro. 17, 11.  
is expounded, thou shalt sleep (or ly down) with  
thy fathers: 2 Sam. 7, 12. the steward,]  
or administrator, dispenser; Hebr. ben meshek,  
the son of administration, or of running about,  
or son of leaving; that is, the man that runs  
about and administrath, or to whom I leave the  
affaires of my house: such we call a Steward:  
So the Chaldee sayth bar parnesah, that is  
son



son of seeding, governing or procurator, meaning the Steward, whose dutie is to give the familie their portion of meat in due season, Luk. 12, 42. Under this name he may also intend one to whom he should leave his howse after his decease. But Abram had one principal old servant, ruler of all that he had, Gen. 24, 2. of whom this seemeth to be meant. *Eliezer of Damascus,* or, the Damascene Eliezer, (as the Chaldee hath it:) *Damaskus*, being put for a man of *Damaskus*; (as *Israel*, 1. King. 12, 18. is put for the sonns of *Israel*, 2. Chron. 10, 18.) though some take *Damaskus* (in Hebr. *Dā-mesek*) to be the name of a man here. Of *Eliezer* (or *Eleazer* as the name is written in *Exod.* 6, 25.) is formed *Lazar*, (by leaving out the first letter, as in other countries they used:) and in Greek *Λαζαρος*; whom Christ in the parable maketh to sit in heaven in *Abrams* bosome, Luk. 16, 23. that is, to banquet with him, & next unto him, as *Mat.* 8, 11. *John* 13, 23.

v. 3. seed, that is, a child, as the Chaldee expoundeth it, *sonn of my howse*, that is, my howshold servant, or bondman born: so in *Ecc.* 2, 7. I got men-servants and women-servants, and I had sonns of the howse: that is home-born-slaves: so called, to distinguish them from sonns of the womb, *Prov.* 31, 2. *Iob.* 12, 17. See before *Gen.* 14, 14. also *Gen.* 17, 42. *Ier.* 2, 14. is mine heyr,] or inheriteth, that is (as the Greek translateth) shall inherit me: shall possess and enjoy all that I have. So, to inherit *Gad*, *Ier.* 49, 1. which is there explayned, to dwell in his cities.

v. 4. And behold,] the Greek turneth it, *And straightway*: it noteth Gods speedy help of *Abrams* infirmity. shall come out,] that is, the sonn of thine own body, opposed to the sonn of the howse, or servant afore sayd. So the Chaldee translateth, a sonn whom thou shalt beget. A like promise was to *David*, 1. *Sam.* 7, 12. thy seed after thee which shall come out of thy bowels: for which in 1. *Chron.* 17, 11. is written, which shall be of thy sonns.

v. 5. the stars,] which cannot by man

be numbred, *Ier.* 33, 22. onely God counteth their number, and calleth them all by names *Psal.* 147, 4. Before in *Gen.* 13, 16, God promised him seed like the dust of the earth: here, like the stars of heaven: that, might signify his natural seed; this, his spiritual and heavenly; as the Apostle teacheth us two sorts of *Abrams* children, *Rom.* 9, 7, 8. *Gal.* 4, 22, 24. &c. Hereupon the Israelites are in *Iosephs* dream, and in *Daniels* vision, called stars, and the host of heaven. *Ge.* 37, 9, 10. *Dan.* 8, 10. In *Gen.* 22, 17, *Abrams* seed are compared with the stars of heaven, and sand of the sea. so shall thy seed be: ] and so it was fulfilled in *Moses* time, *Deut.* 1, 10. and 10, 22. and this promise, was after renewed to *Abram*, *Gen.* 22, 17. and to *Isaak*, *Gen.* 26, 4. and in them to *Israel*, *Exod.* 32, 13.

v. 6. he beleevd,] or had faith. This is the first place where faith, or beleef is expressly spoken of in scripture; & is found in *Abram*, called the father of all beleivers, *Rom.* 4, 11, 12, 16. and hath imputation of justice, added to it; because under this promise *Abram* saw and beleevd in Christ, & it was before eyther the law was given, or circumcision ordeyned, *Gal.* 3, 16, 17. *Rō.* 4, 10. Wherefore *Abrams* faith is highly commended, in that against hope he beleevd in hope, that he should become the father of many nations, according to that which was spoken, So shall thy seed bee. And being not weak in faith, he considered not his own body now dead, being about 100. yere old; or the deadnes of *Saracs* womb: he staggered not at the promise of God through unbelief, but was strong in faith, giving glorie to God; and being fully persuaded, that what he had promised, he was able also to perform; and therefore it was imputed unto him for justice. *Rom.* 4, 16-22. The Hebrew word for beleevd, meaneth that he thought & trusted the words of God, as *Ps.* 124, 4. stable and constant. so where one Prophet relateth *Dauids* words, be it faithfull for ever, 1. *Chron.* 17, 23: another writeth, stablish thou for ever, 1. *Sam.* 7, 25. and again, faithfull shall thy howse be, 2. *Sam.* 7, 16. for which, in 1. *Chron.* 17, 14. is written, I will stablish



stablish him in my house. And as beleeif is with the hart, Rom. 10. 10. so it is sayd, Iakobs hart fainted, for he beleeveth them not, Gen. 45. 26. wherby it appeareth that beleeif is a lively motion of the hart and spirit, firmly resting in the things spoken. When Iakob saw the wagons which Joseph had sent, wherby he was moved to beleeve, it is sayd that his spirit revived, Gen. 45. 27. And Paul sayth that faith is the ground (or confidence) of things hoped for, the evidence of things not seen: Heb. 11. 1. in Iehovah, the Greek translateth, he beleeveth God: and so the Apostles cite the words, Rom. 4. 3. Gal. 3. 6. Lam. 2. 23. he imputed it, that is, God imputed that beleeif. The Greek (which also the Apostle followeth) sayth, it was imputed: (or thought, counted, esteemed.) for justice, or righteousness; the word for is added in Greek and by the Apostle in Rom. 4. 3. and elsewhere in the Hebrue, Psal. 106. 31. which also in repeating things, expresth such words wanting, as lebeah, in the house; Ier. 13. 17. which in 1. King. 15. 13. was written onely beeth, the house. Now of this the Apostle inferreth, To him that worketh, the reward is not imputed (or reckned) of grace, but of debt: but to him that worketh not, but beleeveth on him that justifieth the ungodly, his faith is imputed for justice, Rom. 4. 4. 5. where he maketh Abram to be in himself ungodly (or impious) as having been an idolater, Ios. 24. 2 and still without glorie of works before God, Rom. 4. 2. but counted just for his faith in the promises of God: (vers. 21. 22.) adding, that it is not written for his sake alone, that it was imputed to him, but for us also, to whom it shalbe imputed, if we beleeve on him, that raysed up Iesus our Lord from the dead; Rom. 4. 23. 24.

7 v. 7. (from Vr.) This sheweth that Abram was particularly caled at the first, though Moses expressed it not, Gen. 11. 31. and Stephen rightly gathered it from this place, and from Ios. 24. 3. as from the words of Abrams second caling Gen. 12. 1. he gathereth what were the words of his first caling, Act. 7. 2. 3. 4. Of this Vr,

see Gen. 11. 28.

3 v. 3. Take unto me:] that is, Take and offer to me; so the Chaldee translateth, Offer before me: and Gen. 48. 9. take them to me, is bring them: so in Exo. 25. 2. and often: and, thou hast taken gifts, Psal. 68. 19. is expounded by the Apostle thou hast given gifts, Eph. 4. 8. a three-yearling:] or, a trebled heiffer: but the Greek translateth, a three-yearling heiffer. How be it the Chaldee paraphrast sayth, three heiffers &c. the Hebrue signifying trebled, or thirdded, is indifferent to eyther, but the first seemeth fittest here. Some take it for dividing into 3. parts: but they were parted in the mids, vers. 10. a yong pigeon] the Hebrue word is used in Deut. 32. 11. for yong egles: but the Chaldee here hath bar jonah, a yong dove; and the Greek hath a dove: and thus also it accordeth with the law in Lev. 1. 14. where yong doves are expressly mentioned. And as here, al offerings were eyther of beeves, of sheep or of goats, of turtles, or yong doves, Lev. 1. 2. 10. 14. so here they al are commanded to Abram. And figured out his children that should be slayn as sacrifices, and mortified by afflictions 400. yeres, as God after expoundeth it, in vers. 13. for the sacrifices of beasts, signified our more reasonable service of God, Ro. 12. 1. Esa. 66. 20. Rom. 15. 16.

10 v. 10. and gave,] that is, layd, or put. every ones part,] or half: Hebr. man his part: but Ish, man, is every one, and is so expounded by Paul, in Heb. 8. 11. from Ier. 31. 34. and is applied to al other things as wel as to men: here to beasts & birds; and in Esa. 36. 18. to the Gods of the heathens. The parts were layd asunder one against an other, as shoulder against shoullder, leg against leg, with a space to goe between: vers. 17. God hereby signifying, that the affliction of Abrams seed should be ordered so by his providence, that after the time limited, they should be restored one part to another; as the bones of that people scattered in Babylon, came agayn together, bone to his bone:

Ezek.



Exek. 37. 7. 11. 14. parted not,] according to the law after given, which bade it should be cleaved with the wings thereof, but not divided asunder, Levit. 1. 17.

11. the fowles,] ravenous birds, as Eagles, kites &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abrams seed, which should seek to devour them. So the Kings of Babel and Egypt are likened to Eagles, Exek. 17. 1. 7. 12. and the fowles are caled to eat of sacrifices, Exek. 39. 1. Rev. 19. 17. 18. And the Ierusalem paraphrast, expoundeth the fowles, to be the monarchies that afflicted Israel. buffed them,] drove them away vvith a vynd or blowing, as the Hebrew importeth. So Moses and Aaron saved Israel, from being devoured by the Egyptians: Exo. 7. &c. 1. 7. going,] or to goe down, that is, about or ready to set: Hebr. to goe in, into a deep sleep,] the Greek caleth it, or ecstasie (or trance:) so Gen. 2. 21. The Hebrue Doctors observe, concerning visions shewed to the Prophets, that they saw no propheticall vision, but by dream, or by night vision: (Num. 23. 6. and 23. 19. 20.) or by day, after that a deep sleep was fallen upon them: (Dan. 10. 9.) And all that prophesied, their joynts trembled, there remained no strength in them, and their thoughts were troubled, and the mind was left changed, to understand that which was seen: as is sayd of Abram, and loe a terrour, a great darknes fell upon him: and of Daniel, my vigour was turned in me into corruption, and I retained no strength: Dan. 10. 8. Maimony in Iesudei hal torah, chap. 7. 5. 2. But they except Moses, as the scripture also doth, Num. 12. 7. 8. a terrour:] this and the darknes following, shadowed out also the great discomforts that Abrams children should have, by the vexation of their enemies; as David and others, complayn of the like in their afflictions, Psal. 55. 4. 5. 6. and 88. 7. 17. So the Ierusalem paraphrast applyeth this vision to the kingdoms of Babel, Madai, Iavan, and Edom (that is Rome) which should bring Abrams children into bondage.

13. v. 13. knowing know,] that is know assuredly: see Gen. 2. 17. not theirs,] meaning Egypt, Mesopotamia, and Canaan: it selfe; vvherein they were but strangers, Ge. 17. 8. Psal. 105. 11. 12. and therein afflicted: Gen. 31. 9. and 26. 7. 14. 15. &c. but chiefly in Egypt: 400. yere,] vvhich began vvhenn Ismael sonn of Agar the Egyptian mocked and persecuted Isaak, Gen. 21. 9. Gal. 4. 29. vvhich sel out: 30. yeres after the promise, Gen. 12. 3. vvhich promise was 430. yeres before the law, Gal. 3. 17. and 430. yeres, after that promise, came Israel out of bondage, Exo. 12. 41.

14. v. 14. wil judge:] that is, punish as their syns deserve: the judgments that God brought on the Egyptians, are summed up in Psal. 105. 27. 35. and 78. 43. 51. handled at large in Exodus. great substance,] or riches, both of their own, and of the Egyptians, vvhose jewels of silver and gold, and garments, they caried away, Exo. 11. 35. 36.

15. v. 15. unto thy fathers,] that is, shalt dye; the body returning to the earth, the spirit to God that gave it, Eccles. 12. 7. vvhich whom are the spirits of just and perfect men: Heb. 12. 23. See this promise fulfilled, in Gen. 25. 8.

16. v. 16. the fourth generation,] This promise was verified, vvhenn Eleazar the son of Aaron the son of Amram, the son of Kohath, came out of Egypt and parted the land of Canaan to Israel, Jos. 14. 1. Kohath being one that vvent into Egypt vvith Iakob, Gen. 46. 11. 26. 1. Chron. 6. 2. 3. of the Amorite,] that is the Amorites, and other synfull nations, mentioned after, v. 19. 20. 21. towards vvhom Gods patience should be shewed til the mesure of their synns were fylled up. A like phrase is used, Mat. 23. 32.

17. v. 17. going down,] The going down of the sun, and darknes, usually noeth calamities coming upon people: Amos. 8. 9. 10. Esa. 5. 30. & 8. 22. and 9. 1. 2. a smoking oven:] Hebr. an oven of smoke, but as a crown of thornes, Mat. 27. 29. is resolved a thornie crown, Mar. 15. 17. so this here as the



Greek translatheth it a *smoking oven*, or *for-nace*. And this word *oven*, is used to note out great afflictions, *Mal. 4. 1. Psa. 21. 10. Lam. 5. 10. Luk. 12. 18.* So this *smoking oven*, may represent Egypt, the place of Israels affliction, caled by another like name, an *iron furnace*, *Deut. 4. 20. Jer. 11. 4.* The Ierusalemey Thargum applieth this vision to *Gehenna* (or *hell*) *Fyre*, prepared for the wicked. *a Lampe: ]* or torch of *fyre*, that is, a *burning lamp*: the Greek turneth it, *lamps of fyre*: & the Hebrew often useth one for many, see *Genes. 3. 1. & 4. 20.* This representeth the covenant between God & Abras seed, for deliverance out of that *smoking oven* of Egypt. For at the law-giving, lightnings caled *lamps*, appeared on mount Sinai, *Exo. 20. 18.* and Christ was seen of Daniel and Iohn, with his eyes like *lamps*, and flames of *fyre* *Dan. 10. 6. Rev. 1. 14.* and the salvation of Gods people is likened to a *burning lamp*, *Esa. 51. 1.* Also the *living-creatures*, appeared to Ezekiel like *lamps*, *Ezek. 1. 13.* and Gods people are compared to virgins with *lamps*, *Mat. 25. 1.* which passed: ] by this passage of the *lamp*, or *lamps* to which onely the Greek referreth it, the Lord would signify the making of the covenant between him and his people as the next verse sheweth, So, from a like action, in *Jer. 34. 18. 19. 20.* the Lord blameth them that performed not the covenant which they made before him, when they cut the bullock in twayn, and passed between the parts thereof: threatening for it, that their carneges should be for meat to the fowl of the heaves: though here, Abram drove the fowles away. *peeces: ]* the Greek caletth them *dichotomies*, that is, divisions into two parts. *stroke: ]* Hebr. cut a covenant, that is, made or stroke, and (as the Greek translatheth it) *disposed*, a covenant or testament: caled usually *cutting*, because of the slaying and cutting of beasts at the making of it, as this place and *Jer. 34. 18.* doe shew. The holy Ghost in Greeke expresth this word, *carath cut*, sundry wayes, as by *poico, make*, *Heb. 8. 9.* *sunteleo*

*make perfect: ]* *Heb. 8. 9.* *dichotomia, dispose*, *Heb. 8. 10.* all from *Jer. 31. 31. 32. 33.* and *entellomai, command*, *Heb. 9. 20.* from *Exo. 24. 8.* Of a covenant, see *Gen. 4. 26.* *give* *or I have given*. The time past is often used, in actions present, and to come. So the Greek here translatheth *I wil give*. Of this gift, see *Gen. 13. 15.* But the Hebrew Doctors scan the word thus, *He sayth not, I will give, but I have given: and yet Abraham had now begotten no children.* But because the word of the holy blessed (God) is a deed, therefore he so speaketh: *Midras tillim*, in *Psal. 107. 2.* *the river, ]* caled *Sichor*. *Ios. 13. 3.* *Euphrates: ]* Hebr. *Pbrath*: see *Gen. 2. 14.* This promise was accomplished in Davids dayes, *2. Sam. 8. 3.* &c. and in Salomons, *1. Chron. 9. 26.*

*v. 19. The Kenite, ]* that is *Kenites*, or *Kenians*: and so the rest, see *Gen. 10. 16.* The Chaldee caletth these *Salamees*; and so in *Num. 24. 22.* Here are ten peoples reckoned, whose lands Abrams seed should possess. Afterward they are usually counted seven, *Deut. 7. 1.* *A. 13. 19.* it seemeth some were wasted, or mixed confusedly with the rest, before the Israelites came into their possession. So in *Psal. 83. 7. 8. 9.* there are ten nations reckoned, and confederates against Gods people.

CHAPTER 16.

*1. Sarai being barren, giveth Hagar (her Egyptian mayd) to Abram. 4. Hagar being with child, and afflicted for despising her mistress, runneth away. 7. An Angel sendeth her back to submit her self. 11. and telleth her of her childs name and conditions. 15. Hagar becometh Abram a son, whom he calleth Ismael.*

**A**ND Sarai, Abrams wife; did not bear children, unto him: and she had, an handmayd an Egyptian, and her name was Hagar. And Sarai sayd unto Abram, Behold now, Iehovah hath restrayned me from child-bearing; goe in I pray thee, unto my handmayd;



handmayd; it may be I shal be builded, by her: and Abram hearkned, to the voice of Sarai. And Sarai Abrams wife, took Hagar the Egyptian, her handmayd; at the end of ten yeres, of Abrams dwelling in the land of Canaan: and she gave her, to Abram her husband, to be to him for a wife. And he went in unto Hagar, and she conceived: and she saw, that she had conceived; and her mistress was despised, in her eyes. And Sarai sayd unto Abram, my wrong is upon thee: I, have given my handmayd, into thy bosom; and she seeth that she hath conceived; and I am despised, in her eyes: Iehovah judge, between me & thee. And Abram sayd unto Sarai, Behold thy handmayd, is in thy hand; doe to her, that which is good in thine eyes: And Sarai afflicted her, and she fled from her face. And the Angel of Iehovah found her, by a fountaine of waters, in the wilderness: by the fountaine, in the way of Shur. And he sayd, Hagar Sarais handmayd, from whence comest thou, and whither wilt thou goe? And she sayd, I am fleeing, from the face of my mistress Sarai. And the Angel of Iehovah sayd unto her; Return to thy mistress, and humble thy self, under her hands. And the Angel of Iehovah, sayd unto her; multiplying I will multiply, thy seed: and it shal not be numbred, for multitude. And the Angel of Iehovah, sayd unto her; Behold thou art with child, and shalt bear a son: and thou shalt call his name, Ismael; because Iehovah, hath heard thy affliction. And he wil be, a man like a wild-ass; his hand wil be

against all, and the hand of all, against him: and he shal dwell, before the faces of al his brethren. And she called the name of Iehovah, that spake unto her; Thou the God that seest me: for she sayd; have I also here, seen, after him that seeth me? Therefore the well was called, Beer-lachai-roi: behold it is between Kadesh, and Be-  
red. And Hagar bare, unto Abram, a son: and Abram called, the name of his son, which Hagar bare, Ismael. And Abram, was four kore yeres and six yeres old: when Hagar bare Ismael, to Abram.

## Annotations.

**H** Andmayd: or, bond-mayd, servant: opposed to a free woman, Jer. 34. 10.  
11. Gal. 4. 22. The Holy Ghost translateth it in Greek, sometime *Doulee*, a woman-servant, *Act. 2. 18.* sometime *Paidiskee*, a bondmayd, *Gal. 4. 22.* This bondwoman was of Egypt (or *Mixraim*), of the posteritie of Cham, *Gen. 10. 6.* which Egypt is after called the house of servants, *Exod. 20. 2.* for holding Abrams seed in bondage. Hagar: in Greek *Agar*: by interpretation, a Fugitive, or Repulsed stranger; in the Arabian tongue. And the Apostle sayth that, this *Agar* (allegorically) is mount Sinai in Arabia, and is in bondage with her children; *Gal. 4. 24. 25.* where he maketh her a figure of the old Testament, or covenant of the Law given on mount Sinai, and of the earthly Jerusalem: as Sarai the freewoman, figured the Jerusalem which is a bone, and the new Testament or covenant of the Gospel in Christ. Hagers posteritie are called *Hagarens* (or *Hagarites*), in *1. Chron. 4. 3. 10.* where the Greek translateth them *Parvikim*, Strangers.  
v. 2. *restrained*, the Greek interpreteth *closed me up*; according to that phrase of *closing up the womb*, *Gen. 20. 18.* contrary to vvhich is the opening of the womb, *Gen. 30. 22.*



20. 12. God had promised a seed unto Abram Gen. 15. 4. but not expressly as yet unto Sarai: wherefore doubting whether she should be the mother, she motioneth another course, which was not according to God, (for it violated the law of marriage, Gen. 2. 24.) but *after the flesh*, Gal. 4. 23. *goe in; that is, company with: see Ge. 6. 4. it may be: for, paradvēture: a speech not of faith, but of uncertayn hope, and likelihood after the flesh; but Sarai herselfe, had afterward a son by promise, Gal. 4. 23. & the word of promise was, In this same time wil I come, and Sarai shal have a son Ro. 9. 9. wherefore she had a son by Agar but he was no heyr, Gen. 21. 10. so the church hath had childre by the Law, but they were not heys of the kingdom of God: for the Law is not of faith, neyther are the heys or inheritance, otherwise then by promise of grace in Christ: Gal. 3. 12. 14. 18. 21. 29. *be builded,*] that is, *shal have a son.* So the Greek explyneth it, and Moises in Deut. 25. 9. And in Hebrew, *ben a son,* is named of *banah, he builded.* So Rachel and Leah are sayd to build the house of Israel, (by bearing children,) Ruth. 4. 11: and God promised a seed to David, under the similitude of building him an house, 2. Sam. 7. 11. 12. 27. Sarai reckned her mayds children, as her own: so by the law, bond servants children were their masters, Exo. 21. 4. Rachel likewise counted her mayds children, as given to herselfe, Gen. 30. 3. 6. 8. And among the hethens, Plutarch sheweth, how Stratonice the wife of King Deiotarus being barren, gave secretly her mayd Elestra unto her husband, by whom she had an heyr to the crown.*

3 *v. 3. end of ten yeres,*] that is, *after he had dwelt there ten yeres.* So Abram was now 85. yeres old, and Sarai 75, Gen. 12. 4. and 17. 17. In the yere of the world, 1093. *a wife,*] to vveet, a secondary and not a full wife, but a concubine, Gen. 25. 6. So Ketura, called a wife, Gen. 25. 1. was but a concubine, 1. Chron. 1. 31. what they differ, is noted on Gen. 25. 23. *despised,*] or,

*lightly set by: the Greek sayth, dishonoured.* This pride of Agar, figured the like affection in the hearts of those that put confidence in the works of the Law, (as was in the Pharisee, Luk. 18. 10. 11.) Rom. 10. 3. And it greatly disquieted Sarai, for it is one of the fowr things which the earth cannot bear, that an handmayd should be heyr to her mistres, Prov. 30. 21. 23.

5 *v. 5. my wrong,*] or, *my injurie* (which I suffer) is upon thee; that is, thou art the cause of it. So the Greek expounds it, *I am injuried of thee:* and the Chaldee, *I have a plea against thee:* as if Abram faulted, in suffering such misdemeanour. Or, *my wrong be upon thee;* that is, eyther right thou my wrong, or bear the punishment thereof from God. Thus it accordeth with the wor is folowing: and so Thargum Jerusalem explyneth it: *my judgment and my abuse, are delivered into thy hand.* *judge,*] or, *wil judge,* if thou look not to redress it. But the Greek translates it prayer-wise, *the Lord judge.* The speech argueth her great passion, as the like in Exod. 5. 21. Iudg. 11. 27. 1. Sam. 24. 13. 16.

6 *v. 6. is in,*] or, *be in thy hand,* that is, in thy own power to correct her. *good,*] that is, *pleasing:* as the Greek translateth, *use her as pleasest thee.* So in Gen. 45. 16. and often: on the contrary, *evil in the eyes,* is *displeasing,* Gen. 28. 8.

*afflicted,*] to humble her, and abate her pride. This seemeth to be by rough handling, or stripes; for a servant wil not be corrected by words, Prov. 29. 19. *she fled,*] as impatient of correction; whereby she added syn unto syn, for she should not have left her place, Eccles. 10. 4. nor bereaved Abram of his child in her body: therefore the Angel sendeth her home again; ver. 9. But hereby the difference between the two mothers, (the Law and the Gospel) was also figured.

7 *v. 7. Angel:*] so named of the Greek *Aggelos:* in Hebrew *Malac,* by interpretation a Messenger, or Legate, one sent and employed in any work, whither of God or men. And those sent of God, were sometimes



Sometimes men, as Haggai is called the Lords Angel (or Messenger) Hag. 1. 13 & Iohn the Baptist, Mal. 3. 1. Mat. 11. 10. & generally the Lords Preists under the law, Mal. 2. 7. and ministers under the gospel, Rev. 1. 20. But in special, Angels are those heavenly spirits, & fyerie flames, that are wise, 2. Sam. 14. 20. and excell in strength, Psal. 103. 20. which are all ministering spirits, sent forth in ministerie, for thē, who shalbe heirs of saluatiō, Heb. 1. 7. 14. And here this Angel was sent, for the good of Abrās familie. The Hebrw Doctors opinion of Angels is, that they are (essential) formes created, vvithout any material substance or body. And vvhereas the Prophets say, they saw an Angel like fyre, and vvith wings &c: it is al spoken of propheticall vision, and by way of dark-parable. Also, that the Angels are lower & higher one than another: not in highnes of place, as vvhen one man sits above another, but as vve speak of two wise men, vvwhich excell one an other in wisdome, that that man is higher then this. Likewise that there are ten names that Angels are called by, and accordingly ten degrees of them: and the tenth called Men, are the Angels which spake with the Prophets, and appeared unto them in propheticall visions, for vvwhich cause they are called Men, as Maimony sheweth in Misneh, in Iesudei hatorah chap. 2. That there are even ten degrees of Angels, the holy scriptures shew not: but degrees there are, as the Apostle mentioneth Angels, Principalities, Powers, Thrones, Dominions, Rom. 8. 38. Col. 1. 16. Howbeit we are vvarned, not to intrude into those things which we have not seen, Colos. 2. 18. Sometime this name Angel is given to Christ himselfe, who is the Angel of the covenant, Mal. 3. 1. and of Gods face, Esa. 57. 9. in vvhom Gods name is, Exo. 23. 20. And this Angel vvwhich here found Hagar, speaketh as God, I wil multiply, v. 10. and she calleth him Iehovah; v. 13. of Shur,] that is, leading towards Shur; vvwhich vvvas a citie in the wilderness between Canaan and Egypt, cal-

led the desert of Shur, Exo. 15. 22, wherein vvvas scant of waters. So that Agar vvvas fleing into her native countrie: & in this vvildernes, her posteritie after dwelt, Gē. 25. 18.

9 v. 9. *humble,*] or *submit thy self.* This word is also used for humbling our selves before God; vvith prayer, fasting, and suffering afflictions, as Hest. 8. 21. Dan. 10. 12. 1. King. 2. 25. Iam. 4. 10. 1. Pet. 5. 6. And as it is the duty of al servants to be submiss, Tit. 2. 9. 1. Pet. 2. 18. so the Law (which is Agar mystically) is as a servāt to the covenāt of Grace in Christ; under vvwhich all ought to submit themselves to the justice of God, Rom. 10. 3. Gal. 3. 24.

10 v. 10. *multiplyng I wil m.*] that is, *I will surely much multiply,* see this phrase noted on Gen. 2. 17. Here the Angel speaketh in the person of God; and prophesieth of the many, that should be Agars seed both in the flesh and in the allegorie; that should seek for justice by the vvorks of the law: as did the Israelites, Rom. 9. 31. 32. and 10. 2. 3. 21.

11 v. 11. *shalt bear,*] or, *shalt very shortly bring forth.* The original word implieth both the time present and to come; noting the soon accomplishmēt. So in Iudg. 13. 7. *Ismael,*] that is, God hath heard; to weet, thy affliction. This sheweth the effect of the law, which was added because of transgression; Gal. 3. 19. and giveth knowledge of syn, Rom. 3. 20. and so causeth wrath, Rom. 4. 15. vvhereby the conscience being afflicted, calleth upon God for grace, and is heard, Rom. 7. 7. 3. 24. 25. Gal. 3. 24. *heard;* for bearkned unto, meaning the prayers made in her affliction: as the Chaldee translateth it, hath received thy prayer.

12 v. 12. *a man like a wild-ass;*] or, as the Chaldee expoundeth it, *a wild-ass among men:* the Greek sayth onely, *a wild man.* This was first accomplished in Ismaels person, vvwho dwelt in the vvildernes, as a salvage, and was a warlike man, Gen. 21. 20. and the Ismaelites mentioned in Gē. 17.



25. are there by Thargum Ierufalemy called [*Sarkain*] *Sarkains*, that is by interpretation *Theeves* or *Robbers*. Spiritually this signified the wild and feirce nature of man, which by the law cannot be tamed; but is made more rebellious; for when the commandment cometh, syn reviveth, and worketh death in us, by that which is good; that syn, by the Commandment, might become exceeding synful, Rom. 7. 9, 13. The wild-*ass*, liveth in the wilderness and mountaines, is a beatt of an untamed nature, and unserviceable to man, Job. 39. 3, 9, 10, 11. therefore the Prophet liketh rebellious Israel, to a wild-*ass*, Jer. 2. 24. and the nature of the wild-*ass*, is opposed (as signifying our unregenerate estate,) to the nature of a *man*, in Job 11, 12. And as here Ismael and his off-spring are called of the Angel, *Phere Alam*, 2 *Wild-ass Man*: so Israel on the contrary, are named by the Prophet *Tsin Alam* *Sheep for men*; or *Men like a Flock*, Ezek. 34. 37, 38. to signify our renewed nature in Christ, whose *Sheep* we are by faith, and obedient to his voice, John 10. 3. -16. *Mahomet* the false Prophet of the Turks, and curse of the world; he had his generation from this wild-*ass*, *Isnael*. *agunst all*;] or *agunst every man*: it meaneth, warrs and fighting. before,] that is, neere unto, and in the sight of his brethren: see Gen. 25. 18.

13 v. 13. *Iehovah*:] the Angel is so called, which seemeth to intimate this to be no creature, but Christ himselte, vvhho is called an *Angel*, as is noted on v. 7. The Chaldee translate it, *she called on the name of the Lord*: & Thargum Ierufalemy sayth, *she prayed in the name of the Word of the Lord, that was reveled to her, and sayd, blessed art thou O God, &c.* God that seest me:] or, God of sight, (of vision:) vvhich is more generall, as the Chaldee paraphraseth, the God that seest all. Gods sing is often mentioned in respect of afflictions, as Exo. 3. 7. Psal. 35. 13. and 9. 14. and this Agar seemeth here to intend, from the Angels speech, in v. 11. here seen:] The Greek translate, *for I have openly seen him*

that appeared unto me. In this sense, she magnifieth Gods mercie, for letting her have so clear a sight of him, vvhich is more then the hearing of him, Job. 42. 5. and so here, in the desert, is opposed to her master Abrahams house, vvhich visions were more usuall. Or by seeing, may be meant the discerning of her evil plight, and her reviving after affliction, as in 1. Sam. 14. 29. so the Chaldee translate, *Loe I doe begin to see, after that he appeared unto me.* Or, seeing, may mean living, after the sight of God, whereat men were afraid they should dye, Iudg. 13. 32. and 6. 22. Gen. 31. 30. So the seeing of the light and Sun, elsewhere seemeth to signify, living, Eccles. 11. 7. 8. and 7. 13. Psal. 36. 10. after him that seeth me] or, after the vision.

14 v. 14. was called,] Hebr. he called: that is, every one; not restraining it to any one person. This the scriptures elsewhere manifest; as, he called, 2. Sam. 5. 20. is by an other prophet written they called, 1. Chron. 14. 11. and, they had anoynted David, 2. Sam. 15. 17. that is, David was anoynted, 1. Chron. 14. 8. they buried him, 2. Chron. 9. 31. that is, he was buried, 1. King. 11. 43. they brought children, Mark. 10. 13. that is children were brought, Mat. 19. 13. and many the like. See Gen. 2. 20. Exod. 15. 23.

*Beer-lachai-roi*:] that is, *The wel of him that liveth, that seeth mee.* The Chaldee expounds it, *The wel whereat the Angel of life appeared.* This name was given it, for a memorial of Gods mercie, to all posterity with vvhom is the well of life; and in whose light, we see light, Psal. 36. 10. *Kadesh*:] called also *Kadesh-barnea*, Num. 32. 8. and 13. 27. *Bered*:] in Greek *Barad*: vve find it not elsewhere. The Chaldee calleth it *Chagra*.

15 v. 15. *Abram* called,] by this it appeareth that Hagar believed and obeyed the Angels vvord, and returned to Abrahams house: who (in likelihood) upon her relation gave his son the name, appointed by the Angel. So Ismael is the first man in the vvorld, vvhose name was given him of God before he was born.

v. 16. *old*:



16 *v. 16. old: ] Hebr. son of 26. yeres, see Gen. 5. 31. Thus long Abram had lived altogether childless; and yet he waited 14. yeres more, before the child of promise was born, Genes. 21. 5. and for the space of 13. y. after this, God kept silence, and the scripture mentioneth no speech at all of God unto Abram; so exercised he the faith and patience of his servant; and taught him that the fleshly generation cometh in time before the spirituall: for that is first which is natural, and afterward that which is spirituall, 1. Cor. 15. 46. And this servants son, was serviceable to Abram and Sarai, till the promised seed was come, and then Ismael was put away with his mother, Gen. 21. 10. 14. even so the service of the law, is needfull for the church till Christ be come, and formed in us, and we by him, doe bring forth fruit unto God, Rom. 7. 4. Gal. 4. 1. 5. 19. 31.*

## CHAPTER 17.

1. God reneweth his covenant with Abram: 5. changeth his name into Abraham, in token of a greater blessing; 10. and instituteth the covenant of Circumcision. 15. Sarai her name is changed into Sarah, and she blessed. 17. Isaac is promised. 23. Abraham, and Ismael, and all the males in Abrahams howse, are circumcised.

1 **A**ND Abram was, ninetie yeres and nine yeres old: and Iehovah appeared unto Abraham, & sayd unto him; I am God Almighty, walk thou before me, and be thou perfect.  
2 And I wil give my covenant, between me and thee: and wil multiplie thee, in very much abundance. And Abram fel, upon his face: and God spake with him, saying.  
3 *As for me,* behold my covenant is with thee: & thou shalt be, a father of a multitude of nations. And thy name, shal not

any more be called, Abram: but thy name shalbe, Abraham; for, a father of a multitude of nations, have I given thee to bee. And I wil make thee fruitfull, in very much abundance; and wil give thee, to become nations: & kings, shal come out of thee. And I wil establish my covenant, between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God, unto thee; and to thy seed, after thee. And I wil give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting firm possession: and I wil be, a God unto them. And God sayd, unto Abraham; and thou shalt keep my covenant: thou, and thy seed after thee, in their generations. This is my covenant, which yee shal keep, between me and you, and thy seed after thee: that every male among yow, be circumcised. And ye shal circumsise, the flesh of your superfluous-foreskin: and it shalbe, for a signe of the covenant, between me and yow. And a son of eight dayes, shalbe circumcised among yow; every male, in your generations: the child of the howse, and he that is bought with money, of any strangers son, which is not of thy seed. The child of thy howse, and he that is bought with thy money, shalbe circumcised with circumcision: and my covenant shalbe in your flesh, for an everlasting covenant. And the uncircumcised male, whose flesh of his superfluous-foreskin shal not be circumcised, that sowl shal even be cut-off from his peoples: he hath broken my covenant.



15 And God sayd, unto Abraham  
 Sarai thy wife, thou shalt not call her  
 name, Sarai: but Sarah, *shal* her name  
 16 *be*. And I wil bleſs her, and wil give  
 thee a ſon alſo of her: and I wil bleſs  
 her, and ſhe ſhalbe to nations; kings  
 17 of peoples, ſhalbe of her. And Ab-  
 raham fell upon his face, & laughed:  
 and he ſayd in his hart, ſhal a *childe* be  
 born to *him that is* an hundred yeres  
 old? and ſhal Sarah, that is ninetic  
 18 yeres old, beare? And Abraham  
 ſayd, unto God: O that Iſmael, might  
 19 live before thee. And God ſayd, In  
 deed Sarah thy wife, ſhal beare thee a  
 ſon; and thou ſhalt call his name, Iſaak:  
 and I wil eſtabliſh my covenant with  
 him, for an everlaſting covenant, to  
 20 his ſeed after him. And for Iſmael,  
 I have heard thee; behold I bleſs him,  
 and wil make him fruitfull, and wil  
 multiplie him, in very much abun-  
 dance: twelv Princes, ſhal he beget;  
 and I wil give him, to *be* a great nati-  
 on. But my covenant, wil I eſtabliſh  
 21 with Iſaak: whom Sarah ſhal beare  
 unto thee, at this ſet-time, in the yere  
 22 *next*-after. And he made an end,  
 of ſpeaking with him: and God went  
 up, from Abraham. And Abraham  
 23 took Iſmael his ſon, and al the chil-  
 dren of his howſe, and al *that were*  
 bought with his money; every male,  
 among the men of Abrahams howſe:  
 and he circumciſed the fleſh of their  
 ſuperfluous-foreſkin, in this ſelf ſame  
 day, as God had ſpoken with him.  
 24 And Abraham *was*, ninetic and nine  
 yeres old; when he was circumciſed,  
 in the fleſh of his ſuperfluous-fore-  
 ſkin. And Iſmael his ſon, *was* thir-  
 25 teen yeres old; when he was circum-

ciſed, in the fleſh of his ſuperfluous-  
 26 foreſkin. In this ſelf ſame day, was  
 Abraham circumciſed: and Iſmael,  
 27 his ſon. And al the men of his  
 howſe, children of the howſe, and  
 the bought with money, of the ſtran-  
 gers ſon: they were circumciſed, with  
 him.

## Annotations.

1 O *Ed:*] Hebr. ſon of 99. yeres, that is,  
 going in his 99. yere: ſee Gen. 5. 32,  
 & the laſt note of the former chap-  
 ter.

*Almighty:*] or, *Alſufficient*; in  
 Hebrew *Shaddai*; that is he who is, (or  
 hath) ſufficiencie; or moſt abundant, & able  
 to goe through al things, both in mercy and  
 judgment: to which the ſcripture hath  
 reference, when it ſayth, *Shod* (deſtruction,)  
 ſhal come from *Shaddai* (the Almighty:) *Eſai.*  
 13. 6. *Walk thou:*] or, *walk-pleaſingly*,

as the Greek tranſlation implieth: ſee the  
 notes on Gen. 5. 22. The Chaldee tran-  
 ſlareth it *Serve thou*. This walking, co pre-  
 hendeth both true faith, Heb. 11. 5. 6. &  
 careful obedience to Gods commande-  
 ments. Wherefore that which is written,  
 1. King. 8. 25. *to walk before me, as thou haſt*  
*walked before me;* is expounded in 2. Chron.  
 6. 16. *to walk in my Law*. And this, in Luke  
 1. 6. is explaind to be *al the cōmandements*  
*and ordinances of the Lord.* *perfect:*] or,  
*intyre, upright,* and as the Greek ſayth,  
*unblameable.* See Gen. 6. 9.

2 v. 2. *give:*] that is, *diſpoſe and make*  
*my covenant* (or *teſtament:*) ſee Gen. 9. 12.  
 & 6. 18. *between me:*] the Chaldee  
 interpreteth it, *between my Word:* ſo after  
 in verſ. 7. 10. 11. See alſo Gen. 9. 12.

*in very much abundance:*] Hebr. *in abun-*  
*dance abundance,* or, *vehemently vehemently:*  
 ſo after in verſ. 6. and often.

3 v. 3. *fel:*] in reverence to Gods word  
 and majeſty; and in thankfulnes for this  
 mercie. See the like humiliation in Lev.  
 9. 24. Ezek. 1. 29. & 3. 23. Dan. 8. 17.

4 v. 4. *As for me:*] Hebr. 7: the Greek  
 addeth



addeth, *And 7.* a father: ] or, for a father, but the word *for*, may be omitted in English, as the Greek here also doeth, and sometime the Hebrew it self: as, *I wilbe for a lying spirit*, 2. Chron. 18. 21. that is, *I wilbe a lying spirit*, 1. King. 22. 22. The new testament in Greek often keepeth the Hebrewisme, as Heb. 1. 5. &c. a multi-

tude:] that is, of many nations, as Paul expoundeth it Rom. 4. 16. 17. where the Apostle sheweth a twofold seed, that which is of the Law, and that which is of the Faith of Abraham, who is the Father of us all. So by the multitude of nations, is meant besides his natural posteritie, all Christian beleevors in the world, Gal. 3. 28. 29. who should inherit from him, (as children receive inheritance from their fathers,) the justice that is by faith, & blessednes accompanying the same, through the covenant of grace, propagated by Abrahams doctrine and example: see Rom. 4. and Gal. 3. To this the Hebrew canons doe accord: *A stranger* (say they) *bringeth first-fruits &c.* for it was sayd to Abraham, a father of a multitude of nations, have I given thee to be, (Gen. 17. 9.) Behold he is Father of all the world, which shalbe gathered under the wings of the majestie of God: Maimony in *Mishn. treat. of Firstfruits*, chap. 4. S. 3.

v. 9. Abraham:] Abram signifieth a high father: and the first letter of Hamon (that is, a Multitude) being put unto it, maketh Abraham, as if it were Abrahamhamon, that is, a high father of a multitude of nations: Abram is the first man in the world, whose name is changed of God: and it signified a change of estate, and a renewing with increase of grace from God: therefore this is after mentioned, as one of his favours, Neh. 9. 7. So Iakobs name is made new, Gen. 32. 28. & all true Christians, Esa. 62. 2. Rev. 2. 17. But Isaaks name was not changed, for it was given him of God before his birth: Gen. 17. 19. given:] that is, freely made; or, (as the Greek interpreteth) put thee: and this the Apostle foloweth, in Rom. 4.

17. So Gen. 9. 12. and after here in vers. 6. wil give thee to be nations; that is, wil make nations of thee,

v. 6. Kings:] as David, Solomon, and the rest of Israel; besides the kings of Edom, and other. Also the faithful kings of the Gentiles, Rev. 21. 24.

v. 7. thy seed:] thy children, especially Isaac, vers. 19. for in Isaac, was his seed called, Gen. 21. 12. So, the children of the flesh, are not the children of God, but the children of the promise, are counted for the seed: Rom. 9. 8. everlasting:] Hebr. covenant of eternitie. Although the outward signes, and manner of dispensing this covenant, were temporary and changeable, (as circumcision into baptism, Coloss. 2. 11. 12.) yet the covenant it self remayneth one in substance for ever: being stablished by the blood of Christ the great Pastor, Heb. 13. 20. Luk. 1. 69. 72. 73.

a God:] or, for a God, unto thee, that is, thy God, as the Greek translateth it. Herein consisteth the power and life of the everlasting covenant; wherby God himself, his power, wisdom, goodnes, mercie &c, is applied unto man, for blessing & salvation: and we are by adoption made the children of God, 1. Cor. 6. 16. 18. For blessed is the people, whose God Jehovah is, Psal. 144. 15. they shalbe delivered out of miseries, Rev. 21. 3. 4. raised up from the dead, Mat. 22. 31. 32. and God hath prepared for them an heavenly citie. Heb. 11. 16.

v. 8. of thy sojournings:] that is, as the Greek explaineth it, which thou sojournest in. For God gave Abraham no inheritance in it, no not so much as to set his foot on, Act. 7. 5. but he by faith, sojourned in the land of promise, as in a strange countrie, Heb. 11. 9. So this land, figured unto him the kingdom of heaven, as is shewed on Gen. 12. 4. But the rebellious sonns of Abraham, after they had full possession of Canaan, are in an other sense caled sojourners there, Ezek. 10. 38. & 11. 15. as being rather usurpers, then lawful possessors of that land. everlasting:] so in Esay he sayth,



sayeth thy people shall possess the land for ever. *Esa. 55. 21.* how be it, they possessed the earthly land, but a little while, *Esa. 63. 18.*

But the eternal inheritance, was to be received by Christ, reserved in the heavens for them and us, *Heb. 9. 15.* *1. Pet. 1. 4.*

**9** v. 9. thy seed:] thy children, as before. *Gen. 17. 9.* meaning all the faithfull. Hereupon the Hebrew Doctors say, Circumcision was commanded unto Abraham and his seed onely, as it is written thou and thy seed after thee, (*Gen. 17. 9.*) The seed of Ismael is excluded, as it is written, For in Isak shall seed be called to thee, (*Gen. 21. 12.*) And Esau is excepted, for loe, Isak sayd to Isakob, And he give to thee the blessing of Abraham, to thee and to thy seed, (*Gen. 28. 4.*) It is a general rule, that he onely is Abrahams seed, that reteyneth his law and his right way: and these are they that ought to be circumcised. Maimony in *Mishneh treat. of Kings, chap. 10. S. 7.*

**10** v. 10. my covenant:] that is, the signe of my covenant (or testament) as is explyained in v. 11. Hereupon are those usuall spetches, vwhen the signes, and the things signified, are named alike: as, the covenant of circumcision, *Act. 7. 8.* the Lamb, is the Lords Paschever, *Exod. 12. 11.* the bread, is Christs body, *Mat. 26. 17. 18.* and many the like. circumcised.] This vvord signifieth a cutting-off round about, to vveet, of the foreskin of the flesh. So it was vvith shedding of blood, and much payn and sorenes to the flesh, *Exod. 4. 25.* *Gen. 34. 25.* It figured the circumcision (that is, the mortification) of the hart, and spirit in putting off the body of the synns of the flesh, *Deut. 10. 16.* *Rom. 2. 29.* *Colos. 2. 11.* and so it vvas a seale of the righteousness of faith, *Rom. 4. 11.*

**11** v. 11. superfluous-foreskin:] The Hebrew *Gnorlah*, signifieth a superfluitie & stoppage, that hindreth the due effect and operation of a thing: and the Greek *Acrobustia* (which the Apostle useth, in *Rom. 2. 29.*) is in speciall that superfluitie vvhich is on the top of mans flesh, to vveet, on the member of generation: the foreskin that covereth the secreet part. Which God here comandeth to be cut quite off,

as a signe of mortification and regeneration of nature. The same vvord is applied figuratively to other parts, as to the lips of a slammerer, which use superfluitie in speaking, *Exod. 6. 30.* and to the hart covered vvith a fat skin, *Levit. 26. 41.* *Esa. 6. 10.* to the ear stopped that it cannot hear, *Ier. 6. 10.* And spiritually, all syn is signified by this superfluous-foreskin; as the Apostle mentioneth the superfluitie of maliciousnes, to be put away, *Iam. 1. 21.* & the uncircumcision of our flesh, is joynd with our estate dead in synns, *Colos. 2. 13.* The Hebrew Doctors also did thus understand it: for the foreskin of the hart, in *Ier. 4. 4.* the Chaldee paraphrast there expoundeth the wickednes of the hart; and in *Deut. 10. 16.* the Greek interpreters translate it hardnes of hart. The uncircumcised eare, in *Ier. 6. 10.* and hart, in *Lev. 26. 41.* the Chaldee calleth foolish; and uncircumcised persons in *Ezek. 28. 10.* and *31. 18.* are in the Chaldee, wicked, and synners: the superfluous-fore-skin, signifieth the strength of uncleannes: sayth R. Menachem, on *Gen. 17.* And in speech of Adams syn, the Iewes have a proverb, that the first man (Adam) drew over (or gathered) his superfluous-foreskin, that is, broke the covenant of his God, and became a synner, R. Menachem, on *Gen. 3.* Also vwhen the word is applied unto trees, it signifieth the impuritie of the fruits, which might not be eaten of, *Levit. 19. 23.* and the Hebrew Doctors vwrite, that as Epicures, and they that deny the Law (of God,) the resurrection of the dead, the coming of the redeemer, and other such like; so he that draweth over (or gathereth) his superfluous-foreskin, (that is, maketh himself againe uncircumcised,) hath no part in the world to come, (that is, in eternal life,) but shall be cut off and perish, and be damned for their great wickednes and syn, for ever ever. Maimony in *Mish. treat. of Repentance, chap. 3. S. 6.* as a signe:] or, token; vvhich is that which sheweth one thing to the eye, another thing to the mind. The Apostle calleth it also a seale, *Rom. 4. 11.* vvhich serveth for assurance of the thing



thing signified. And so the Hebrew Doctors, use the phrase of sealing their offspring with the signe of the holy covenant: *Maimony in Misn. treat. of Circumcision, chap. 3. S. 3.* And that they took not this for a carnal signe, appeareth by their words, in the book called *Zohar*, where treating upō this section of the Law, they say, *At what time a man is sealed with this Holy seal of this signe (of Circumcision:) thenceforth he seeth the holy blessed God properly, and the holy soul is united with him. If he be not worthy, that he keepeth not this signe: what is written? By the breath of God they perish: (Job. 4. 9.) for that this seale of the holy blessed God was not kept. But if he be worthy and keep it, the holy Ghost is not separated from him. Our Apostle openeth the mystery more heavenly, whiles he calleth the signe of circumcision, a seal of the righteousness of faith, Rō. 4. 11. and, if thou be a transgressor of the Law, thy circumcision is made uncircumcision. Circumcision is, that of the hart, in the spirit, not in the letter; Rom. 2. 25. 29.*

**V. 12.** a son of eight dayes:) that is, a man child of 8. dayes old, meaning in the 8. day. Which time was so strict, that if the 8. day fell to be the Sabbath, yet they circumcised the child therein. *Job. 7. 22.* And so it is in the Hebrew canons, Circumcision in the time thereof, drives away the Sabbath; that is, a man must omitt the keeping of the Sabbath, for to circumcise in due time: *Maimonie, treat. of Circumcision, chap. 1. S. 9.* God appointed the 8. day, as the first convenient time. For creatures new born, were counted as in their blood, and unclean for 7. dayes, and the 8. day they might be offered unto the Lord, *Levit. 12. 27.* and so in mankinde, *Levit. 12. 2. 3.* The same number of dayes, was observed in many other things: as, for the consecration of the Preists, *Levit. 8. 33. 35.* and 9. 1. the cleansing of Lepers, *Levit. 14. 8. 9. 10.* and of persons with unclean vsuies, *Lev. 15. 13. 14.* the cleansing of polluted Nazarites, *Num. 6. 9. 10.* and for purifying the altar, *Ezek. 43. 26. 27.* and sundry the like. In all which, as the Sabbath

day ever came over their heads within that space, (which day vvas a signe of sanctification from the Lord, *Exod. 31. 13*) so Christ ending all figures, and resting the sabbath day in the grave, rose up from death, the 8. day, (which was the first of the week following;) whose death was a full cleansing of all our synns, and his rising agayn, our justification, *Mark. 16. 1. 2. 6. Rom. 4. 25.* And in him, are we circumcised, with the circumcisiō doen without hands, in putting off the body of the synns of the flesh, by the circumcision of Christ, being buried with him in baptism: *Colos. 2. 11. 12.* *R. Menachem on Gē. 17. sayth, Circumcisiō was therefore doen on the 8. day, that the Sabbath might pass over it: for there is no 8. day, without a Sabbath.*

*shalbe circumcised:]* by the parents, masters, or magistrates. The Hebrew Doctors say, the charge lyeth upon the Father, to circumcise his son: & upō the master, to circumcise his servants, borne in the house, or bought with money. If the Father or master transgress, and circumcise the not, &c. the Judges are commanded to circumcise him, whither it be son or servant, in due time; that there be no uncircumcised left in Israel, nor among their servants. If the thing be hidden from the Judges, and they circumcise him not: when he is wexen great, he is bound to circumcise himself. And every day that passeth over him, after he is wexen great, and he circumciseth not himself, loe he breaketh the commandement. *Maimony treat. of Circumcisiō chap. 1. S. 1. 2.*

*male:]* vvhich by nature that foreskin of the flesh to be cut off: the females waiting it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, *Gal. 3. 28.* and therefore baptism: the signe of the covenant now under the Gospel, (vvhich is come in place of circumcision, *Colos. 2. 11. 12.*) is given both to men and women, *Act. 16. 12.* Moreover the woman is comprehended under the man, as her head, *1. Cor. 11. 3.* who onely had this sign in his flesh, with effusion of blood, which alwayes had respect unto, and accomplishment in the blood



blood of Christ, figured by the male, Heb. 9. 12. 13. 24. Here also the Hebrewes write; that a child who is born as if he were circumcised (without a foreskin,) the blood of the covenant must be made to drop from him, in the eight day. A child that is both male & female, must also be circumcised the 8. day. Likewise if any be cut out of the side of his mothers body. And who so hath two foreskins; they cut them bothe off in the 8. day. Maimony treat. of Circumc. c. 1. s. 7. child of the howse:] that is, the home born servant: see the notes on Gen. 15. 3. So after, in vers. 13. 23. bought with money:] Hebr. purchase of silver: wherby al money & price is meant. By this it appeareth, that the hethens also might be partakers of Abrahams covenant, and of grace in Christ; and so of al other blessings in the church: for every circumcised person, did also eat the passeover, (which was another figure of Christ,) Exod. 12. 48. 1. Cor. 5. 7. Of this point, the Hebrew canons say, whether a servant be born under the power of an Israélite, or be received from the hethens: the master is bound to circumcise him. But he that is born in the howse, is circumcised on the 8. day: and he that is bought with money, is circumcised in the day that he is received; although he receiv him in the day that he is born, he is circumcised in that day. If he receive of the hethens, a servant grown in yeres, and the servant be not willing to be circumcised; he dealeth with him a whole twelv moneth. More then that, it is not lawfull to keep him he being uncircumcised; but he must sell him agayn to the hethens. And if he conditioned with him at the first, whiles he was with his master the ethnik, that he should not circumcise him: it is lawfull to keep him though he be uncircumcised; onely so, that he take upon him the 7. commandements given to the sonns of Noe, and he shalbe as a stranger sojourning in the land. But if he wil not take upon him, those 7. comandements, he is to kill him out of hand. Maimony, treat. of Circumc. chap. 1. s. 3. 6. Of the 7. comandements to the sonns of Noe, see the notes on Gen. 9. 4. And for kylling such as would not yeild to those precepts, it is to be un-

derstood, whiles the comon wealth of Israel stood: but when they were in captivity or dispersion, they sold away such servants to the hethens; as R. Abraham ben David noteth there upon Maimony. And that we may the better know, how they were wont to receiv hethens into the church of Israel; I wil note it from the Hebrew Doctors. By three things (say they) did Israel enter into the covenant, by Circumcision, and Baptisme, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shal eat therof; [Exod. 12. 48.] Baptisme, was in the wilderness before the giving of the Law: as it is written, Sanctify them to day and to morow, and let them wash their clothes; [Exod. 19. 10.] And Sacrifice, as it is sayd, and he sent yong men of the sonns of Israel, which offred burnt-offrings &c. [Exod. 24. 5.] And so in al ages, when an ethnik is willing to enter into the covenant, and gather himself under the wings of the Majestie of God, and take upon him the yoke of the Law; he must be circumcised, and baptised, and bring a sacrifice. And if it be a woman, she must be baptised, and bring a sacrifice; as it is written [Num. 15. 15.] as ye are, so shal the stranger be. How are yee? By circumcision and baptism, and bringing of a sacrifice: so likewise the stranger throughout al generations, by circumcision, and baptism, and bringing of a sacrifice. And what is the strangers sacrifice? A burnt-offring of a beast, or two turtle doves, or 2. yong pigeons, both of them for a burnt-offring. And at this time, when there is no sacrificing; they must be circumcised, and baptised, and when the Temple shalbe builded, they are to bring the sacrifice. A stranger that is circumcised and not baptised, or baptised and not circumcised, he is not a Prose'yte, til he be both circumcised and baptised. And he must be baptised in the presence of three &c. Even as they circumcise and baptise strangers, so doe they circumcise and baptise servants, that are received from hethens, into the name of servitude &c. Whe a man or woman cometh to joyn a prose'yte, they make diligent inquiry after such, least they come to get themselves under the Law, for some riches that they should receiv, or for dignitie that they should obteyn, or for fear.



13. fear. If he be a man, they inquire, whether he have not set his affectio on some lewish woman; or a woman her affection on some yong man of Israel. If no such like occasion be found in them, they make known unto them, the weightynes of the yoke of the Law, and the toyl that is in the doing thereof, above that which peoples of other lands have: to see if they wil leave off. If they take them upon them, and withdraw not; and they see them that they come of love, then they receive them, as it is written, when she saw that she was stedfastly minded to goe with her, then she left speaking unto her, [Ruth, 1. 18.] Therefore the Iudges received no Proselytes, all the dayes of David and Solomon. Not in Davids dayes, least they should have come of feare: nor in Solomons, least they should have come because of the kingdome and great prosperitie which Israel then had. For who so cometh from the hethens, for any thing of the vanities of this world, he is no righteous proselyte. Notwithstanding there were many proselytes, that in Davids and Solomons dayes, joyned themselves in the presence of private persons: and the judges of the great Synedrion had a care of them, they drove them not away after they were baptised, out of any place, neyther took they them neer unto them, until their after fruits appeared. Maimony in Misn. rom. 2. in Assurei biah, chap. 13 S. 1. -- 6. 11, 14, 15. Hereupon, Baptisme was nothing strange unto the Iewes, when Iohn the Baptist begā his ministerie. Mat. 3. 6. they made question of his person that did it, but not of the thing it self, Ioh. 1. 25. And as Iohn sayd of Christ, he shal baptise you with the holy Ghost, and with fyre, Mat. 3. 11. so the Hebrew doctors say, The holy blessed God, baptiseth with fyre: & the wise shal understād. R. Menachel on Lev. 8. Strangers son; that is, gentile, or paynim; one forreyn born, & without the privilege of Gods people. The Chaldee translates it, Son of the peoples. Such would God admit, if they beleeyed in him, to be partakers of Abrahā's covenant.

13. V. 13. circumcised with circumcision: ] or, circumcising circumcised; that is, certainly or in any wise circumcised. Which strict charge, is both for the thing it self, and for the

manner and tyme thereof, which was the 8. day after their birth. Yer as God desireth meyne and not sacrifice, Hos. 6. 6. so sicknes and weaknes of body, might put off the circumcision, til time of health: as the Hebrew canons say, They circumcise not him that is sick, until he be well: & they reckon for him from the tyme that he is recovered from his sicknes, 7. dayes, from tyme to tyme, and afterwards they circumcise him. By which words is meant, if he have an ague, or like sicknes; but if he have sore eyes, or the like, they circumcise him so soon as they are whole. If a child be found on the 8. day, to be very pale coloured, they circumcise him not, til the blood come againe into his countenance, like the countenance of children that are in health. Likewise if he be very red, they circumcise him not, til his blood be sunck down into him, and his countenance come agayn like other children: for this is a sicknes, and men must be admonished well of these things. If a woman circumcise her first son, and he dye through servencie of the circumcision, which decayed his strength. Also she circumciseth her second child, and he dye through the servencie of the circumcision, whither she have this child by her first husband, or by a second: loe her third child shal not be circumcised, in the tyme thereof, but they defer it, til he wax great and his strength be made firm. They circumcise none but children that are without sicknes; for perill of life, putteth away all. And it is possible to circumcise after the tyme, but impossible to restore the life of any one of Israel, for ever. Maimony, treat. of Circumcis. chap. 1. S. 16. 17. 18. your flesh: ] that is, the secret parts, or member of generatio: for so the word flesh here and in other places in speciall meaneth, Exek. 16. 26. and 23. 20. Levit. 15. 2. God set not the signe of his covenant, on the lips, ears, or other parts of man, (which yet the scripture calleth also uncircumcised, Exo. 6. 30. Ier. 6. 10.) but on the privy member, to teach the regeneratio of nature, even of the whole man, who is born in syn Psal. 51. 7. and the derivation of his covenant, to the seed of the faithfull, who are thereby holy, Exr. 9. 1. 1. Cor. 7. 14. and to signify, that the true



true circumcision is inward, and secret, Rom. 2. 28. 29. This which in the eyes of man, seemeth a thing unprofitable, foolish and ignominious, doeth God chose to make a signe of the covenant of his grace in Christ, who is also himself a scandal & foolishness to the world: but the foolishness of God, is wiser then (the wisdom of) men: 1. Cor. 1. 23. 25. And that member of the body which man thought to be less honourable, on it God put on more abundant honour, (as 1. Cor. 12. 23.) that it should beare the marke of the heavenly covenant.

14 v. 14. *that soul.* ] that is, as the Chaldee expoundeth it, *that man*: see Gen. 12. 5. *cut off.* ] The Greek & Chaldee translate it, *destroyed, & consumed*. This word is used before, in Gen. 9. 12. and after often in the law, Exo. 12. 15. 19. and 31. 14. Lev. 7. 20. 21. 25. 27. &c. It is sometime spoken of God, cutting off men by death for their synns, Lev. 17. 10. and 20. 3. 5. 6. and so the Hebrewes understand it here, and in all other like places: that for willing transgression in secret, God will cut them off by untimely death: and if there be witness of it, the Magistrate is to punish or kyll them; but for ignorant transgression, they were to bring the appointed sacrifices. Under this also, eternal damnation is implied. *Maimony in treat. of Repentance, chap. 8. §. 1. speaking of eternal death, sayeth: And this is the Cutting off written of in the Law, as it is sayd (in Num. 15. 31.) that soul shall be cut-off he shall be cut off. Which we have heard expounded thus, cut off in this world, or cut off in the world to come. Of this sanction here they say, If the father or master doe transgress, and circumcise not: they break a commandment, but are not guiltie of cutting off: for cutting off belongs but to the uncircumcised person himself. Maimony treat. of Circumc. c. 1. §. 1. Howbeit, Moses the father had almost been kyll'd, for not circumcising his son, Exo. 4. 24. &c.* *broken.* ] or, *made frustrate, broken down*: this word is opposed to the former *stablishing*, or *making firm*, in v. 7. The Hebrewes have a canon, who so

breaketh the covenant of Abraham our father, & leaveth his superfluous foreskin, or gathereth it over again; although he have in him the law & good works, he hath no portion in the world to come. *Maimony treat. of circumc. ch. 3. §. 2.* Which rule is true according to the Apostles interpretation, applying circumcision to the heart, spirit, and faith in Christ. Rom. 2. 29. and 4. 11. Col. 2. 11.

15 v. 15. *Sarah.* ] in Greek *Sarrha*. The letter *j* changed into *h*, signified the multiplication of her children, as before in Abrams name, v. 5. And the Greek having no *h* at the end of words, doubleth therefore the letter *r*, with an aspiratio, *Sarrha*, and so the Apostles also write it, Rom. 9. 9. 1. Pet. 3. 6. *Sarat* the Chaldee name, is made Hebrew *Sarah*; which is by interpretation a *Princess*. The Apostle calleth her a *Freewoman*, and maketh her a figure of the new Testament and heavenly Jerusalem: Gal. 4. 22, 24, 26. and the example of Abraham and Sarah, thus called, blessed & increased; is set forth for their children the church to consider, & comfort themselves withall, Esai. 51. 1, 2, 3.

16 v. 16. *shall be to nations.* ] that is, *shall become nations*, and be a mother of them, both in the flesh, and in the Lord. For all godly women, are called her children, 1. Pet. 3. 6. & Jerusalem her answerable type, is the mother of us all, Gal. 4. 26. Psal. 87. 5, 6.

17 v. 17. *laughed.* ] that is, as the Chaldee translateth it, *rejoyced*: and so the word after importeth Gen. 21. 5. though sometime it implieth also a doubting, as in Gen. 18. 12, 13. but the praise of Abrahams faith, who was not weak, nor staggering, but gave glorie to God, Rom. 4. 19, 20. seemeth to free him from this imputation. *Thargum Jerusalem* expoundeth it, *he marvel'd*. Of this word *laughed*, in Hebrew *isaak*, the child promised was named *Isaac*: in whom Abraham saw the day of Christ, and rejoyced. *old.* ] Heb. *son of 100. yeres*, that is, *going in his 100. yere*. So Sarah was daughter of 90. yeres. See Genes. 17. 31. At these yeres, both their bodies were now dead, unapt for generation. Ro. 4. 19. Heb. 11. 12.



19 v. 19. *Isaac*:] or, *beareth*: speaking as of a thing present: for God calleth the things which be not, as though they were, Rom. 4. 17. *Isaac*:] Hebr. *Iusachak*; the same word used before in ver. 17. & signifieth

*Laughing* or *joy*: for besides his father and mother, all the *beir*, have occasion to laugh & rejoyce for his birth, Gen. 21. 6. in who both Christ the Ioy of the whole earth was represented; and all the children of promise. Ioh. 8. 56. Rom. 9. 7, 8. Gal. 4. 28.

*seed*:] the Greek version addeth, to be a God to him and to his seed; as before in v. 7.

20 v. 20. *beard*:] the Chaldee playneth it, I have accepted thy prayer. twelve Princes:] So of Iakob, Isaaks son, came 12. Patriarches, Act. 7. 8. These Princes, are after named, in Gen. 25. 12-16.

21 v. 21. *covenant*:] This is the 13. time that the covenant is named in this chapter, and hereby is meant the promise of Christ, and salvation in him, as the Apostle sheweth in Rom. 9. 5. 7. 8. and by this it appeareth, that Gods covenant with Abraham, was of spirituall and heavenly things in Christ, as is also confirmed by Luk. 1. 15. 72. 73. 74. Gal. 3. 29. wherein Isaac was preferred before Ismael.

22 v. 22. *God went up*:] to weete, into heaven, and appeared no longer: so in other like visions of Angels, they are sayd to goe into heaven: Luk. 1. 15. For God, the Chaldee sayth, the glorie of the Lord, meaning the visio which had now appeared: which phrase, the holy text sometime useth, as in Ezek. 1. 29. and 3. 23. and 8. 4. So after, in Gen. 35. 13.

23 v. 23. *Abraham took*:] therein he shewed a rare example of obedience to Gods word, not regarding the affliction, danger, shame, scandal, and foolishnes, which this action in the eyes of the world seemed to bring vwith it: though to himself, and all the faithfull in his house, it was the seale of the righteousness of faith, Rom. 4. 11. Here the Iewes have their uncertayn conjectures, or traditions, as that Abraham sent and called for Sem the son of Noe, (he was Melchisedek,) about this busynes: that

it was done on *Assumption day* (spoken of in Levit. 16.) and in the place where afterward the Altar stood, in the court of the Temple, and the like: *Pirkei R. Eliezer* chap. 29.

*circumcised*:] or, *cutt-off*: to weete, all the skin that covered the top of the flesh, that the top of the flesh remayned bare; for so the Hebrewes shew the manner of circumcision to have been. And this being a holy sign and seal, Abraham doubtless sanctified the work by prayer: which custome all the Iewes keep to this day. For he that circumciseeth, doeth first bless him that sanctified them with his commandments, and commanded them to circumcise; & to gather themselves into the covenant of Abraham their father: that sanctified his beloved from the womb, and sealed their offspring with the signe of the holy covenant: that commanded them to circumcise strangers, and servants, and to draw out of them, the blood of the covenant. Which blessings Maimony recordeth in his foresayd treatise of circumcision, chap. 3. S. 1. 3. 4. 5. where he also noteth, that who so circumciseeth a man grown, must cover his nakednes, vvhiles he blesseth: and after, he uncovereth and circumciseeth him. *self same day*:] Hebr. the body (or strength) of this day, as Gen. 7. 13. the Greek interpreteth it, in the time of that day. From hence, and the commandement in Lev. 12. 3. the Iewes have taught, that none might ever circumcise but in the day time, after the sun was up. Maimony treat. of circumc. ch. 1. S. 8.

27 v. 27. *circumcised with him*:] Not onely Abraham himself, but his household with him kept the way of the Lord, Gen. 18. 19. and by faith they all obeyed this hard precept, whereby they were wounded, payned and sore in their flesh, all at once, as Gen. 34. 25. and spirituallly, did put off the body of the synns of the flesh by the circumcision of Christ: Coloss. 2. 11.

## CHAPTER 18.

1. Abraham enterretyeth three Angels, 9. Who promise Sarah a son, 12. wherat she laugheth,



laugheth, and is reproved. 17. The destruction of Sodom is revealed to Abraham: 23. & he maketh intercession for the men thereof. 31. The whole citie should be spared, if but ten just persons were found therein.

**A**ND Iehovah appeared unto him, in the okes of Mamree: & he was sitting at the tent dore, in the heat of the day. And he lifted-up his eyes, and saw, and loe three men, standing before him: and he saw, and ran to meet them, from the tent dore; & bowed-down himself to the ground. And he sayd: Lord, if now I have found grace in thine eyes; pass not away I pray thee, from thy servant. Let a litle water, I pray you be taken, and wash ye your feet: and lean ye-down, under the tree. And I will take a morsel of bread, and susteyne ye your hart, after that ye shall pass-on; for therefore have you passed, unto your servat: And they sayd; So doe as thou hast spoken. And Abraham hastned into the tent, to Sarah: and he sayd, Hasten three pecks of flowery meale; knead, & make cakes. And Abraham ran unto the herd; and he took a calf of the herd, tender and good, and gave it to a yongman; and he hastned, to make it (ready.) And he took butter and milk, and the calf of the herd which he had made (ready), and set it before them: and he was standing by them, under the tree, and they did eat. And they sayd unto him; where is Sarah thy wife? And he sayd, behold in the tent. And he sayd, Returning I wil return. unto thee, when this time reviveth; and loe,

Sarah thy wife shal have a son: And Sarah heard, in the tent dore, and it was behind him. And Abraham & Sarah were old, coming into dayes: it ceased to be with Sarah, after the way of women. And Sarah laughed, within herself saying: after I am waxed-old, shal I have pleasure? also my Lord is old. And Iehovah sayd, unto Abraham: wherfore laugheth Sarah, saying, Shal I verily bear-a-child, and I am old? Shal any-thing be impossible for Iehovah? At the appointed-time wil I return unto thee, when this time reviveth, and Sarah shal have a son. And Sarah falsly-denied, saying, I laughed not: for she was afraid: and he sayd, nay, but thou didst laugh. And the men rose-up from thence, and looked towards Sodom: & Abraham went with them, to bring them on the way. And Iehovah sayd, Shal I hide from Abraham, that which I am doing? And Abraham, being shalbe a great and mighty nation: and blessed shalbe in him, al nations of the earth? For I know him, how that he wil command his sonns, and his howse, after him; & they shal keep the way of Iehovah, to doe justice and judgment: that, Iehovah may bring upon Abraham, that which he hath spoken unto him. And Iehovah sayd; The cry of Sodom and Gomorrha, because it is much: and their syn, because it is very heavy. I wil goe-down now and see, whether according to the cry thereof that is come unto me, they have doon altogether: and if not, that I may know. And the men turned-the-face from thence, and went to Sodom: and Abraham,



23 Abraham, he yet stood, before Jeho-  
 vah. And Abraham drew-neer, and  
 24 sayd: wilt thou also consume, the just  
 with the wicked? If-so-be ther be  
 fiftie just men, within the citie: wilt  
 thou also consume, and not spare the  
 place, for the fiftie just, which are  
 25 within it? Far-be- it from thee, to  
 doe according to this word, to slay  
 the just with the wicked, and that the  
 just should be as the wicked: far-be-  
 it from thee; shal the judge of al the  
 26 earth, not doe judgment? And Je-  
 hovah sayd; If I shal find in Sodom,  
 fifty just-men within the citie: then  
 wil I spare al the place, for their sake.  
 27 And Abraham answered, and sayd:  
 Behold now I have taken-upon me  
 to speak unto the Lord; and I, am dust  
 28 and ashes. If-so-be there lack of fiftie  
 just men, five; wilt thou destroy for  
 five, al the citie? And he sayd, I wil  
 not destroy, if I shal find there, four-  
 29 tie and five. And he added agayn,  
 to speak unto him, and sayd; If so be  
 fourtie be found there: and he sayd,  
 I wil not doe it, for fourties sake.  
 30 And he sayd, o let not now the Lord  
 be wroth, and I wil speak; If-so-be  
 thirtie be found there: And he sayd,  
 I wil not doe it, if I shal find thirtie  
 31 there. And he sayd, Behold now I  
 have taken-upon me, to speak unto  
 the Lord; If so be, twentie shal be  
 found there: And he sayd, I wil not  
 32 destroy, for twenties sake. And he  
 sayd, o let not now the Lord be  
 wroth, and I wil speak but this once;  
 If-so-be, ten shal be found there: And  
 he sayd, I wil not destroy, for tens  
 33 sake. And Jehovah went-away,  
 when as he had made an end, of

speaking unto Abraham: and Abra-  
ham, returned to his place.

### Annotations.

¶ Here beginneth the 4. secti-  
 on of the law, called of the first word *Va-  
 jera*, that is, *And (the Lord) appeared*. See  
 Gen. 6. 9.

I v. 1. *appeared,* or *was seen of him*, mean-  
 ing *Abraham*. This vision was, to renew  
 the promise of Isaaks birth: and to ac-  
 quaint Abraham with Gods purpose of  
 destroying Sodom. And for us, to see how  
 Abrahams faith wrought with his works;  
 and by works, faith was made perfect, as  
 Iam. 2. 22. *the oke,* that is, the oke-  
 grove, or the playn: see Gen. 13. 18. *in*  
*the heat,* that is, at noon; is the Greek tran-  
 slateth it. At such time travellers wexe  
 faint and hungry: *heat* also figureth af-  
 flictions, Mat. 13. 6. 21. Rev. 7. 16, the due  
 time to shew forth works of grace, Mat.  
 25. 35.

2 v. 2. *three men:* so they seemed at first  
 to Abraham; but he entertained *Angels un-  
 awares*, Heb. 13. 2. for one of these is caled  
*Jehovah*, v. 13. 14. 17. 20. 22. and Abraham  
 after so acknowledged him as the Lord,  
 and judge of all the earth, v. 25. 17. And this  
 was Christ, Rom. 10. 9. Ioh. 8. 56. The o-  
 ther two were created *Angels*: Gen. 19. 1.  
 The Hebrew Doctors here say: *And be-  
 hold three Angels were sent to Abraham our  
 father: and they three were sent for three things,*  
*because it cannot be, that moe things then one*  
*should be sent by the hand of one of the high*  
*Angels. The first Angel was sent to shew glad-*  
*tidings unto Abraham our father, that Sarah*  
*should bear Isaac. The second Angel was sent to*  
*deliver Lot from the overthrow (of Sodom.)*  
*The third Angel was sent to overthrow Sodom*  
*and Gomorrah, Admah and Seboim. Thargum*  
*Ierusalem, v. 18. before him,*  
 or against him; thus occasioning Abraham  
 to come unto them: who presently ran;  
 and so pursued hospitality; as the Apostle  
 speaketh, Rom. 12. 13.



3. **Lord.** The Hebrue *Adonai* is written with long *a* in the end, which is the usual title of God, as is observed on *Ge. 15. 2.* The Greek also translate it absolutely *Lord*, & the Chaldee expresseth it by the letters of *Iehovah*; otherwise then in *Gen. 19. 1.* and *Abraham in v. 27.* under this title, acknowledgeth him for God; opposing himself, as *dust and ashes.*

4. **v. 4. lean ye down:** that is, *rest yee*, or as the Greek translate, *refresh your selves.*

5. **v. 5. sustaine ye,** or *uphold*, that is, *comfort or strengthen your hart*: the Greek translate it *eat*. *Bread* is compared to a *staff* or *stay*, *Esa. 3. 1.* for that it is the cheif sustentance that upholds the life of man. So in *Iudg. 19. 5.* *Plal. 104. 15.*

6. **v. 6. three pecks,** or *measures*, each of them was at least a pottle bigger then our English peck, for three of them made an *Ephab*, or *Bushel*, (whereof see *Exo. 18. 36.*) The Hebrues write that this their peck, (which they call *Seab*, the Greek *Saton*), contained as much as 144 common henns eggs. For their least measure is the quantitie of an egg, six whereof doo make a measure, called *Log*, or *pite*, (whereof see *Levit. 14. 10.*) and four of them *Logs*, make a *Kab* (whereof see *2. King. 6. 25.*) and six *Kabs* make this *Seab*, or *Peck*; three whereof *Abraham* prepareth here, for three mens dinner, which with other things doo manifest his liberalities: contrary to *Nabals*, *1. Sam. 25. 11.* Our Saviour also hath a parable of three pecks of meal, which a woman leavened, *Mat. 13. 33.* That which in *Ruth. 2. 17.* is an *Ephab* (or *Bushel*) of barley: the Chaldean paraphrast thereto calleth three *Seabs* (or *pecks*). So also in *Exo. 16. 36.* *flowery meal*, that is, *fine meal*; Heb. *meal of flower*. This and the tender and good calf, **v. 7.** sheweth that *Abrams* benevolence was of the best things that he had. See the annotations on *Gen. 4. 4.*

7. **v. 17. the heirda** or *the Beem*, as the Greek and Chaldean turne it. Heb. *son of the heird*, or *beest*: for sons of the flock, for *lambs*; *Psal. 114. 4.* *son of the ass*, for a *foal*, *Gen. 49. 11.* *sons of the Unicorn*,

*Psal. 22. 3.* and *findy the like*, to make it, to weete ready, that is, to dress it. An usual phrase for preparing, dressing, or trimming any thing; so to make the *Passover*, *Exo. 12. 48.* *Mat. 26. 18.* and other sacrifices, *Exo. 10. 24.* *Psal. 66. 15.*

8. **v. 8. set** Hebr. *gave*. *standing*, the Chaldean translate, *he ministered to them*. And so the Hebrue word often signifieth, as the *Levites* that stood, *Nehem. 11. 44.* that is *served*, or *waited*: so he which stood before the King, *Ier. 42. 12.* is sayd to be the servant of the King, *2. King. 15. 8.* And this setteth forth, *Abrahams* humilitie.

9. **v. 9. in the tent.** It is a vertue for women, to be keepers at home, *Tit. 2. 5.* but the lewd womans feet, abide not in her house, *Prov. 7. 11.*

10. **v. 10. Returning I will return,** that is, *I will certainly return*: see *Gen. 2. 17.* This was a word of promise, whereby the children of God, and true seed of *Abraham*, were discerned from the other. *Ro. 9. 8. 9.* Neither doe we find that this return was by the Angels apparition agayn; but by the complemet of the thing promised. *when this time reviveth*, or *lyeth*: that is, the next yere at this time: as appeareth by the accomplishment *Gen. 21. 2. 5.* for then *Abraham* was a 100. yere old, and now he was 99. *Gen. 17. 14.* In the revolution of the yere, things returne to the same life and estate, which they had before. And in spiritual things, when promises are fulfilled, it is called the acceptable yere of the Lord: *Luk. 4. 19.* So a citie is sayd to be revived, when it is built and repaired, *1. Chron. 11. 8.* and stones revive, when they are restored to their former state, *Neh. 4. 21.* And the Apostle confirmeth this interpretation, citing the place thus, *At this time wil I come*, *Rom. 9. 9.* It may also be translated, *According to the time of life*, or rather, *at this time of life*: the word this being usually understood, as in *Exo. 9. 18. 1. Sam. 9. 16.* and *20. 11.* and sometime expressed, as in *Ios. 9. 5.* The Chaldean referreth it to *Abraham* and his wife, *According to this time when yee shall be alive*. A like promise



promise is made in 1. King. 4. 16. 17. where the Greek version hath, *at the time*, (or, *when the hour*) *liveth*.

v. 11. *into dayes*,] that is, *into yeres*: as Gen. 4. 3. A like phrase the Evangelist useth of some gone forward in dayes; for, *very aged*, Luk. 1. 7. 18. So Gen. 24. 1. *the way*,] that is, *the custome* (or *manner*) of women, for the ordinary & natural course of the body, or fluors; mentioned Levit. 15. 19. 25. meaning, that she was past naturall strength to conceive and bear children; as is playned in Rom. 4. 19. Hebrewes 11. 11. So the promise of redemption was fulfilled for us by Christ, when we were without strength. Rom. 5. 6. even dead in trespasses and synns, Eph. 2. 1.

v. 12. *laughed*,] as thinking it could not be: which her weak faith is after reproved, and she strengthened, v. 13. 14. But Abrahams laughing, was for joy; in beleeve, and admiration: Gen. 17. 17. and so was Sarahs afterward, Gen. 21. 6. wherefore her faith also is commended unto us Hebr. 11. 11. *my Lord*,] that is, *my husband*, whom Sarah reverenceth by this name: wherefore her obedience is set forth for an example to all women, in 1. Pet. 3. 6.

v. 14. *any thing*,] or word; that is what-  
soever can be spoken of. *impossible*:] or, *marvelous*; that is, hard to be doen, or impossible, as the holy Ghost translateth this according to the Greek version, Luk. 1. 37. So in Zach. 8. 6. It implieth also a thing hidden and unknown. Here God graciously pardoneth Sarahs infirmitie, after he hath reproved her; and repeteth his promise, to strengthen her faith; that she might be blessed, in beleeving that there should be a performance of those things, which were told her from the Lord, (as Luk. 1. 46.) For *Zachar* was stricken dumb for a time, because he beleeved not a like promise made unto him, Luk. 1. 13. 18. 20.

v. 16. *to bring them on the way*,] or, *to send them away*, to meet with honour, and after a godly sort, as the Apostle speaketh, 3. Ioh. 4. for this is a dutyfull kindnes

much spoken of, as in Act. 20. 38. and 21. 5. Rom. 15. 24. 1. Cor. 16. 11. Tit. 3. 13.

v. 17. *shal I hide*:] that is, *I wil not hide*. As, *shalst thou build me an house*? 2. Sam. 7. 5. is the same that, *thou shalt not build*. 1. Chro. 17. 4. And, *doe men gather grapes of thorns*? Mat. 7. 16. which another Evangelist recording sayth, *men doe not gather*. Luk. 6. 44. *The Lord will doe nothing but he revealeth his secret unto his servants the prophets*, Amos 3. 7.

v. 18. *being shalbe*,] that is, *shal surely be*, or *become*. *in him*] that is, *in his seed*, Christ: see Gen. 12. 3.

v. 19. *how that he wil*,] or, *to the end that he may command*: but the Greek keepeth the former sense. *his house*:] the men of his house, as the Chaldee explaineth it. According to this, is the law, Deut. 6. 7. and 11. 19. *and they shal keep*:] or, *that they may keep*: these two phrases are implied in the Hebrue, and the scripture useth them indifferently, as judge not & ye shal not be judged, Luk. 6. 37. or, *that ye be not judged*, as Mat. 7. 1. *the way*:] that is, the true religion, faith and obedience prescribed for men to walk in: Act. 18. 25 26. Deut. 8. 6. & 10. 12. The Chaldee sayth, *the wayes that are right before the Lord*.

*unto him*:] or, *of him*. The Greek translateth, *all things that he hath spoken unto him*. v. 20. *heavy*,] or *grievous*: of their synns, see the notes on Gen. 13. 13. The Greek here translateth, *their synns are very great*.

v. 21. *I will goe down*:] see this phrase in Gen. 11. 5. The Chaldee sayth, *I will appeare and judge*. *doon altogether*] or, *made a ful end*: that is, have wholly finished their syn, which bringeth forth death, 1. Iam. 1. 15. This word *ful end* (or *consummation*) is used also for the ful punishment and consuming of the synners, 1. Ier. 46. 38. *that I may know*:] so the Greek translateth: it may also be Englished, *I wil know*; that is, *make trial*. God speaketh of himself, after the manner of men; So in Gen. 22. 32. Exod. 33. 5. The Chaldee paraphraeth, *I will consume them if they repent not; but if they doe repent, I wil not take*



- 22 vengeance, *SA GEN 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*  
 v. 11. the men: ] two of the three which appeared to Abraham, v. 2. which were two Angels, Genes. 19. 1. the third stayed with Abraham, and he is called Jehovah, the Lord Christ. stood: ] or, was standing, as the Greek translath; the Chaldee addeth, stood in prayer before the Lord: so Gen. 19. 17. And elsewhere by standing before God, prayer is meant, as Ier. 15. 1. And Christ sayth, when ye stand, praying: Mark. 11. 25.
- 23 v. 13. drew - near: ] to make his requests to the Lord: a signe and fruit of faith, Heb. 7. 19. & 10. 22. consume, ] or, make - an - end of.
- 24 v. 14. If so be: ] or, It may be: peradventure: it is a word that intimateth difficultie and yet with some hope also of possibilitie: as in Exod. 32. 30. Ios. 14. 12. Zoph. 2. 3. 1. Sam. 14. 6. 2. King. 19. 4. spare, ] or forbear, forgive the place, under one city Sodom, implying al the rest.
- 25 v. 15. Farr be it from thee, ] The Hebrue Chalilah, signifieth a profanation, or profane thing; and so forbidden to be doen. And sometime the name of God & Lord is added, as in 1. Chr. 11. 19. 2. Sa. 23. 17. & it is in our phrase, God forbid, or Gods forbod. The Apostles, following the Greek version, express it sometime by (Me genoito,) be it not, or farr be it, Rom. 3. 4. 6. sometime by hileos, that is propitious or favourable, as praying God in mercy to keep it away: as Mat. 16. 22. Farr be it from thee, (or God forbid,) Lord. to doe, ] or from doing. this word, ] or this thing. judgment: ] that is, right judgement, or equitie. So the word judgment is often used: as Psal. 9. 5. 17. & 119. 121. Mat. 13. 23.
- 26 v. 16. at the place, ] and so, the people of the place. In Ier. 5. 1. God offreth the like for Ierusalem, if there could a man be found that executed judgement and sought the truth, he would spare it.
- 27 v. 17. have taken upon me, ] or, have willingly begun, for so the original word sometime signifieth willingnes and content, Ios. 17. 12. Iudg. 17. 11. sometime a volun-

tary beginning, or, or taking hand. Dent 1. 6. Accordingly the Greek here translath, I have begun. dust, ] that is, base, vile: see Gen. 3. 19.

- 28 v. 18. destroy, ] or, corrupt, marre: see Gen. 6. 13. for five, ] that is, for lack of five. So, for statues, Psa. 109. 24. and, for the fruits, Lam. 4. 9. is, for the lack of them.

- 30 v. 30. and I wil, ] or, that I speak: as v. 19. the Greek translath it, if I speak: so v. 31. Also and, is put for and-if, in Exo. 4. 23. Mal. 1. 2.

- 32 v. 32. this once: ] Abraham descended not to fewer then ten: a reason whereof the Hebrew Doctors give to be this, that in the generation of the flood, there were eight, Noah and his wife, and his 3. sons and their wives; and yet the world was not saved for their sakes. Breſith rabbah, on Gen. 18.

- 33 v. 33. Jehovah went away: ] the Chaldee sayth the Glorie of the Lord, was lifted up. made an end: ] the Greek turneth it, had ceased speaking.

## CHAPTER 19.

1. Lot in Sodom entertayneth two Angels; 4. the Sodomites (to abuse them) doe besett his house, and wil not be dissuaded from their wickednes. 11. The Angels strike them with blindness. 12. and send Lot for safety into the mountayn: 13. but he obeyneth lesu to goe into Zoar. 14. Sodom & Gomorrah are destroyed with fyre from heaven. 16. Lots wife looking back, is a pillar of salt. 30. Lot fearing to abide in Zoar, dwelleth in a cave. 31. His two daughters make him drunken, and of them he begetteth Moab and Ammon.

- 1 **A**Nd there came two Angels to Sodom, in the evening; and Lot was sitting in the gate of Sodom: and Lot saw, and rose up to meet them; and he bowed-down himself with the face to the ground. And he sayd, Behold now my Lords, turn in I pray you



you into your servants howse, and tarry-al-night, and wash your feet; and ye shall rise-up-early, and goe on your way: And they sayd Nay, but we will abide-al-night in the street. And he pressed upon them vehemently, & they turned in unto him, & came into his howse: and he made them a banquet, & did bake unleavened-cakes, and they did eat. But before they lay-down; the men of the citie, the men of Sodom, compassed about the howse, from the yong even to the old: all the people, from the utmost-quarter. And they called unto Lot, and sayd unto him; where are the men, which came unto thee, this night? bring them out unto us, that we may know them. And Lot went-out unto them, to the dore: and he shut the dore after him. And he sayd; I pray you my brethren, doe not evill. Behold now, I have two daughters, which haue not knowen man; let me I pray you, bring-out the, unto you; and doe yee to them, as is good in your eyes: onely to these men, doe not any-thing; for therefore came they, into the shadow of my rafter. And they sayd, Stand further; & they sayd, This one fellow came in to sojourn, and wil he judging judge? now wil we doe worse to thee, then to them: and they pressed sore, upon the man upon Lot, & came-neer, to break the dore. And the men put forth their hand, & brought in Lot unto them, into the howse: and shut the dore. And they smote the men, which were at the dore of the howse, with blindnesses, from the small even to the great: that they wearied themselves, to find

the dore. And the men sayd unto Lot, hast thou here any besides? son-in-law, or thy sonns or thy daughters, or any that thou hast in the citie: bring-out, from this place. For wee will destroy this place: because the cry of them is wexen-great, before the face of Iehovah, and Iehovah hath sent us to destroy it. And Lot went out, & spake unto his sonns-in-law, that were taking his daughters; & he sayd, rise-up goe-out, from this place; for Iehovah wil destroy the citie: but he was as one that mocked, in the eyes of his sonns-in-law. And when the dawning-of-the-day came-up, then the Angels hastened Lot, saying: Arise, take thy wife, and thy two daughters, which are found here; lest thou be consumed, in the iniquitie of the citie. And he lingred, and the men layd hold, on his hand and on the hand of his wife, and on the hand of his two daughters, in the gentlemencie of Iehovah upon him: & they brought him forth, and set him without the citie. And it was, when they had brought them forth abroad, that he sayd; Escape for thy soul; look not behind thee, neither stay thou in all the playne: escape to the mountayne, lest thou bee consumed. And Lot sayd unto them: Oh not so Lord. Behold now, thy servant hath found grace, in thine eyes; & thou hast magnified thy mercy, which thou hast done with me, to save-alive my soul: and I, I cannot escape to the mountayn, lest evill cleave unto me, and I die. Behold now, this citie is neer, to flee thither; and it is a litle one: oh let me escape thither,



thither, *is it not a little one?* and my  
 21 soul shall live. And he sayd unto him,  
 Loe I accept thy face; for this thing  
 also: that I will not overthrow the ci-  
 tie, for the which thou hast spoken.  
 22 Hast thee, escape thither; for I cannot  
 doe any thing, til thou be come thi-  
 ther: therefore he called the name of  
 23 the citie, Zoar. The sun, came forth  
 over the earth: and Lot, entred into  
 24 Zoar. And Ichovah rayned upon  
 Sodom and upon Gomorrha, brim-  
 stone and fyre: from Ichovah, out of  
 25 the heavens. And he overthrew these  
 cities, and all the playne: and all the  
 inhabitants of the cities, and that  
 26 which grew on the ground. And his  
 wife looked, from behind him: & she  
 was, a pillar of salt.  
 27 And Abraham gate-up-early, in  
 the morning: unto the place, where  
 28 he had stood, before Ichovah. And  
 he looked, toward Sodom and Go-  
 morrha; and toward all the land of  
 the playne: and he saw, and loe the  
 smoke of the land went-up, as the  
 29 smoke of a fornace. And it was, whe  
 God destroyed the cities of the plain,  
 that God remembred Abraham: and  
 sent Lot out of the midds of the over-  
 throw, when he overthrew the cities,  
 30 in the which Lot dwelt. And Lot  
 went-up out of Zoar, & dwelt in the  
 mountain, & his two daughters with  
 him; for he feared to dwell in Zoar: &  
 he dwelt in a cave; he and his two  
 31 daughters. And the firstborn, sayd  
 unto the yonger, our father *is old*: &  
*there is not a man in the land, to come*  
*in unto us, after the way of all the*  
 32 *earth.* Come, let us make our fa-  
 ther drink wine, and let us lye with

him: & keep-alive seed of our father.  
 33 And they made their father drinke  
 wine, in that night: and the first born  
 went-in, and lay with her father; and  
 he knew not when she lay down, or  
 34 when she arose. And it was, on the  
 morrow, that the firstborn sayd unto  
 the yonger, Behold I lay yesternight,  
 with my father: let us make him drink  
 wine *this* night also; and goe thou in,  
 lie thou with him; & let us keep-alive  
 35 seed of our father. And they made  
 their father drink wine, in that night  
 also: and the yonger arose, and lay  
 with him; and he knew not when she  
 36 lay down, or when she arose. And  
 the two daughters of Lot, were with  
 37 child, by their father. And the first-  
 born bare a son, and she called his  
 name Moab: he *is* the father of Mo-  
 38 ab, unto *this* day. And the yonger,  
 she also bare a son, & called his name  
 Ben-ammi: he *is* the father of the  
 sonns of Ammon, unto *this* day.

## Annotations.

1 **T** Here came two, *for, the two Angels came,*  
 caled before, *men,* Gen. 18. 22. and so  
 they seemed unto Lot, who also en-  
 terteyned Angels unawares, Heb. 13. 2.  
 Compare this action of Lot, with Abra-  
 hams, Gen. 18.

2 **v. 2. my Lords,** ] so both Greck and  
 Chaldee also translate it, the Hebrue,  
*Adonai*, being written otherwise, then  
 when it signifieth the Lord God: see. Ge.  
 18. 3. **Nay.** ] The Angels as men, hu-  
 manely refused; being sent also to view  
 the manners of the people. (Ge. 18. 21) they  
 would have abode in the streets, indeed,  
 had not Lots importunacie, made them  
 doo otherwise. So Christ made as if he  
 would have gone further, but constrey-  
 ned by the disciples, he stayed with the.  
 Luk. 24. 28. 29.

3 **v. 3. pressed upon,** ] or, was inflamed, con-  
 strained.



Prayned: so Luk. 24. 19. a banquet, Jor. 4 drinking: as both the Hebrue & Gr. words signify, for large drinking is used in banquets: hereupon it is called the banquet of wine, Est. 5. 6. and 7. 7. and the King and Haman came to drink with Q. Ester, that is to banquet, Est. 7. 1. So Est. 3. 15. unleavened-cakes,] for hast, because time suffered them not to be leavened, See Exo. 12. 39. where the word cakes, is expressed, which here wanteth: as on the contrary, cakes were expressed, in Gen. 18. 6. where unleavened is to be understood.

4 v. 4. from the utmost,] meaning, from every quarter: for the Hebrue often omitteth, the repeating of the same word at the end, for brevities sake; as 1. Chron. 17. 5. from tent to tent, and from tabernacle: where is again to be understood, unto tabernacle. So here, from utmost part, (to utmost part:) that is, from all parts. Sometime it is fully expressed, as in Mat. 24. 31. from the end of heaven to the end thereof. The Greek here translateth, all the people together.

5 v. 5. called unto Lot,] they were not ashamed to proclaim their own filthy-nes: so God reproveth the Iewes, they declare their syns as Sodō, they hide them not. Esa. 3. 9. may know them;] that is, may lye with them; as Gen. 4. 1. which sense the Greek version also giveth here. Hereupon that horrible and unnatural syn, which the scripture calleth lying with the male, Lev. 18. 22. and 20. 13. is called Sodomie, as being first practised in Sodom, and the cities about it; which God would therefore severely plague in this world and forever, as the Apostle writeth of Sodom and Gomorrah, and the cities about the in like manner giving themselves to fornication, and going after other flesh; they are set forth for an example, suffering the vengeance of eternal fyre, Jude. v. 7. The Canaanites haveing fallen from God, to idolatrie Deut. 11. 2, 3, 30. 31. God therefore gave them up to uncleannes, to dishonour their own bodies between themselves, and leaving the natural use of the woman, to burn in lust one toward another, men with men dooing that

which is unseemly, as Paul observeth, in Rom. 1. 23. 24-27. An example of like filthines, set out after this in Israel, Judg. 19. 22. &c.

6 v. 6. the dove,] two words are here used for a dove, the first Pithach which is the open-place, whereat he went out: this latter, deleth which is the dove that shutteth up the passage.

7 v. 7. my brethren,] thus he lovingly intreateth those wicked men, respecting the common brotherhood of nature, Act. 17. 25. Esa. 58 7. so David called the evil and wicked, his brethren, 1. Sam. 30. 23.

8 v. 8. not known,] to weet, by lying with the male, as the phrase is explained in, Num. 31. 17. and so by the Ierusalemey Thargum here. By this prostituting of his daughters, Lot thought to avoyd a greater evil: but it is not lawfull to doe evil that good may come, Rom. 3. 8. of my rafter,] or beam, that is, of my roof or house made with rafters: a part being put for the whole: so the Greek hath, under the roof of my rafters: but the Chaldee sayth, of my habitation.

9 v. 9. stand further,] or get the a side: as if they would consult of the matter. But by a much like speech used in Esa. 61. 3. it seemeth to be spoken in disdain. Or wilt he judging judge? or he wil judging judge, but the Greek resolveth it into a question, came he also to judge judgment? This phrase doubling the word, (whereof see Gen. 1. 17.) may also imply Lots often rebuking of them at other times, for he was vexed with the lascivious conversation of those wicked men; and dwelling among them, in seeing and hearing, tormented his just soul, day after day, with their unlawfull deeds. 1. Pet. 2. 7, 8.

11 v. 11. with blindnesses,] or, dazeled-blindnes, both of body & mind; when the sight beames are confused, and nothing can be seen as it is. The word is not used but in this place, and at an other like accident, in 2 King. 6. 18. the plural number, noteth the greatnes of the plague, as extreme-blindnes.

12 v. 12. or thy sons,] in the Hebrew and,



is here for *or*; as the Greek also translateth it: see Gen. 13. 8.

13 v. 13. *will destroy*; *or*, *are destroying*: Hebr. *corrupting*: see Gen. 6. 13. that is, *we are about to destroy*: see 2. 14.

14 v. 14. *were taking*; that is, *being betrothed*, *were ready to take in marriage*: *or had taken*, as the Greek explaineth it. If we thus understand it, then Lot had some daughters which perished with the Sodomites: for onely two which were virgins, escaped with him, ver. 8. 30. This also seemeth closely to be implied in ver.

15. *goe out*; The Hebrue word hath in it a prick extraordinary, (noted also in the Hebrue margine,) which increaseth the significatiō, as urging an hasty going-out. The like is in Exod. 12. 31.

15 v. 15. *are found*; that is, *present*. The Chaldee addeth, *which are found faithfull with thee*: the Greek sayth, *which thou hauest*. But *found*, is often used for *present*, 1. Chron. 29. 17. 2 Chron. 5. 11. & 30. 21. & 31. 1. & 34. 32. *the iniquitie*: that is,

*the punishment for iniquitie*. Hereupon is that usual phrase of *bearing iniquitie*, for *suffering punishment*. Levit. 20. 17, 19. 20. Num. 14. 34. Even the righteous are in danger, to partake of the wicked's punishment; if (when God calleth,) they depart not frō among them. Compare Rev. 18. 4.

16 v. 16. *lingred*: *or* *delayed*, *distracted himself*, with much trouble and busynes; the Greek translateth, *they were troubled*. David contrarywise *delayed not*, to keep Gods cōmands: Ps 119. 60. *in the gentlemencie*, *or*, *for the merciful sparing*; that is, *the Lord being merciful and sparing him*, as the Greek translateth. The word importeth *gentleness*, and *loving affection* or *cōmiseration*, as wherby men are *spared from punishment*. So in Esa. 63. 9. *in his love* and *in his gentlemencie* God redeemed his people.

v. 17. *that he* *or*, *then he sayd*, meaning the Lord, *Iehovah*, as appeareth v. 18. 24. who (it seemeth) was now come from Abraham to Sodom: Gen. 18. 12. 33.

17 *thy soul*; that is, *thy life*: for so the scripture usually speaketh, as *keep his soul*, Job. 2. 6. that is *spare his life*: to *seek the soul*, is to

*seek ones life*. Exo. 4. 19. Mat. 2. 20. See also Gen. 2. 7. and 37. 21.

*look not*; *this commandment* (as the like in Gen. 2. 17.) was given not to Lot alone, but to his wife and children, as the event sheweth, v. 26. and forbiddeth all affectation of worldly things, which draweth frō ready obedience unto God. Compare Luk. 9. 62. Phil. 3. 13. 14. Mat. 24. 16. 17. 18.

*to the mount*; The mountains are sometime spoken of, as places of safety, Mat. 24. 16. figuring Gods providence and protection, Psal. 121. 1. and 125. 2. Esa. 2. 2.

18 v. 18. *Lord*; *or*, *my Lords*: for the Hebrew *Adonai* (by reason of the pause) is here doubtful, whether it be the title of God, or of men. For the Chaldee putteth for it *Lords*; but the Greek *Lord*: and the wordes following are directed to one, though before he spake to them. See Gen. 15. 2. and 18. 3.

19 v. 19. *cleave unto me*; the Greek sayth, *take hold on me*. Herein Lot shewed his weak faith, not resting in Gods word; wherfore the place which he chose for safety, secured him not; but for fear he left it, v. 30.

20 *to flee*; that is, *for me to flee*, as the Greek translateth. See Gen. 6. 19. & 23. 8.

21 v. 21. *accept thy face*; *or*, *lift up thy face*, that is, *doo respect*, and so vvil gratifie thee, and grant thy request in this thing. Thus the Lord dooth the desire of them that feare him, Psal. 145. 19. This phrase of *accepting the face*, is usual for shewing of favour to any; which sometime is spoken in the yll part, and commonly caled *respect of persons*, and then it is denyed of God, Deut. 10. 17. and forbidden to men, Deut. 16. 19. The Greek expresseth it by *ethaimasa to prosopon*: which here and in sundry other places meaneth an *honourable regard* or *estimation of ones face or suit*: in which sense the Apostle useth it, Iude. v. 16. against such as would *respect the faces*, *or* *satisfy men for profits sake*. The contrary wherto, is to *turn-away the face of any*; which is, to say one nay, or deny their request, 1. King. 2. 16. 20.

22 v. 22. *any thing*; *or*, *the thing*, to weete, **NOW**



now in hand. Heb. a word. he caled] that is, every one; or, it was caled, See the notes on Gen. 18. 24. Zoar,] or, Zogor: in Greek, Sigor, and elsewhere Sogor, in the Latine Segor, by interpretation Little: before, it was caled Bela, Gen. 14. 2.

23 v. 23. came forth over,] or, arose upon the earth. This time of the morning, was fittest to shew the light of grace arisen to Lot; and how in prosperity, affliction shal come upon the wicked, and they not know the morning thereof; as Esai. 47. 11. For the rising of the Sun, is a signe of favour from the Lord, Mat. 5. 45. but unto Sodom, it is the time of vengeance. Hence Christ sayth, as it was in the dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the day that Lot went out of Sodom, it rayned fyre and brimston from heaven, and destroyed them all: even thus shal it be in the day, when the son of man is reveled, Luk. 17. 28. 29. 30.

24 v. 24. and upon Gomorra:] with two other cities (not here expressed) Admah and Seboim, Deut. 29. 23. brimston:] this added to fyre, increaseth it Esai. 30. 33. and so is used in scripture to signify increase of torment for the wicked, and the second death: Rev. 14. 10. and 19. 20. and 20. 10. and 21. 8. And of these cities, it is sayd, besides their temporal judgmēt, that they suffer the vengeance of eternal fyre: Jude ver. 7. and are made an ensample to those that after should live ungodly, 2. Pet. 2. 6. So the Hebrew Doctors say; The men of Sodom, have no part (or inheritance) in the world to come, as it is written, the men of Sodom were wicked, and synners before the Lord exceedingly, (Gen. 13. 13.) wicked in this world, and synners in the world to come. Thalmud Bab. in Sanhedrin, chapt. Chelek. This judgment of burning, was answerable to Sodoms syn, that burned in brutish lust, man towards man: so Nadab and Abihu, that transgressed with fyre, are burned with fyre, Lev. 10. 1. 2. Others synning by shedding of blood, have blood to drink: Rev. 16. 6. Exod. 7. 20. 21.

25 v. 25. overthrew:] this word noteth a

suddayn, unevitable and perpetual destruction, whereupon the Prophet sayth, the Lord overthrew them and repented not, Ier. 20. 16. and the Apostle sayth, he condemned them with an overthrow, 2. Pet. 2. 6. and in Lam. 4. 6. Sodom was overthrowen even in a moment, and no hands stayed on her: and to the perpetuall desolation of these cities, there is allusion, in Esai. 13. 19. 20. Ier. 50. 40. Zoph. 2. 9. yet the punishment of them that despise the gospel, shalbe greater then Sodoms; Mat. 11. 24. that which grew] or the bud of the ground: so that in the playn where these cities stood, there grew no good thing after, to this day: but it became a dead & lothsomelake, caled the dead sea, & sea of salt; see Gen. 14. 3. Zoph. 2. 9. Deut. 29. 23. So the Rabbines say, Of the wickednes (of the 5. cities,) even to this day, the wast land that smoketh is a testimony, and plants bearing fruit, that never come to ripenes. Wisd. 10. 7.

26 v. 26. from behind him:] the Greek translate it, unto the things behind: which phrase is used in Luk. 9. 62. Phil. 3. 14. This being doon contrary to the commandment, v. 17. and with a corrupt affection in her, God did severely punish: and she is a warning to all; as Christ sayth, he that is in the feild, let him not return to the things behind; remember Lots wife. Luk. 17. 31. 32. was a pillar:] or, became a pillar (or statue) of salt; and so she had part of the plague of Sodom, which was brimstone and salt, that it became a sea of salt; Deut. 29. 23. Gé. 14. 3. And this her statue or pillar, stood for a memorial to others, that they may be the better seasoned. This salt pillar continued long; Iosephus a Jew with historian after Christs life on earth, vvriteth that he did see it: Antiqu. 1. book, chapt. 12. and so others since his time.

27 v. 27. had stood] the Chaldee addeth, stood in prayer; see Gen. 18. 22.

28 v. 28. toward:] Hebr. on the face of Sodom: so after. the smoke:] a visible signe of the fyre and judgement consuming them: and a fearful change of this pleasant land which was before luk the gardē of the Lord,



like Eden; Genes. 11, 10. So in the cite of Antichrist, (spiritually called Sodom, Rev. 11, 8.) where first the smoke of heresies had arisen like the smoke of a furnace, which darkened sun and aier, Rev. 9, 3. after there did arise the smoke of her burning, which went up for evermore. Rev. 18, 9, 18, & 19, 3. The Greek here translateth, a flame went up out of the land, as the vapour of a furnace.

29 v. 29. destroyed, ] Hebr. corrupted: see Gen. 6, 13. Abraham; ] for whose

fake Lot his nephew fared the better, as before, Genes. 14, 14, 16. according to the promise, Gen. 12, 3. and the intercession of Abraham, Gen. 18, 23. &c. in the

which; ] that is, in one of the which, in Sodom. Things spoken as of many, are often ment but of one: see Gen. 46, 23, in the notes.

30 v. 30. in the mountayn, ] where God appointed him at first, ver. 17. but then he pretended danger, and prayed against it, v. 19. now he feareth to dwell in Zoar, which he had chosen, and God had granted him; & of himself goeth to the mount; shewing much weaknes.

31 v. 31. in the land, ] of Canaan; or, in the earth. She seemes to intend, no godly man, with whom they might marry: otherwise she might know ther was people in Zoar, and other places. to come in, ] that is, to company with us: see Gen. 6, 4.

32 v. 32. and keep alive, ] or, that we may keep alive. seed, ] that is, children, as the Chaldee paraphrast hath it.

37 v. 37. Moab, ] by interpretation, Of the father, so the Greek addeth, Moab, saying, of my father. of Moab, ] that is, of the Moabites, as the Greek & Chaldee doe expresse. The Hebrue useth to call all posteritie by the fathers name: as Jacob, & Israel, for the Jacobites & Israelites: Gen. 34, 7. and 49, 7. Ismael, for the Ismaelites, Gen. 22, 9. Edom, for the Edomites, Gen. 36, 9. Aaron, for the Aaronites, 1. Chron. 12, 27. & 27, 17. and many the like. The Hebrue text often explaineth this, by adding the word sons, or house, or the like: as 1. King. 12, 18. all Israel stoned him; for which, in

2. Chron. 10, 18. is written, the sons of Israel. And 2. Chron. 11, 1. to fight against Israel: for which, in 1. King. 12, 23. is written, against the house of Israel. Agayn, all Israel came, 2. Chron. 10, 3. that is, all the congregation of Israel, 1. King. 12, 3. These Moabites soon fel from the faith of God, & became idolaters, the people of Chemosh, & Baal-peor, Num. 21, 29. & 25, 1, 2, 3. & dwelling neer the land of Canaan, were enemies to Abrahams children, as the scriptures often mention. Numb. 22. Iudg. 3, 14. &c.

38 v. 38. Ben-ammi: ] by interpretation, Son of my people; in the Greek, Amman, son of my kindred: in both names, ther was a memorial of their incestuous procreation; which the daughters it seemeth boasted of, as having children of their own godly kinn, not of the faithless and cursed nations. the sons of Ammon: ] that is, according to the Greek, the Ammonites: as those who the Prophets usually call sons of Israel, the Apostles sometime call Israelites, Rom. 9, 4. & 11, 1. These Ammonites dwelt also by Moab, neer Canaan; and became partners with Moabs idolatrie, and enemies to Israel: Iudg. 11, 4, 14. Deut. 23, 3, 4. Of these two nations, many things are spoken in the scripture; whose original, Moses therefore describeth here.

# CHAPTER 20.

1. Abraham sojourneth in Gerar, 2. sayeth againe, that his wife is his sister. 3. Abimelech (for taking her) is in a dream threatned of God. 4. Abimelech excuseth himself unto the Lord; 9. rebuketh Abraham, 14. restoreth Sarah, 15. & reproveth her. 17. He & his, are healed by Abrahams prayer.

1 AND Abraham journeyed from thence, to the south countrie; and dwelled between Kadesh & Shur: 2 and sojourned in Gerar. And Abraham sayd, of Sarah his wife, she is my sister: and Abimelech, King of Gerar, 3 sent; and took Sarah. And God came



came unto Abimelech, in a dream by night: and he sayd to him; Behold thou art a dead man, for the woman which thou hast taken; for she, is married to an husband. And Abimelech, had not come neer unto her: & he sayd, Lord, wilt thou slay also a just nation? Sayd not he unto me, she is my sister? and she even she also sayd, he is my brother: in the perfection of my hart, & in innocencie of my hands, have I doen this. And God sayd unto him, in a dream; I also doe know, that in the perfection of thy hart, thou hast doen this: and I also withheld thee, from synning against me: therefore I gave thee not, to touch her. And now, restore thou the wife of the man, for he is a Prophet; and he shal pray for thee, and live thou: and if thou restore her not; know thou, that dying thou shalt dye, thou, and al that are thine. And Abimelech rose early in the morning, and called all his servants, and spake all these words in their ears: & the men were fore afraid. And Abimelech called Abraham, and sayd to him, what hast thou doen unto us, and what have I synned against thee, that thou hast brought on me, and on my kingdom, a great syn? Thou hast doen unto me, deeds that should not be doen. And Abimelech sayd, unto Abraham: what sawest thou, that thou hast doen this thing? And Abraham sayd, because I sayd, Surely there is no fear of God, in this place: and they wil kyl me, for my wives sake. And yet truly, she is my sister, the daughter of my father, but not the daughter of my mother: and she became my wife. And it

was, when they, even God, caused me to wander, from my fathers house: then I sayd unto her, this is thy kindness, which thou shalt doe unto me: at every place, whither we shal come, say thou of me, he is my brother. And Abimelech took, sheep and oxen, and menservants, & womenservants; and gave unto Abraham: and restored to him, Sarah his wife. And Abimelech sayd, Behold my land is before thee: dwell thou in that which is good in thine eyes. And unto Sarah he sayd, Behold I have given a thousand shekels of silver, to thy brother; behold he is to thee, a covering of the eyes; unto all which are with thee: and all, that (thou mayst be) rebuked. And Abraham prayed, unto God: and God healed Abimelech, and his wife, & his women-servants, and they bare-children. For Iehovah had closing closed up, every womb, in the house of Abimelech: because of Sarah, Abrahams wife.

### Annotations.

1 [Ourned] or removed, to weet from the Lokes of Mamre, Gen. 18, 1. *country,* or, land of the south; that is, the south part of the land of Canaan: see Gen. 12, 9.

Kadesh, [see Gen 16, 14, 7. *Gerar:*] a country of the Philistines, in the southern parts of the land of Canaan, Ge. 10, 19. Hither Isaac came afterward to sojourn, for famine. Gen. 26, 1.

2 v. 12. of Sarah: ] The Hebrue *el* which properly signifieth *unto*; is used for *of*, or *concerning*; & is so translated by the Greek, here and Ier. 27, 19. and so the Greek pros, in like manner, Heb. 1, 7. and 4, 13. Or if we read it *unto Sarah*, the meaning is, that together with her, both, he and she sayd it: as after in v. 4. is manifested. See the like



2 like doon before, in Gen. 12.11.12.13.  
Abimelech, ] by interpretation *Father-king*: a common title of the Kings of Palestina, as Pharaoh was of the Kings of Egypt: See Gen. 16.1. Psa. 34.1. For Kings should be fathers to their countries: so rulers are called fathers, 2. King. 5. 13. Job. 29.16. and 1. Sam. 12. 15. where your fathers, is translated in Greek your King. See Gen. 4. 20.

3 v. 3. God came; ] the Chaldee sayth, word came from the face of God. This setteth forth Gods care for his: he suffered no man to doo them wrong, but reproveth Kings for their sakes: Psa. 105. 14. *in a dream*, ] which is an imagination that the mind of man conceiveth in sleep. Dreams naturall arising from the temperature of the body, or affections of the mind, are many, & have their vanities & deceits, Eccl. 5. 7. Esa. 29. 7. 8. but dreams supernatural sent of God, as here, or by his Angels, as Mat. 2. 13. are to be regarded: for God by them signifieth, what he would, or what men should doo. Gé. 41. 25. Job. 33. 14. 15. 16. &c. Dreams also are sometimes by the lying spirit of Satan: which are not to be beleaved or regarded, Zach. 10. 2. Deut. 13. 1. 2. 3. See also Gen. 37. 5. *a dead man*: ] that is, *shalt surely dye*. But under such threats, conditions often are implied: as here, if thou deliver not the woman. See Eze. 33. 14. 15.

4 v. 4. *come-neer*, ] that is, *lyen with her*: being stayed by sicknes, as it seemeth by v. 17. the Greek sayth, *touched her not*, the Hebrue also, in vers. 6. So Paul useth the phrase of *touching a woman*, 1. Cor. 7. 1. and Solomon, *Prvo. 6. 29.* *just nation*, ] fearing, as it seemeth, wrath upon his people also: v. 9. as often cometh to pass, for the princes synns. So for Davids syn, a plague came on his people. 1. Chron. 21. 14. 17. Or he calleth his familie a nation: which was now visited of God: v. 17. 18.

5 v. 5. *perfection*, ] or, *integritie*, *simplicitie*, *sinceritie*. The Chaldee interprets it *truth*; the Greek, *a pure hart*. It is opposed to *hypocrisie*. *innocencie of my hands*: ] or,

*cleannes of my palmes*: the palmes of the hands are named, as wherein filthynes might be hidden: so purging himself even from secret crime.

6 v. 6. *with-held*; ] the Greek translateth *spared thee*. It seemeth Gods chastisement restrained him: v. 17. and so he was not able to doe the evil, which otherwise naturally he could, and was prone unto.

*from synning*, ] the Greek sayth, *that thou shouldest not syn*. As God, for Abrahams sake, withheld Abimelech from the fact; so respecting the integritie of the Kings hart, he kept him also from the syn. *gave thee not*; ] that is, *let or suffered thee not*, as the Greek translateth. Giving is often used for suffering, as Gen. 31. 7. Exo. 3. 19. Psa. 16. 10. But it is more then bare sufferance, as implying an action also on Gods part, who giveth means to stay from evil, or sendeth delusions, when so it pleaseth him, as 2. Thes. 2. 7.

7 v. 7. *a Prophet*; ] therefore doe him no harm, Ps. 105. 15. A Prophet in Hebr. *Nabi*, in Greek *prophētes*, from which we have the word *Prophet*, so named of speaking, interpreting or uttring words and oracles that come from God, Deut. 18. 15. 16. 18, as of seeing or receiving them by visions, such were named *Seers*, 1. Sam. 9. 9. So Moses interpreter is called his Prophet, Exo. 7. 1. and all interpreters of the scriptures, 1. Cor. 14. 29. In special, a prophet was one indued with the spirit of God, and could foretel things to come, Deut. 18. 22. Psa. 74. 9. Ier. 29. 15. Such are called *holy men of God*, which spake as they were moved by the holy Ghost, 2. Pet. 1. 20. The Hebrue Doctors say; it is one of the foundations of the law, to know that God maketh the sonns of men to prophesie: and prophesie resideth not, but in a man that is great in wisdom, mighty in his vertuous-qualities, so that his affections overcome him not, in any worldly thing; but by his knowledge he overcometh his affections continually; and he is a man expert in knowledge, and of a very large understanding. &c. On such a man, the holy spirit cometh down: and when the spirit resteth upon him, his soul is associated



ciated unto the Angels, and he is changed to another man; and perceiveth in his own knowledge, that he is not so as he was, but that he is advanced above the degree of other wise men: even as it is sayd of Saul (in 1. Sam. 10. 6.) and thou shalt prophesie with them, and shalt be turned into another man. Maimony in Iesudei hatorah, chap. 7. S. 1. shall praye.] This was a special work of the Prophets, to pray for the people, Iere. 14. 18. and 15. 1. whereupon it is sayd, If they be Prophets, and if the word of the Lord be with the, let them intreat the Lord &c. Ier. 27. 18. Praying, or interpellation, hath the first signification of judging, and so meaneth the presenting of the person and cause of any, unto God as the judge; and the judging of ones self. live thou,] that is, thou shalt live: but it is a powrtull manner of speech: (whereupon God is sayd to command his mercy, and the salvation and blessing of his people, Psa. 42. 9. and 44. 5. and 133. 3.) The like is often used, as Amo. 5. 4. seek me and live: that is, yee shall live: and dwell for ever, Psa. 37. 27. dying]

that is, shalt surely dye: see Gen. 2. 17. v. 9. that should not,] the Chaldee translates, that are not meet to be doen; the Greek sayth, which none should doe.

v. 11. Surely,] or, Onely. The Greek translates, Least there be not the feare of God: so making it an imperfect speech, implying doubt, as in Mat. 23. 9. By the feare of the Lord, men depart from evil, Prov. 16. 6.

v. 12. of my father] The Iewes opinion from hence is, that Sarah was the same that Ischah, mentioned in Gen. 11. 29. and had two names: and that she being the grandchild of Thara, by another woman then Abrahams mother, is so spoken of here. became,] Hebr. was to me, for a wife.

v. 13. they even God:] Elohim the name of God, in form plural, is usually joyned with a word singular, as he created, Gen. 1. 1. here and in some few other places, it is coupled vvith a vvord plural: not without myste ie of the Trinitie: vvhich the Gentiles not understanding, they fel

to hold many Gods, contrary to the truth, Deuteron. 6. 4. A like speech of God is after used, in Gen. 31. 7. and in 2. Sam. 7. 23. they even God went: which another Prophet relating sayth singularly, God he went, 1. Chron. 17. 21. so that though words of the plural number be joyned, yet the plurality of Gods is no way intended; one scripture clearing an other: yea sometime the very same text, explaining it self, as Ios. 24. 19. Elohim holies (or holly-ones) he. The Greek translates here singularly, when God brought me out from my fathers house: the Chaldee otherwise thus, And it was when the peoples wandred, (that is, committed idolatry,) after the works of their hands, the Lord applied me unto his feare, out of my fathers house.

is thy kindness,] or shalbe thy mercie, that is, thy work of mercie: so love, (1. Ioh. 3. 1.) is put for the benefits proceeding from love; and wrath, (Mic. 7. 9. Rom. 13. 4.) is for punishment proceeding from wrath.

15 v. 15. before thee,] exposed to thy choise. see Gen. 13. 9. good in thine eyes,] that is, as the Greek translates, where it pleaseth thee.

16 v. 16. a 1000. shekels,] or shillings. The word shekels understood in the Hebrue, is expressed by the Chaldee interpreter: so in 2. Sam. 18. 12. and 2. King. 6. 25. and the Greek also hath a 1000. didrachmes, meaning shekels: for so in Gen. 23. 15. 16. and in many other places, the Hebrue shekels, are turned in Greek didrachmes, (or, double drams:) & usually where silver is set down, and not the summe, shekels are understood; as appeareth by Num. 7. 13. 85. where the shekel of the sanctuary named after, sheweth the same to be ment before. Also where shekels are set down, and the metal not expressed, silver is understood, not gold or any other: as is manifest by Exo. 30. 13. 15. compared with Exod. 38. 25. 26. A shekel (comming of Shakal, he weighed, from whence our English scale & skale to weigh with, is derived,) is by interpretation a weight, as being the most common in payments, in which they used to weigh



weigh their money, *Gen. 13, 16. Lev. 31. 9.* And the shekel of the sanctuary, weighed twentie gerahs, *Exod. 30, 13.* and 1 Gerah by the Jewes records, weighed sixteen graynes of barley: so the holy shekel weighed 320. grains: as *Maimony* the weth, in treat. of Valuations &c. Chap. 1, §. 4. But the comon shekel weighed they say, half so much, viz. 160. graines; which make two drammes and 16. graines. The Chaldee calleth a shekel, *Silphina*, and *Selang*, (from whence our English *shilling*; seemeth to be borrowed): & the quantity of the common shekel differed not much from our *shilling*, as the shekel of the sanctuary was about two *shillings*. This Chaldee name came in use among the Jewes after their captivitie in *Babylō*, & was som what more in weight, then the shekel of Moses, which weighed 320. grains of barley: but now our wise men have added thereto, (sayth *Maimony*, in treat. of Shekels, chap. 1. §. 2.) and made the weight of it equal to the coin called *Selangh*, in the time of the second Temple: and that *Selangh* weighed 384. comon grains of barley.

to thy brother] that is, to Abraham, thy husband, whom thou calledst thy brother: to him rather then to her, was it given, least suspicion should arise that she was defiled.

he is to thee: &c.] that is, he is, (& shalbe) thy husband to defend thee from injury, and to whom thou must profess subjection. For the covering of the eyes & face with a vail, was a signe of the womans subjection to the man, and of his power over her: *Gen. 24. 55. 1. Cor. 11. 3. 6. 7. 10.* Or thus, it shalbe to thee: that is, this gift of mine to thy brother, shalbe a recompense of the injury doon in taking thee from thy husband. The Hebrue is ambiguous, and may indifferently be read, he or it; and so the Chaldee, though it favoureth most this latter, saying, behold it is to thee a covering of honour, for that I did send to take thee, and have seen thee and all that are with thee. The Greek more plainly thus, these (1000. didrachmes) shalbe to thee, for an honour of thy face, & to all the women that are with thee. and all, that, &c.] that is, and all (this is,) that (thou mayst be)

rebuked, & warned to cary thy self otherwise: and so they are the words of Abimelech. Or, if they be the words of Moses, we may read, and all (this was,) that (she might be) rebuked. The Chaldee translateth, and for all that thou hast sayd, and be thou rebuked: the Greek thus, and all things speak thou truly.

18 v. 18. closing closed;] that is, fast closed. See the like phrase, in *Gen. 2. 17.*

CHAPTER 21.

1. *Isaak* is born: 4. he is circumcised. 6. *Sarahs* joy. 9. *Hagar* and *Ismael* are cast forth, 15. and fall into distress. 17. The Angel comforteth her. 22. *Abimelechs* covenant with Abraham at Beer-sheba.

1 **A**ND Iehovah, visited Sarah, as he had sayd: and Iehovah did  
2 vnto Sarah, as he had spoken. And Sarah conceived, & bare to Abraham  
3 a son, in his old-age: at the set-time, which God had spoken to him. And  
4 Abraham caled the name of his son, that was born unto him, whom Sarah  
5 bare unto him, *Isaak*. And Abraham circumcised *Isaak* his son, being  
6 a son of eight dayes: as, God had comanded him. And Abraham was,  
7 a hundred yeres old: when *Isaak* his son, was born unto him. And Sarah  
8 sayd; God hath made me a laughter: every-one that heareth, wil laugh  
9 with me. And she sayd; who would have sayd unto Abraham, that Sarah  
10 should have given sonns suck? for I have born a son, in his old-age. And  
the child grew, and was weaned: and Abraham made a great banquet, in  
the day that *Isaak* was weaned. And Sarah saw, the son of *Hagar* the Egyptian,  
which she had born unto Abraham, laughing. And she sayd to Abraham;  
Cast out this bondwoman, and



and her son: for the son of this bond-  
 woman, shall not be heir, with my  
 11 son, with Isaac. And the word was  
 very evil, in the eyes of Abraham:  
 12 because of his son. And God sayd,  
 unto Abraham; Let it not be evil in  
 thine eyes, because of the lad; and  
 because of thy bondwoman; in al that  
 Sarah shall say unto thee, hear her  
 voice: for in Isaac, shall seed be called  
 13 to thee. And also the son of the  
 bondwoman, I will make of him a na-  
 14 tion: because he, is thy seed. And  
 Abraham rose early in the morning,  
 and took bread, and a bottle of wa-  
 ter, and gave unto Hagar, putting it  
 on her shoulder; and the child, and  
 sent her away: and she went and wan-  
 dred, in the wilderness of Beer-sheba.  
 15 And the water of the bottle, was  
 spent: and she cast the child, under  
 16 one of the shrubs. And she went,  
 and sate her self over against him, go-  
 ing-farr off about a bow shoot; for  
 she sayd, let me not see the death of  
 the child: and she sate over-against  
 him, and lifted-up her voice, & wept.  
 17 And God heard, the voice of the lad;  
 and an Angel of God, called to Ha-  
 gar, out of heaven; and sayd unto her,  
 what aileth thee Hagar? fear not, for  
 God hath heard the voice of the lad,  
 18 there where he is. Arise, lift up the  
 lad, and hold him in thy hand: for I  
 19 will make of him, a great nation. And  
 God opened her eyes, and she saw a  
 well of water: and she went and filled  
 the bottel with water, and gave the  
 20 lad drink. And God was with the  
 lad, and he grew: and dwelt in the  
 wilderness, and was a shooter with  
 21 bow. And he dwelt in the wilder-

nes of Pharan: and his mother, took  
 him a wife, out of the land of Egypt.  
 22 And it was, in that time; that A-  
 bimelech, and Phicol prince of his  
 host, sayd unto Abraham, saying:  
 God is with thee, in al that thou do-  
 23 est. And now, swear unto me here  
 by God; If thou shalt lye unto me,  
 or to my son, or to my nephew: ac-  
 cording to the kindnes that I have  
 doen unto thee, thou shalt doe un-  
 to me, and unto the land, in the which  
 24 thou hast sojourned. And Abraham  
 25 sayd; I, wil swear. And Abraham  
 reproved Abimelech, because of a  
 wel of water, which Abimelechs ser-  
 26 vants had violently taken away. And  
 Abimelech sayd, I know not, who  
 hath doen this thing: and also thou,  
 didst not tel me; and I also, did not  
 27 hear it, but to day. And Abraham  
 took sheep and oxen, and gave to A-  
 bimelech: and both of them stroke  
 28 a covenant. And Abraham set, se-  
 ven ewe-lambs of the flock, by them-  
 29 selves. And Abimelech sayd, unto  
 Abraham: what mean here, these se-  
 ven ewe-lambs; which thou hast set,  
 30 by themselves? And he sayd; for,  
 the seven ewe-lambs, thou shalt take  
 of my hand: that they may be to me  
 for a testimonie; that I have digged,  
 31 this well. Therefore, he caled that  
 place, Beer-sheba: because there they  
 32 sware, both of them. And they  
 stroke a covenant, in Beer-sheba: and  
 Abimelech rose-up, and Phicol the  
 prince of his host, and they returned,  
 33 into the land of the Philistines. And  
 he planted a tree in Beer-sheba: and  
 he caled there, on the name of Jeho-  
 34 vah, the eternal God. And Abra-



ham sojourned, in the land of the Philistines, many dayes.

*Annotations.*

**V** *Isaid,* ] This word signifieth a remembrance, providence, care and performance of that which was spoke, be it good or evil. For good, as here, and Gen. 50.24. Exo. 4.31. Luk. 1.68. and often. For evil, and so it meaneth punishment, Exo. 20.5. Psa. 89.33. Num. 16.29. The Chaldee here translateth *remembered*; and the Hebrue implieth that, as 1.Sam. 15.2.

**2** *v. 2. conceived,* ] hereupon her faith is commended, Heb. 11.11. by faith Sarah her selfe received strength to conceive seed, and was delivered of a child when she was past age, because she judgeth him faithful who had promised.

*in his,* ] or, to his old age: so *v. 7. the set time,* ] promised the yere before, Gen. 18.10. Hereupon Isaak is sayd to be born of a free woman, by promise, and after the spirit, Gal. 4.22.23. 29. and this birth is set forth as an example of Gods mercy to, and increase of his church, by the covenant of grace in Christ under the new Testament, whereof Sarah was a figure, Esai. 51.2.3. Gal. 4.24.28.

**3** *v. 3. Isaak:* ] which signifieth Laughter, or joy: this name was foreappointed him of God, Gen. 17.19.

**4** *v. 4. son of 8. days* ] or, 8. dayes old; but understanding, in the 8. day, as the Greek translateth it: see the law, Gen. 17.12. Isaak is the first that we read of, circumcised at this age.

**6** *v. 6. made me,* ] or, made laughter to me that is, joy: as the Chaldee translateth it: as if she had sayd, bath made me to laugh, or rejoyce. The word is sometime used for laughing to scorn, or mocking, as *v. 9. & Ezek. 23.32.* and so some understand it here, laughter at me, that is, bath made me to be laughed at; meaning of the profane, which would laugh and mock, as did Ismael, *v. 9.* Though both may be implied in the word, yet the first seemeth most proper: and according to the propheties, Rejoyce

thou haven which didst not bear, Esai. 54.1. which hath reference to this birth, Gal. 4.22. 27.28. & Esai. 51.2.3. with me, ]

or at me: but the Greek translateth it, rejoyce with me: the Chaldee also turneth it into joy. And so the prophet, Rejoyce ye with Ierusalem and be gladd with her, all ye that love her, Esai. 66.10. which Ierusalem, was figured out by this Sarah, Gal. 4.22.26.

**7** *v. 7. should have given sons,* ] Heb. hath given sons: so noting the certainty: speaking as of a thing doon. By sons, is meant any son or child: as the Greek explyne it: see Gen. 46.23. The like admiration is spoken by the church, Esai. 49.21. who hath begotten me these? The Chaldee paraphrast referreth this to God, saying faithful is he that sayd to Abraham, and hath fulfilled it, that Sarah should give suck.

**8** *v. 8. weaned:* ] The Hebrue word signifieth an exchange of one thing for another; and so in vveaning, from milk to stronger meat: which as it signified in Isaak a growth in strength of nature, so is it in the faithful, a sign of growth in grace and understanding, 1. Cor. 3.1.2. Heb. 12.13.14. and of absteyning from worldly childish pleasures, Psa. 131.2. and Isaak being a figure of all the children of promise (Gal. 4.28.) we may hereupon gather the reason why Abraham made so great a banquet at Isaaks weaning. So at Samuels weaning he was presented to the Lord, with a spiritual feast, or sacrifice, 1.Sam. 1.22.24.

**9** *v. 9. laughing,* ] that is, deriding or mocking: for so laughing often signifieth, as Gen. 39.14. Ezek. 23.32. Lam. 1.7. it meaneth also abusing otherwise, whereupon laughter and scorn followeth, as Gen. 39.14.17. also idolatrous laughing or play, as Exo. 32.6. Hereupon the Ierusalemey paraphrast referreth it to this latter, of laughing in Gods worship: the Greek translateth it, playing with Isaak her son: (which word playing is sometime used for fighting, 2. Sam. 2.14.16.) and by laughing or mocking, the scripture often noteth a contemptuous and malignant carriage, Job. 30.



1. and 12. 4. Lam. 3. 14. Mat. 27. 29. But the Apostle plainly calleth it persecuting, and sayth, as then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now. Gal. 4. 29. And here beginneth by an Egyptians son, that 400. yeres affliction, spoken of in Gen. 15. 13.

10 v. 10. *this bondwoman,* ] the figured the old Testament: and her son, such as are under the works of the law, Gal. 4. 24. and the mother being to be cast out, it is likely she was the cause, or an abettor of her sonns evil. *not be heyr,* ] or, not inherit:

under which inheritance is figured heavenly blessings in Christ, and life everlasting, Gal. 3. 18. 29, and 4. 7. 1. Pet. 1. 4. So Ismael cast out from being heyr, is a type of servants that abide not in the house for ever; that is, of reprobates, Ioh. 8. 35. Gal. 4. 30. And though Ismael were now but a youth, yet even a child is known by his doings, whither his work be pure and right Prov. 20. 11. therefore Sarah by the spirit of God uttered this speech, and God confirmeth it, v. 12. & Paul sayth not that Sarah, but the scripture speaketh this, Gal. 4. 30. and by this it is probable, that Ismaels mocking, was about the inheritance; as some of the Hebrue Doctors also have observed: R. Moses Gerundens.

*my son,* ] who am a free woman, with Isaac who is freeborn: see Gal. 4. 30. 31. 28.

11 v. 11. *very evil* ] or *vehemently evil*, that is, *very much displeasing*; as on the contrary, to be good in the eyes of any, is to please or content: Gen. 20. 15. *because,* ] or,

*for the causes:* so v. 25. The love to his son, caused this grief: how be it when God had him kyl his beloved son Isaac, he shewed no such discontentment, Ge. 22. 2. 3. it seemeth he thought this to proceed but from Sarahs own passion of mind, til he was further informed of God, v. 12. 14.

12 v. 12. *shal seed be caled to thee* ] or, *shal thy seed be caled:* they shalbe named of Isaac, not of Ismael: that is, (as Paul inferreth) they which at the childre of the flesh, these are not the children of God; but the children of the promise, are counted for the seed: Rom. 9. 7.

8. Seed to thee, may also be read seed of thee, that is, *thy seed*: for the scripture sometime putteth one for an other, as disciples to thee, Mark. 2. 18 is the same that disciples of thee, or thy disciples, Mat. 9. 14. From this limitation of Abrahams seed to Isaac, the Iewes doo reckon none for Abrahams, but the Israelites: as in their canons they say, who so voweth concerning Abrahams seed, is free from Ismaels and Esaus sonns, and is not bound but touching Israelites: as it is sayd, for in Isaac shal seed be caled to thee; and loe Isaac sayd to Jacob, And God give thee the blessing of Abraham, Gen. 28. 4. Maimony, Treat. of Vowes; chap. 9. S. 21.

13 v. 13. *make of him,* ] Hebr. put him unto a nation: so v. 28. Compare Gen. 17. 20.

*thy seed,* ] thy son according to the flesh; though not after the promise as Isaac was.

14 v. 14. *bread* ] Sometime bread is used for al food, as in Mark. 6. 35. compared with Mat. 14. 15. Psa. 78. 20. if it be not so here, the scripture would note the great hardnes and miserie which they must indure that ar cast out of the Lords inheritance.

*and the child:* ] to weet, he gave unto her; he being now about 18. yeres of age: so casting him his first-born son; with her, out of his howse. *the wilderness,* ]

the way towards Egypt, where there was no way, no food, no waters, no inhabitants: thus were they exposed to many miseries: see Deut. 8. 15. Ier. 2. 6. Contrarywise, Isaaks children were led and guided of God, though that great and fearful wilderness, vvherein Ismael and his mother vvandred: Deut. 32. 10. 11. 12. Exo. 13. 21. 22. Our English vvord *wildernes*, signifieth a place where men goe wild; that is, goe astray, or vvander, as Agar here did, and so in Iob. 12. 24. Ps. 107. 4. 40. the like is spoken. In Hebrue it is caled *Midbar*, as being without order, a place not for men to dwel in; but only for beasts, who there must also be led & governed. See Exod. 3. 1. 18.

15 verse 15. *she cast the child:* ] that is, she left him being sick, and fainting for thirst. The state of such as are vvithout



Christ is hereby resembled: *Esa. 45. 13.* but they that drink of his waters, shall never thirst, for it shall be in them a well of water, springing up unto everlasting life, *Ioh. 4. 14.* *shrubs,* or, trees, as the Chaldee expounds it. The Greek sayth, *well of a fir-tree.*

16 v. 16. *the death,* This sheweth the extremitie that they were come into in the desert, vno erevvhile had meat and drink ynough in Abrahams house, novv ready to perish for thirst: God so chastening their former insolencie. A like example is of the prodigal son, vwho almost dyed for hunger, vwhen the servants in his fathers howse had bread ynough: *Luk. 15. 14. 17.* for the man that wandreth out of the way of understanding, shall remyn in the congregation of the dead. *Prov. 21. 16.*

17 v. 17. *there where* in Greek, *from the place where he is:* that is, in this desolate wilderness, where he lyeth, perishing, forsaken of all. Compare herewith Gods promises to his people in miserie, *Deut. 4. 27-30.* & *Psal. 107. 4, 5, 6.* And thus God remembreth his former promises, *Gen. 17. 20. and 18. 10. &c.*

19 v. 19. *for a well* which though it were there before, yet she saw not, her eyes being holden, til they were opened of God: (as in *Luk. 24. 16, 31.*) By similitude of waters breaking out in the wilderness, & drawing waters out of the wells of salvation, the scripture denoteth the spiritual graces of the gospel, communicated with the poor afflicted. *Esa. 35. 6. & 12. 3.*

20 v. 20. *God was* the Chaldee paraphraseth, *the word of the Lord was a help to the lad.* *shooter with bow* or, an archer: and so consequently, a warriour: for shooting with bow, was used in battels with men, *Gen. 49. 23, 24. & 48. 22.* and thus the oracle was fulfilled, that he should be a wild man, and have his hand against every man, *Ge. 16. 12.*

21 v. 21. *of Pharan* or *Paran:* a wilderness now adjoyning to the desert of Sinai, through which the Israelites journeyed as they went from Egypt to Canaan, *Num.*

*10. 12. & 13. 14, Deut. 33. 2, Hab. 3. 3.*

22 v. 22. *Abimelech,* King of Gerar in Palestina: see *Gen. 20. 2.* *Prince* that is, chief captayn: as the Greek calleth him *Archistrategos*, Chief leader of the armie.

God is: the word of the Lord is for an help to thee, sayth the Chaldee paraphrast: so in the verse folowing, for God, he useth the word of the Lord.

23 v. 23. *if thou shalt lye,* that is, that thou wilt not lye: as *Psal. 89. 36.* an imperfect speech, where an imprecation is understood, which sometime is expressed in part, as in *Ruth. 1. 17.* the Lord doe so to me and more also, if &c. For an oath, is both a taking of the Lord to witness that which one sweareth, and to punish if any violate his faith: both which Paul expressed whe he sware, *I call God for a witness, upon (or against) my soul; 2 Cor. 1. 13.* See before, *Ge. 14. 23. and 26. 29.* The Greek, for lying translateth *hurting*, or *wronging*. It meaneth false & deceitful dealing, contrary to the covenant now to be made between them. See *Psal. 44. 18.*

25 v. 25. *a well:* which was of great use & worth in that drye countrie, as the south parts of Canaan are noted to be, in *Iudg. 1. 15.* Hereupon grew that strife between Isaak and the Philistines, for wells of water, *Gen. 26. 18, 22, 21.* The Greek for well, translateth wells, as being many: and in deed Abrahā had there moe wells then one, as appeareth by *Gen. 26. 15, 18.* & it is usual in scripture, to put one for many, as is observed, on *Gen. 3. 2. & 4. 20.* Albeit the 30. verse sheweth rather one speciall to be here meant; where also the Greek speaketh of one.

31 v. 31. *Beer-sheba,* by interpretation, the well of the oath, as the Greek translateth it, and the words folowing doe confirm: or, the well of seven; because of the 7 lambs forementioned, for Sheba usually signifieth seven, and *Sheba*, an oath. See also *Ge. 26. 23.* they swore, or were sworn: for swearing is alwayes expressed in Hebrew, in the form passive, to be sworn, because it is with a passion of the mind, and offered



or occasioned by an other. It hath also the signification of seven, which is a mystical number, Gen. 2. 2. The reason hereof some think to be, because it is confirmed as by seven, that is, by many witnesses: or, as having reference to the seven spirits that are before the throne of God, Rev. 1. 4. the seven horns and 7. eyes of the Lamb (Christ), which are the 7. spirits of God sent into all the world, Rev. 5. 6. Wherefore Abrahams 7. lambs, seem to be not without myserie.

33 v. 33. he planted] that is, Abraham planted; as the Greek expresth: which sheweth his purpose & hope here long to continue. a tree] or, a grove: that is, a plot of trees: the Greek sayth, he planted a feild: the Ierusalem Thargum translateth it, a paradise, or orchard: and it is usual to put one for many, see Ge. 3. 2. The Hebrue *Esbel* is used also for a tree in 1. Sam. 22. 6. & 31. 13. which an other prophet rehearsing, calleth *Elah*, that is an Oke, 1. Chro. 10. 12. It is before recorded, that Abraham had such trees by his tent; under whose cool shadow men sat and were refreshed, in that hot country, Gen. 18. 1, 4, 8. but by that which here folovveth, that he called there on the name of the Lord, it is also probable, that this plantation was for religious use, which before the law given by Moses, might be lawful; and was used generally of the nations. Deut. 12. 2. but after was forbidden vvhē God had chosen a place of worship. Yet as from Abrahams example, offering his son Isaac, Ge. 22. the Ievves would superstitiously sacrifice their children, Jer. 7. 31. and 19. 1. so fro Abrahams grove, they used groves for religious use, & sacrificed under green trees: 2. King. 17. 10. Jer. 17. 2. Esa. 57. 5. But God forbad such things, Deut. 16. 21. yet the heathen Romans comanded them; saying, *Lucas in agris habento: Leg. 12. tab. De relig. lex 2.* eternal God:] or, God of eternitie, or, of the World. But the Greek translateth eternal; and so God is called in Rom. 16. 26. Here is the first place, vvhich this title was given him.

34 v. 34. many dayes] or yerer; (as Gen. 4. 3.)

Thus God gave some rest to this vveary pilgrim: he dwelled here still vvhē Isaac was offered, (which was in the 33. yere of his life,) Gen. 22. 19. and how long after, is uncertayn.

CHAPTER 22.

1. Abraham is tempted to offer-up Isaac. 3.
- He giveth proof of his faith & obediece. 11.
- The Angel stayeth him. 13. Isaac is exchanged with a ramme. 14. The place is called Jehovah jireh. 15. Abraham is blessed agayn.
20. The generation of Nahor, unto Rebekah.

1 AND it was, after these things; that God, did tempt Abraham: and sayd unto him, Abraham, and he sayd, Behold here I am. And he sayd, Take now thy son, thy onely (son), whom thou lovest, even Isaac; and goe thou, into the land of Morijah: and offer him there for a burnt-offring, upon one of the mountayns, which I shal say unto thee. And Abraham rose early in the morning, and saddled his ass, and took two of his yongmen with him, and Isaac his son: and clave the wood of the burnt-offring, and rose-up and went, unto the place which God had sayd unto him. In the third day, then Abraham lifted-up his eyes; and saw the place, a far-off. And Abraham sayd unto his yongmen; Abide yow here with the ass, and I and the yong-man wil goe yonder: and we wil bow-down-ourselves, and we wil return unto yow. And Abraham took the wood of the burnt-offring, and put it upon Isaac his son; and he took in his hand, the fyre, and the knife: and they went both of them, together. And Isaac sayd unto Abraham his father, and sayd my father; and he sayd, Behold I



1 *I am here* my son: and he sayd, Behold  
 (here is) the fyre, and the wood; but  
 8 where is the lamb, for a burnt-off-  
 9 fring? And Abraham sayd; God  
 wil provide himself a lamb, for a  
 burnt-offring, my son: and they went  
 both of them, together. And they  
 came, to the place which God had  
 sayd unto him; and Abraham builded  
 there an altar, and layd the wood in  
 order: and bound Isaak his son, and  
 put him on the altar, upon the wood.  
 10 And Abraham thrust forth his hand,  
 and took the knife: to kyl his son.  
 11 And the Angel of Iehovah, called un-  
 to him, out of the heavens; and sayd,  
 Abraham Abraham: and he sayd, loe  
 12 *here I am*. And he sayd, Put not forth  
 thy hand, unto the yongman; neither  
 doo thou any-thing to him: for now  
 I know, that thou fearest God; and  
 thou hast not with-held, thy son thy  
 13 onely son, from me. And Abraham lifted-  
 up his eyes, and saw and behold a  
 ram; behind, holden in a thicket by  
 his hornes: and Abraham went, and  
 took the ram; and offred him for a  
 14 burnt-offring, in sted of his son. And  
 Abraham called, the name of that  
 place, Iehovah Iireh: of which it is  
 sayd to this day, in the mounrayn of  
 15 Iehovah, it shalbe seen. And the An-  
 gel of Iehovah, caled unto Abraham;  
 the second time, out of the heavens.  
 16 And he sayd; By my self have I sworn,  
 assuredly sayth Iehovah: that, for be-  
 cause thou hast doon this thing, and  
 hast not with-held thy son thy onely  
 17 son. Surely blessing I wil bleis thee,  
 and multiplying I wil multiply thy  
 seed, as the starrs of the heavens; and  
 as the sand, which is upo the sea shore:

18 and thy seed shal possesse, the gate of  
 his enemies. And in thy seed, shal  
 all nations of the earth bleis them-  
 selves: because that thou hast obeyed  
 19 my voice. And Abraham returned,  
 unto his yong men; and they rose-up,  
 and went together, to Beer-sheba: &  
 Abraham dwelt, in Beer-sheba.

20 And it was, after these things; that  
 it was told Abraham, saying: Behold  
 21 Milcah, shee also hath born sonns,  
 unto thy brother Nachor. Uz his  
 first born, and Buz his brother: and  
 22 Kemuel, the father of Aram. And  
 Kesed, and Chazb, and Pildash, and  
 23 Iidlaph: and Bethuel. And Bethuel,  
 begat Rebekah: these eight, did Mil-  
 cah bear; to Nachor, Abrahams bro-  
 24 ther. And his concubine, whose  
 name was Reumah: even she also did  
 bear, Tebach, and Gacham, and  
 Tachash, and Maacah.

## Annotations.

1 **T** Hings,] Hebr. words; that is, things spo-  
 ken of: so in v. 20. See the notes on  
 Gen. 15. 1. tempt,] that is, trie  
 or prove. The original word hath the sig-  
 nification of lifting up as for a signe, or  
 essaying of some high thing. And God  
 tempteth men, when he requireth some  
 great or high experiment of their faith,  
 love, & obedience; as here, and in Exo.  
 15. 25. 26. Deut. 8. 2. and 13. 3. But tenta-  
 tion often signifieth a soliciting and pro-  
 voking to evil, which Satan doeth, Mat. 4.  
 1. 3. and mans own corruption. Iam. 1. 14.  
 In which sense God tempteth no man, Iam.  
 1. 13. for it alwayes tendeth to evil; but  
 God tempteth us, to doo us good at the  
 end, Deut. 8. 16. 1. Cor. 10. 13. And this is  
 spoken of God, after the manner of men:  
 for he both knoweth long before vvhath  
 is in man, and vvhath himself wil doo: Ps.  
 139. 2. Ioh. 2. 25. and 6. 6.

v. 2. onely



20 **v. 2. onely son:]** Paul calleth him onely begotten son, *Heb. 11. 17.* for he had no other of Sarah the freewoman: also Ismael of Hagar, was cast out of his house, *Ge. 21. 14.* **Isaak,]** who was particularly designed for the hope of all Abrahams seed to be caled in him, *Gen. 21. 12.* which speciall point the Apostle observeth in this tentation, *Heb. 11. 18.* So Abrahams obedience was tried in offering his son, & his faith, in offering him cōcerning whom he had received the promise. **Morijah,]** the Greek calleth it *the high land:* for it was a mountainy countrey, & this high mount was seen farr off: *v. 4.* The Chaldee nameth it of the service of God, there now performed, and after increased: for upon this mount *Morijah,* did Solomō build the Tēple, for Gods worship, *1 Chron. 3. 1.* And by the Jewes tradition, here Adam, and Noe sacrificed, and served God: see the notes on *Gen. 8. 20.* & *4. 3.* **burnt-offring,]** *Hebr. an ascension:* so called, because it wēt all up in tyre, burned upon the altar. See *Gen. 8. 20.* *Lev. 1.*

3 **v. 3. rose-early,]** so it seemeth this was spoken to Abraham in the night: & here his ready obedience is commended; as on the contrary the like hast is noted of Balaam for evil, hastening to curse Abrahams children, which God forbad, *Num. 22. 21.*

4 **v. 4. the third day:]** As the number seven, is of speciall use in scripture because of the sabbath day, *Ge. 2. 2.* so three is a mystical number, because of Christs rising from death the third day, *Mat. 17. 23. 1 Cor. 15. 4.* as he was crucified at the third howr of the day, *Mark. 15. 25.* and Isaak as he was a figure of Christ, in being the onely son of his father, and not spared, but offered for a sacrifice, *Rō. 8. 32.* so in sundry particulars, as this 3. day, in vvhich Christ also was to be perfected, *Luk. 13. 32.* and the carying of the wood, *v. 6.* as Christ did the tree whereon he dyed, *Ioh. 19. 17.* the binding of Isaak *v. 9.* as Christ vvas bound, *Mat. 27. 2.* and in other like, he was a figure of the Lamb of God, sacrificed for the synns of the world. So Moses crayed leave for three dayes jour-

ny into the vildernes, for to sacrifice, *Exo. 5. 3.* and three dayes they vvent therein, ere they found water to drink, *Exo. 15. 22.* and three dayes journey the Ark of the Lords covenant vvent before them, to search out a resting place for them, *Num. 10. 33.* Against the third day, the people were to be ready to receiv Gods law, *Exo. 19. 11.* & after 3. dayes, to pass over Iordan into Canaan, *Ios. 1. 11.* The third day Ester put on the (apparel of the) kingdom, *Est. 5. 1.* and in that day Ezekiah went up to the Lords howse, recovered as from death, *2 King. 20. 5.* and that day, is it vvherein the Prophet sayth, *God wil raise us up, and we shall live in his sight, Hos. 6. 2.* And in the third day (as vvel as in the 7) the unclean person was to purify himself, *Num. 19. 12.* with many other the like memorable things, vvhich the scriptures speak of the 3. day, not without mysterie. See *Gen. 40. 12. 13. and 42. 17. 18.* *Ion. 1. 17. Ios. 2. 16.* Vnto which vve may add a Jewes testimonie (in *Bresith rabba,* commenting upon this place;) that there are many 4 three dayes, in the holy scripture, of which one is the resurrection of the *Messias.*

5 **v. 5. bow-down,]** or, worship, to weete God: for in praying unto (or serving) God, they used to bow their bodies, in signe of reverence and honour; and sometime to kneel, sometime to bend down the head, sometime to prostrate themselves, or fall on their faces. See these gestures distinguished, in the annotations on *Exo. 4. 31.*

**we wil return:]** Abraham in faith obeying God, did account that God vvas able to raise up Isaak even from the dead, *Heb. 11. 19.* therefore he thus spake, and prophesied of his return vwith himself, vwhen he vvent to kyll him.

6 **v. 6. upon Isaak:]** so Christ bare the wood vvhich he himself dyed, *Ioh. 19. 17.* and all good Christians, are to beare their cross and folow him, *Luk. 14. 27.* And the sacrifice being to be burned to ashes, it was no small quantity of wood that would suffice hereunto: by vvhich also appeareth that Isaak vvas not now a child, but a man grovven, *Iosephus* maketh him 29. yere old



old: others, 33.  
 7 v. 7. the lamb for kyd, The Hebrue word signifieth eyther yong sheep or goat. Ex. 12. 5. De. 14. 4. the Greek traslateth it sheep.  
 8 v. 8. provide him,] or, see for himself. So Abraham imparted not the whole matter to Isaak, til he came to the place of execution: but stayed him upon the providence of God. Vnto this faith & promise of Abraham, God answered in performance, v. 13. and upon this divine providence, the place had the name, v. 14.  
 9 v. 9. altar,] to sanctifie the sacrifice, Mat. 23. 19. See Gen. 8. 10. bound Isaak;] whose faith and obedience herein was also admirable, that he neyther in deed nor word resisted his father Abraham, (there being none but they two,) but meekly suffered himself to be bound and layd on the altar, as a lamb to be slayn: being also herein a type of Christ, in his meek and patient sufferings, Mark. 15. 1. Act. 8. 31. Phi. 2. 8. and of all Christians, the children of promise, who are to present their bodies a living sacrifice; holy, acceptable to God, which is their reasonable service, Rom. 12. 1. The Iewes yerely feast upon the first of Tizri (or September) called the memoriall of blowing of trumpets, Levit. 23. 24. they named also The binding of Isaak, in remembrance of this action.  
 10 v. 10. to kyll his son ] By faith Abraham, when he was tempted, offred up Isaak; and he that had received the promise, offred up his onely begotten son, of whom it was sayd, that in Isaak, shall seed be caled to thee: Heb. 11. 17. 18. Abraham our father, was he not justified by works, having offred Isaak his son upon the altar? Seest thou how faith wrought with his works, and by works, was faith perfected? And the scripture was fulfilled which sayth, Abraham beleved God, and it was imputed unto him for justice, and he was called the freind of God. Lam. 2. 21. 22. 33.  
 11 v. 11. the Angel,] who speaketh as God, v. 11. sweareth by himself, and is caled Iehovah, v. 16. wherefore this was Christ himself: see before on Gen. 16. 7. & 18. 1.  
 12 v. 12. put not forth,] or send not forth; that

is, lay no violent hands upon him. Thus God spared Isaak from death; and Abraham, who beleved that God was able to raile him up, even fro the dead; did fro thence also receiv him, in a parable: Hebr. 11. 19.  
 I know,] that is, I have experience: God speaketh after the manner of men, as in Gen. 19. 21. & often. and thou hast,] or for that thou hast: see Gen. 12. 19.  
 13 v. 13. the ram;] Thus Abrahams word was fullylled, that God would provide himself a layn, v. 8. and hereby the redemption of the church by Christ, (the lamb without blemish, 1. Pet. 1. 19.) was signified: according to that in Iob. 33. 24. Deliver him from going down to the pit, I have found a ransom.  
 14 v. 14. Iehovah Ireh] that is, Iehovah wil see, or provide, as v. 8. the Greek interpreteth it, The Lord hath seen: for he answering to Abrahams prophesie, v. 8. the perpetuall memory of his mercy, was kept in the name of the place. Mori-lah, the usual name of the mountayn, is of like interpretation: Iehovah being shortned into Iah; whereof see Exo. 15. 2. The Chaldee paraphraseth thus, And Abraham prayed and served (God) there, in that place; and sayd before the Lord, here shal the generations (to come) serv (God.) Therefore was it sayd in this day, In this mount Abraham served before the Lord. He hath reference to the Temple built after in this mount, wherein God was served, 2. Chron. 3. 1. Abraham calling this place Iehovah Ireh, speaketh figuratively, as the scripture useth in all Sacramental things; because it was a signe of Gods providence. So Moses called his altar, Iehovah Nissi, Exod. 17. 15. Ierusalem is called Iehovah shammah, Ezek. 48. 35, it shalbe seen,] or, it shalbe provided, of God. So this special providence of God towards Abraham, is become a general proverb, for the comfort of his children, in all their distresses. The Greek traslateth it, In the mountayn the Lord was seen.  
 16 v. 16. By my self,] the Chaldee turneth it By my word. Elsewhere the scripture sayth, God sweareth by his soul, Ier. 11. 14. by his holynes, Amos. 4. 2. by his name, Ier. 44. 26



Ier. 44. 26. Of this the Apostle sayth, when God made promise to Abraham, because he could sweare by no greater, he sweare by himself, saying, surely &c. And, God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lye, we might have a strong consolation: Heb. 6. 13. 14. 17. 18. where also the Apostle teacheth that this is written for our comfort, as all other scriptures, Rom. 15. 4. And by this it is playn, that the Angel who spake to Abraham was God himself; and this oath had the accomplishment in Christ, Luk. 1. 73. &c. assuredly sayth] or, the faithful saying. The original word *Neum*, is peculiar to Gods oracles, which all are faithful sayings; as Paul speaketh 1. Tim. 1. 15. and 3. 1. and 4. 9. Of the same Hebrue letters transplaced cometh also *Amen*.

v. 17. Surely,] so the Apostle (following the common Greek version) translateth the Hebrue *Ki*, (which also signifieth *Because, or That*;) Heb. 6. 14. And here under the name  *blessing*, is meant the promise of eternal salvation, as the Apostle there sheweth. thy seed] for which, the Apostle sayth, thee: Heb. 6. 14. Again where Moses sayth thee, in Gen. 12. 3. the Apostle sayth thy seed, Act. 3. 25. By such interpretations, the holy Ghost teacheth us how to understand the scriptures: and by Abrahams seed, Christ the principal, and author of salvation, is implied: and all the faithful, by him saved, Gal. 3. 16. 29.

[shore] Hebr. *lip*. Here they are compared to the sand of the sea, which before in Gen. 13. 16. were to be like the dust of the earth: see also Gen. 15. 1. This promise through the faith of Abraham and Sarah believing it, was fulfilled, as the Apostle observeth, Heb. 11. 11. 12. thy seed,] Isaaks posterity, Gen. 21. 12. the gate] for gates, (as tree for trees, see Gen. 3. 2.) and by gates, he meaneth cities, and all strong defended places: as the *dore* (or *entrance*) of the gate, 1. Sam. 10. 8. is explained to be, the dore of the city, 1. Chron. 19. 9.

And at the gates of cities, were publick places of iudgment, Deut. 21. 15. Iob. 31. 21. So the strength and dominion of the enemies is meant here, by the gate: and dominion over them, by inheritance, Levit. 25. 46. Psal. 81. 8. The Greek also translateth it cities, & so in Gen. 14. 60. his,] or, their enemies; meaning enemies of the seed, which word being put for children, (as the Chaldee translateth it,) may have with it a word, singular or plural; and so the scripture speaketh indifferently: as saying of the people it went, 2. Chron. 10. 5. or they went, 1. King. 12. 5. it rejoiced, 2. King. 11. 20. which an other prophet writing sayth, they rejoiced, 2. Chron. 23. 21. So 2. King. 21. 24. with 2. Chron. 33. 25. and 2. King. 13. 30. with 2. Chron. 36. 1. The reason hereof is, because a multitude is many, and yet as one: therefore, that which in Mat. 20. 31. is (*ochlos*) a multitude, in Mar. 10. 48. is (*pollois*) many.

v. 18. in thy seed:] here the word seed is in special meant of one, that is Christ, Gal. 3. 16. 8. who was both of the seed of David, and so of Abraham according to the flesh, Rom. 1. 3. and also God over all blessed for ever, Rom. 9. 5. in whom, the nations doe bless themselves, and glorie, Ier. 4. 2, Psal. 72. 17. bless themselves,] that is apply by faith the blessing of Christ to themselves, and so profess it: or, shall be blessed, as the Greek translateth it, and as the promise was before made in that forme, in the Hebrue, Gen. 12. 3. and after, in Ge. 28. 14.

v. 19. Beer sheba.] which the Greek interpreteth, the well of the oath. See before in Gen. 21. 31.

v. 20. Milcah] called in Greek *Melcha*: she was Abrahams brothers wife, Ge. 11. 29. Of whose offspring, Abraham now heareth glad tidings, unto whom he after sedeth for a wife, for his son Isaak, Ge. 24. 2.

v. 21. *Vz*] or *Viz*: in Greek *Oox*. In his land Iob the patient dwelled, Iob. 1. 1. There was also an other *Vz* of Aram, Ge. 20. 23. and againe *Vz* of Seir, in Edoms countrie, Ge. 36. 28. *Buz*,] in Greek



*Buz*: of him came that learned yong man *Elibu*, Job. 32. 2. *Buz* dwelt by his elder brother *Vz*, in Arabia; *Ier*. 25. 20. 23. 24.

*Kemuel* in Greek, *Kamouel*. of *Aram*] the Greek sayth of the Syrians. Ther was an *Aram* before of *Sen*, *Gen*. 10. 22. *Aram* throughout the Bible is turned in Greek *Syria*, and *Syrians*: as *Mizraim* is Egypt, and *Cush* Ethiopia.

22 v. 22. *Kesed*, ] or *Cesed*: in Greek *Chazad*. *Chazo*, ] in Greek *Naxau*.

*Pildash*, ] in Greek *Phalder*. *Tidlaph*, ] in Greek *Iledaph*.

23 v. 23. *Bethuel*, ] in Greek *Bathouel*, of whom see after, *Gen*. 24. 15. *Rebekah*, ] or *Rebekka*; in Hebrue *Ribkah*: she became wife to *Isaak*, *Abrahams* son. *Gen*. 24. 15. 67. And for that cause chiefly, is this genealogie here set down.

24 v. 24. his concubine, ] to weet *Nachors* concubine. The Hebrue *Pilegesh*, ( wherof the Greek *Pallakis*, and Latine *Pellex* is borrowed, which we call a Concubine, ) signifieth an half wife, or a divided and secondary wife, which was a wife for the bed, ( and therby differing from an whore ), but not for honour, and government of the familie, ( as *K*. *Solomons* wives were *Princesses*, but his concubines not so, 1. *King*. 11. 3. ) neyther had their children ordinarily any right of inheritance, but had gifts of their father, as *Gen*. 25. 5. 6. Such a concubine was *Hagar* to *Abraham*, yea and *Keturah* his second wife, is called a concubine, *Gen*. 25. 1. 6. 1. *Chron*. 1. 32. And *Bilha* and *Zilpha* were concubines to *Isaakob*, *Gen*. 35. 22. And many other men of note, had also concubines, as *Caleb*, 1. *Chro*. 2. 46. 48. *Manasses*, 1. *Chro*. 7. 14. *Gedeon*, *Iudg*. 8. 31. *David*, 2. *Sam*. 5. 13. *Solomon*, 1. *King*. 11. 3. *Roboam*, 2. *Chro*. 11. 21. and among the heathens, as *Esh*, 2. 14. *Dan*. 5. 3. The Hebrue Doctors say, wives were taken in *Israel*, by bills of Dowry, and solemne espowals; but concubines, without eyther of both: *Maimony treat*. of *Kings*; ch. 4. 5. 4. So among the Gentiles, as appeareth by that saying in the Poet, least this report goe of me, that I have given thee myne own sister, rather for a concubine, then in

way of matrimonie, if I should give her without a Dowry. *Plantus in Trinum*. Likewise among the Greeks, the Oratour sayth, wee have concubines, for dayly concubineship ( or use of the bed; ) and wives, for to bring us forth children legitimate, and faithfully to keep the things in the familie. *Demosthenes* in *Orat*. against *Neera*. *Tebach* in Greek *Tabec*:

of him and his brethren we find no mention in other scripture. *Tachash*, in Greek *Tochos*. *Maacah*, ] in Greek *Mocha*.

### CHAPTER 23.

1. The age and death of *Sarah*, for whom *Abraham* mourneth; 3. 7. purchaseth of the sons of *Cheth* a place for her burial: 10. which *Ephron* would have given him, 13. but *Abraham* would not receiv without giving the full price. 17. So the field and cave in *Macpelah*, becometh *Abrahams* possession; and there he burieth *Sarah*.



1. **A**ND the life of *Sarah* was, a hundred yeres, and twenty yeres, & seven yeres: these were the yeres, of the
2. life of *Sarah*. And *Sarah* dyed in *Kirjath-Arba*, the same is *Chebron*, in the land of *Canaan*: and *Abraham* came, to mourn for *Sarah*, & to weep
3. for her. And *Abraham* stood-up, from before his dead: and spake unto the sonns of *Cheth*, saying. I am
4. a stranger and a sojourner, with you: give me a possession of a burying-place, with you; that I may bury my
5. dead, out of my sight. And the sonns of *Cheth*, answered *Abraham*,
6. saying to him; Hear us, my Lord; thou art a prince of God, amongst us; in the choise of our burial-places, bury thou thy dead: a man of us, shall not withhold from thee his burying
7. place, from burying thy dead. And *Abraham*



8 Abraham stood up, & bowed-down himself to the people of the land, to the sons of Cheth. And he spake with them, saying: if it be your mind, to bury my dead, out of my sight, hear me, and intreat for me, to Ephron the son of Zohar. And let him give me the cave of Macpelah, which he hath, which is in the end of his feild: for ful money, let him give it me, amongst you, for a possession of a burying-place. And Ephron was sitting, amongst the sons of Cheth: and Ephron the Chethite answered Abraham, in the ears of the sons of Cheth; of al that went-in at the gates of his city, saying; Nay my Lord hear me, the feild I give thee, and the cave that is therein, I give it thee: in the eyes of the sons of my people, give I it thee, bury thy dead. And Abraham bowed-down himself, before the people of the land. And he spake unto Ephron, in the ears of the people of the land, saying; But if thou (*wilt give it,*) I pray thee hear me: I wil give the money of the feild, take it of me, and I wil bury my dead there. And Ephron answered Abraham, saying unto him; My Lord hear me; the land (*is worth*) fowr hundred shekels of silver, between me and thee, what is that? and bury thy dead. And Abraham hearkned unto Ephron; and Abraham weighed to Ephron, the silver which he had spoken of, in the ears of the sons of Cheth: fowr hundred shekels of silver, currant with the merchant. And the feild of Ephron, which was in Macpelah, which was before Mamree, was made-sure: the feild, and the cave which was therein,

18 and every tree which was in the feild, which was in all the border therof, round about. Vnto Abraham for a purchase, in the eyes of the sons of Cheth; with all that went-in at the gates of his citie. And afterward, Abraham buried Sarah his wife, in the cave of the feild of Macpelah, before Mamree, the same is Chebron, in the land of Canaan. And the feild, and the cave which was therein, was made-sure to Abraham, for a possession of a burying-place: by the sons of Cheth.

## Annotations.

¶ Here beginneth the 5. section of the law, caled *Chajjee Sarah*, that is, *The life of Sarah*. See Gen. 6. 9.

1 v. 1. *the life* in Hebrue *lives*, see Gen. 2. 7. This special honour hath Sarah our mother, above al women in the scripture, that the number of her yeres is recorded of God. Eve was *the mother of all living*, Gen. 3. 20. and Sarah is mother of all the faithful, 1. Pet. 3. 6. She lived a pilgrim with Abraham her husband 62. yeres; and before her departure from *Charran* 65. in all 127. yeres.

2 v. 2. *Kirjath-Arba* that is, *the citie of Arba*, as the Greek translateth it: caled also *Chebron*: see Gen. 13. 18. *came* or, *went in*, namely into Sarahs tent, wherein she dwelt and dyed: for Abraham had many tents, (as had Lot, Gen. 13. 5.) and one special for Sarah, Gen. 24. 67. and 18. 6. *to weep*: Sarah also is the first, for whose death, mourning and weeping is mentioned; an other note of honour, as appeareth by Gen. 30. 9. 10. 11. 12. 13. 14. 15. 16. 17. &c. But sorow for the dead, must be moderate in Gods people, as having hope of the resurrection, 1. Thes. 4. 13. 14. &c. *weep*, in the Hebrue hath one litle letter, extraordinary, noted also in the margine of the Hebrew bibles, whereby as the Jewes



think is signified, that Abrahams mourning was not excessive, but with moderation. The Hebrew Doctors say that afterwards in Israel, a man was bound by the law (in Lev. 21. 2. 3.) to mourn for his mother, and for his father, his son and his daughter, and his brother and his sister by the fathers side. And by the Rabbins, a man was to mourn for his wife that he had married, and so the woman for her husband: to mourn also for brother and sister by the mothers side. Maimony in Misneh, tom. 4. treat. of Mourning, ch. 2. S. 1.

3 v. 3. from before] or from the face of his dead: where in likelihood, he had sitten a while on the earth, as was the manner of mourners to doe: Job. 2. 12. 13. Esa. 47. 1.

Jons of Cheth] that is, the Chethites, or Hittites, the people which came of Cheth the son of Canaan, Gen. 10. 15.

4 v. 4. a sojourner] or forreiner: properly it signifieth one that dwelleth in a strange country, & hath no possession of his own there. And as Abraham, so David acknowledgeth this of himself and his people, with God: 1 Chron. 29. 15. Psa. 39. 13. and the law taught them so much, Lev. 25. 23. and the gospel teacheth us the same for our estate on earth, 1. Pet. 2. 11. and commendeth to us the faith of these fathers, that did so profess themselves, to be strangers and forreiners in the land: thereby declaring plainly that they sought a better countie, even an heavenly, where God hath prepared for the a citie. Heb. 11. 13. 14. 15.

a burying-place;] or grave, sepulchre, in Hebrew Keber, from which the German grab, and our English grave are derived. Abrahā having sojourned 60. yeres in these lands, never purchased foot of inheritance, (Act. 7. 5.) til now for his dead; nor for any, (though it is likely sundry had dyed in his howse within this time,) but for Sarah his wife. As the formes shewed his faith, abiding there in a strange country, Heb. 11. 9. so this purchase of a grave, sheweth the like, not onely for the general resurrection of the dead, but for the special possession of this promised land: for which cause, Iacob

also would be brought out of Egypt to be buried here, Gen. 47. 29. 30. and Ioseph by like faith, gave commandment of his bones, Gen. 50. 24. 25. Heb. 11. 22. For a sepulchre of ones own, was a sign of right, and firm-possession, Esa. 22. 16. out of my sight] or, from before me: so v. 8. Death, so defaceth all earthly things, that the most lovely, are by it made loathsome: for Sarah had been the desire of his eyes, Ezek. 24. 16. but now he can not suffer her in his sight. And the living doe bury their dead, that according to the sentence of God, man may returne to his earth & dust, Gé. 3. 19. and be sown as seed in the ground, til the resurrection, 1. Cor. 15. 35. 36. &c. where they rest in their graves, as in their bedds, til their change come, Esai. 57. 2. Job. 14. 14.

6 v. 6. a prince of God] that is, a mighty prince, an holy ruler: preferred and advanced of God. So Abimelech acknowledged that God was with him, Gen. 21. 21. Things that excell, are sayd to be of God: as mountains of God, Psa. 36. 7. ceders of God, Psa. 80. 11. wrestlings of God, Gen. 30. 5. and many the like. The Greek here translateth, a King of God, the Chaldee, a prince before the Lord. A like speech is used of the preists, caled Princes of God, 1. Chron. 24. 5. the choise] that is, the best, the sayrest: as the Chaldee explaineth it; because men use to chose the best things. And choise, is put for chosen: as glorie of grace, and riches of grace, Eph. 1. 6. 7. for glorious, and rich grace: the promise of the spirit, Gal. 3. 14. for the promised spirit; & many the like withhold] or close up, forbid, eyther by word or deed.

7 v. 7. bowed-down] did obeysance, in signe of reverence, and thankfulness: so v. 12. Sometime they that bowed, would say they did so, as professing their thankfulness, 2. Sam. 16. 4.

8 v. 8. your mind] or, your will: Heb. with your soul, which word is often used for the mind or wil of any: Psa. 27. 11. and 41. 3. and 105. 22. The Greek translateth, if ye have in your soul: the Chaldee, if it be the pleasure of your soul. to bury] that is thus



that I should bury: an usual phrase, where the person is not expressed, but easily understood: see Gen. 6. 19. & 19. 20. & 47. 29.

v. 9. of Macpelah] which is by interpretation, the cave of doubleness, as the Chaldees hath, and so the Greek also translateth it, the double cave: but it appeareth by v. 17. 19. to be the name of the place.

ful money,] Hebr. ful silver, that is, for as much money as it is worth: silver is named for all money; and ful, for ful weight, as appeareth v. 16. A like speech is used in 1. Chron. 21. 24. for ful silver; which another prophet sayth, for the price, that is, the worth of it, 2. Sam. 24. 24.

v. 10. sitting] there present among them: or dwelling, as the word often signifieth. in the ears] that is, in the audience, or hearing: as the Greek explaineth it. So v. 13. and 16. went in] meaning the citizens; who are described by going in, as in Gen. 34. 24. by going-out: which two, are often joyned together, to goe in and out; for to converse, trade &c. See Ier. 17. 19. 20. 25. and 22. 4.

v. 11. in the eyes] that is, in the sight, or presence: or before, as the Greek translateth it: so v. 18. sons of my people] which the Greek turneth, my citizens; an usual east country phrase: so in Luk. 19. 14. his citizens, is turned in the Syriak, the sons of his citie. Bargayns passed thus publikly in the citie gates, for more testimony and assurance; as vvas used also in other cases, Ruth. 4. 1. 4. 9. 11.

v. 13. if thou] that is, wilt give it; or if thou be he, whom I speak of; as the Greek translateth, seeing thou art with me: (that is present.) Such imperfect speeches are often used, where other fit words are to be understood, as the scripture it self sometime manifesteth: as behold the oxen, 2. Sam. 24. 22. which an other prophet relating sayth, behold I give the oxen: 1. Chron. 21. 23. See also before, Gen. 11. 4. and 13. 9. and after here in the 15. verse. money,] Hebr. silver: that is, the price of the feild.

15. shekels,] or (as we may cal them) shillings: the Greek translateth them didra-

chmes: which word is used Mat. 17. 24. what the shekel weighed, see noted on Ge. 20. 16.

v. 16. current] or, passing to: and so allowed of merchants, as the Greek turneth it: which the Chaldees amplifieth thus, that was taken for merchandise in every country.

v. 17 was made sure] the Hebrue is, stood up; that is, was made stable, sure and confirmed, as the Greek translateth it in the last verse of this chapter. And this purchase thus assured to Abraham, was a propheticall signe, that his posteritie should have the inheritance of that land: even as Ieremies buying of his uncles feild before vvitnesses, was a sign of the Jewes return into the possession of this land; Ier. 32. 7. 9. 10. 15. 43. 44.

v. 19. in the cave] or den: thus carefully bought, and described where it lay, for a monument to posteritie. In this cave also Abraham himself was buried with his wife, at his death Gen. 25. 9. likewise Isaac his son, with Rebekah his wife, and Iacob with Leah his vvife: Gen. 49. 31. and 50. 13. The patriarchs hereby testifying their faith in the promises of God, for the inheritance of this land, and of life eternal, figured hereby, as before is observed on v. 4. Herewith may be compared the purchase of the potters feild bought with the price of Christs blood to bury strangers in: Mat. 27. 7.

## CHAPTER 24.

1. Abraham sweareth his servant, to take a wife for Isaac, not of the Canaanites, but of his own kindred: 8. The conditions of the oath. 10. The servants journey: 12. his prayer: 14. his signe. 15. Rebekah meeteth him, 18. fulfylleth his signe, 22. receiveth jewels, 23. sheweth her kindred, 25. and inviteth him home. 26. The servant blesteth God. 28. Laban enterteyneth him. 34. The servant sheweth his message, and what had befallen him by the way. 36. Laban and Bethuel acknowledge Gods work, & grant Rebekah for a wife unto Isaac. 38. Rebekah also consenteth to goe. 62. Isaac walking out to meditate in the feild, meeteth her; 67. She is brought.



brought into Sarahs tent, and becometh Isaaks beloved wife.

1 **A**ND Abraham was old, was come  
2 into dayes: & Iehovah had blef-  
3 sed Abraham, in al things. And Ab-  
4 raham sayd, unto his servant; the el-  
5 dest of his howse; that ruled, over al  
6 that he had: put I pray thee, thy hand,  
7 under my thigh. And I wil make  
8 thee swear, by Iehovah God of the  
9 heavēs, & God of the earth: that thou  
10 shalt not take a wife unto my son, of  
the daughters of the Canaanite, a-  
mong whom I dwell. But thou shalt  
goe unto my land, and unto my kyn-  
red: and shalt take a wife, unto my  
son Isaak. And the servant sayd un-  
to him; If so be the woman wil not  
be willing, to goe after me, unto this  
land: shal I returning return thy son,  
unto the land from whence thou ca-  
mest-out? And Abraham sayd unto  
him: Beware thou, least thou return  
my son thither. Iehovah God of  
the heavens, which took me from my  
fathers howse, and from the land of  
my kintred; & which spake unto me,  
and which sware unto me saying, un-  
to thy seed, wil I give this land: he,  
wil send his Angel before thee, and  
thou shalt take a wife unto my son,  
from thence. And if the woman wil  
not be willing, to goe after thee; then  
shalt thou be clear, from this my oath:  
onely thou shalt not return my son,  
thither. And the servant put his  
hand, under the thigh of Abraham  
his lord: and sware to him, concer-  
ning this matter. And the servant  
took ten camels, of the camels of his  
lord, and went; and al the goods of  
his lord, in his hand: and he arose, &

11 went to Mesopotamia, unto the citie  
of Nachor. And he made the cam-  
els to kneel-down, without the citie,  
by a wel of water: at the time of the  
evening, at the time that women-  
12 which draw (water) goe forth. And  
he sayd; Iehovah, God of my lord Ab-  
raham; I pray thee bring it-to-pass  
before me, this day: and doe mercy,  
13 unto my lord Abraham. Behold I  
stand, by the well of water; and the  
daughters of the men of the citie,  
14 come-out to draw water. And let  
it be, that the damsell to whom I shal  
say, bow-down I pray thee thy pitch-  
er, and let me drink; and shee shal say  
drink thou, and I wil give thy camels  
drink also: be the same thou hast evi-  
dently-appointed, for thy servant I-  
saak; and therby shal I know, that  
thou hast doon mercie, unto my lord.  
15 And it was, before he had made an  
end of speaking, that behold Rebek-  
ah came-out; who was born to Be-  
thuel son of Milcah, the wife of Na-  
chor Abrahams brother: & her pitch-  
16 er, upon her shoulder. And the  
damself, was of a very good counte-  
nance, a virgin, neyther had any-man  
known her: and she went-down to  
the well, and fylled her pitcher, and  
17 came-up. And the servant ran, to  
meet her: and he sayd, let me drink I  
pray thee a litle water, out of thy  
18 pitcher. And she sayd, drink my  
lord: and she hasted and let-down  
her pitcher, upon her hand, and gave  
19 him drink. And she made-an-end,  
of giving him drink: and sayd, I wil  
draw for thy camels also, until they  
20 have made-an-end of drinking. And  
she hasted, and emptied her pitcher  
into the



21 into the trough, and ran agayn unto  
 the wel, to draw: and drew, for al his  
 camels. And the man, wondering at  
 her: held-his-peace, to know, whi-  
 22 ther Iehovah had prospered his way,  
 or not. And it was, when the cam-  
 els had made an-end of drinking,  
 that the man took an earering of  
 gold, half a shekel ~~was~~ the weight ther-  
 of: and two bracelets for her hands,  
 23 ten (shekels) of gold, ~~was~~ the weight  
 of them. And he sayd, whose daugh-  
 ter ~~art~~ thou? tel me I pray thee: is  
 there in thy fathers howse, place for  
 24 us to lodge? And she sayd unto him;  
 I ~~am~~ the daughter of Bethuel: the son  
 of Milcah, whom she bare unto Na-  
 25 chor. And she sayd unto him; with  
 us, is both straw and provender y-  
 26 nough: place also, to lodge. And the  
 man bended-down-the-head; and  
 27 bowed-himself, unto Iehovah. And  
 he sayd, Blessed ~~be~~ Iehovah, God of  
 my lord Abraham; who hath not left-  
 off his mercy & his truth, from with  
 my lord: I, being in the way, Ieho-  
 28 vah led me ~~to~~ the house of the brethrē  
 of my lord. And the damsel ran,  
 and told her mothers howse: accord-  
 29 ing to these words. And Rebekah  
 had a brother, and his name ~~was~~ La-  
 30 ban: and Laban ran unto the man,  
 without, unto the well. And it was,  
 whē ~~he~~ saw the earering, & the brace-  
 lets upon his sisters hands; and when  
 he heard, the wordes of Rebekah his  
 sister, saying, thus spake the man un-  
 to me: that he came unto the man,  
 & behold ~~he was~~ standing by the ca-  
 31 mels, at the well. And he sayd, Come  
 in thou, the blessed of Iehovah: wher-  
 fore standest thou without? & I, have

32 prepared the howse; and place, for the  
 camels. And the man came, into  
 the howse; and he ungirded the ca-  
 mels: and he gave straw and proven-  
 der for the camels, and water to wash  
 his feet, and the feet of the men that  
 33 ~~were~~ with him. And there was set  
 (meat) before him, to eat; and he sayd,  
 I will not eat, until I have spoken my  
 34 words: and he sayd, speak. And he  
 35 sayd; I ~~am~~ Abrahams servant. And  
 Iehovah hath blessed my lord, great-  
 ly, & he is become great: and he hath  
 given him flocks and heirds, & silver  
 and gold, & men-servants, and wo-  
 men-servants, and camels and asses.  
 36 And Sarah my lords wife, bare a son  
 to my lord, after her old-age: and he  
 hath given unto him, al that he hath.  
 37 And my lord made me swear, saying:  
 Thou shalt not take a wife unto my  
 son, of the daughters of the Canaan-  
 38 ite, in whose land I dwell. If thou  
 shalt not goe unto my fathers howse,  
 and unto my familie: and take a wife,  
 39 unto my son. And I sayd, unto my  
 lord: if so be, the woman wil not goe,  
 40 after me. And he sayd, unto me: Ie-  
 hovah, he before whom I have walk-  
 ed, wil send his Angel with thee, and  
 will prosper thy way; and thou shalt  
 take a wife unto my son, out of my  
 familie, and out of my fathers howse.  
 41 Then shalt thou be clear from my ex-  
 secration, when thou shalt come unto  
 my familie: and if they wil not give  
 thee (~~one~~), then shalt thou be clear frō  
 42 my exsecration. And I came ~~this~~  
 day unto the well: and I sayd, Ieho-  
 vah God of my lord Abraham, if thou  
 be now prospering my way, the which  
 43 I goe. Behold I stand, by the wel of  
 waters



waters: & let the mayd that cometh  
 forth to draw, and I say to her, let me  
 drink I pray thee a litle water, out of  
 44 thy pitcher. And she say to me, Both  
 drink thou, and I wil draw for thy ca-  
 mels also: *let* the same be the woman,  
 whom Iehovah hath evidently ap-  
 45 pointed, for my lords son. And be-  
 fore I had made an end of speaking  
 in my hart; behold Rebekah came-  
 forth, and her pitcher on her shoul-  
 der, and she went down unto the wel,  
 and drew: and I sayd unto her, let me  
 46 drink I pray thee. And she hasted,  
 and let down her pitcher from upon  
 her, and sayd Drink thou, and I will  
 give thy camels drink also: & I drank,  
 and she gave the camels drink also.  
 47 And I asked her, & said; whose daugh-  
 ter *art* thou? and she sayd, the daugh-  
 ter of Bethuel, son of Nachor, whom  
 Milcah bare unto him: and I put the  
 earring upon her face, & the brace-  
 48 lets upon her hands. And I bended-  
 down the head, and bowed my self  
 unto Iehovah: and I blessed Iehovah  
 God of my lord Abraham, who led  
 me in the way of trueth, to take the  
 daughter of my lords brother, unto  
 49 his son. And now, if you wil doe  
 mercy and truth unto my lord, tel me;  
 and if not, tel me; that I may turn un-  
 to the right-hand, or unto the left.  
 50 And Laban and Bethuel answered &  
 sayd; The thing proceedeth from Ie-  
 hovah: we cannot speak unto thee,  
 51 evil or good: Behold Rebekah *is* be-  
 fore thee, take *her* & goe: & let her be  
 the wife, to thy lords son, as Iehovah  
 52 hath spoken. And it was, when Ab-  
 rahams servant heard their words,  
 that he bowed himself down to the

53 earth, unto Iehovah. And the ser-  
 vant brought forth vessels of silver  
 and vessels of gold, & garments; and  
 gave to Rebekah: and he gave to her  
 brother, & to her mother, precious-  
 54 things. And they did eat and drink,  
 he and the men that *were* with him, &  
 taried at night: and they rose up in  
 the morning, and he sayd, send me  
 55 away unto my lord. And her bro-  
 ther, and her mother sayd; let the dā-  
 sel abide with us, dayes, at least ten;  
 56 afterward, she *shal* goe. And he sayd  
 unto them, Hinder me not, feing Ie-  
 hovah hath prospered my way: send  
 me away, that I may goe unto my  
 57 lord. And they sayd, we wil cal the  
 damsel: and will ask of her mouth.  
 58 And they called Rebekah, & sayd un-  
 to her; Wilt thou goe with this man?  
 59 And she sayd, I wil goe. And they  
 sent away Rebekah their sister, & her  
 nurse: and Abrahams servant, & his  
 60 men. And they blessed Rebekah, &  
 sayd unto her; Our sister, be thou un-  
 to thousands of ten-thousands: and  
 let thy seed possesse, the gate of those  
 61 that hate them. And Rebekah a-  
 rose, and her damsels; and they rode  
 upon the camels, and went after the  
 man: and the servant took Rebekah,  
 62 and went away. And Isaak came from  
 the way, *to* Beer-lachai-roi: and he  
 63 dwelt, in the south countrie. And  
 Isaak went out to meditate in the  
 feld, at the looking-forth of the eve-  
 ning: and he lifted up his eyes, & saw,  
 and behold the camels *were* coming.  
 64 And Rebekah lifted up her eyes, and  
 saw Isaak: and she lighted off the ca-  
 65 mel. For she had sayd unto the ser-  
 vant, what man *is* this that walketh in  
 the



the field, to meet us? And the servant  
 66 had sayd, he is my lord: and she took  
 a veyl, and covered herself. And the  
 67 servant told Isaak; all things that he  
 had doen. And Isaak brought her  
 into the tent of Sarah his mother; &  
 he took Rebekah, & she was to him  
 a wife, and he loved her: and Isaak  
 was comforted, after his mother was  
 dead.

*Annotations.*

**I** *Nis dayes,*] that is, *yeres*: see Gen. 18. 12.  
 He was now 140. yeres old: for Isaak his  
 son vvas fourtie, Gen. 25. 20. and he  
 vvas born, vwhen Abraham vvas 100.  
 Gen. 11. 1.

**v. 2. the eldest**] or, the Elder: so the  
 Greek trāslateth it *elder*, or *Ancient*; wher-  
 by may be meant Governour, as the words  
 folowing doo explyne: for Elder, is an u-  
 sual name for Governour, Gen. 50. 9. Num. 11.  
 16. Ruth. 4. 2. 1 Tim. 5. 17. This in likelihood  
 vvas his Stevvard Eliezer, Gen. 15. 2.

*under my thigh*] a sign which Iakob al-  
 so required of his son Ioseph Gen. 47. 29.  
 eyther to signifie subiection, or for a fur-  
 ther myserie of the covenant of circum-  
 cisiō, or rather of Christ the promised seed  
 who was to come out of Abraham's loynes  
 or thigh, as the like phrase sheweth, in Gē.  
 46. 26. of the soles that came out of Iakob's  
 thigh: wherefore Abraham & Iakob make  
 their thighes as holy signes, in respect of  
 Gods promise. For otherwise in swearing,  
 they used to lift up the hād towards hea-  
 vē: see Gē. 14. 22. Herupō the Greeks have  
 of the Hebrew word *leek*, that is a Thigh,  
 framed their *Horkos* that is an oath: even  
 as of the Hebrue *lamin* which is the right-  
 hand, (used when othes were taken, Esa.  
 61. 8.) they have formed the Greek word  
*Omnus*, to swear.

**v. 3. by Jehovah**] by whom alone we  
 are comāded to swear: Deut. 6. 13. The  
 Chaldee sayth, by the word of the Lord: that  
 is, Christ: Job. 1. 1. the Canaanite] or  
 Canaanites, as the Greek translaterh: see

Gen. 10. 16. This care Abraham had for  
 his sonns wife, least by marying with un-  
 beleevers, he or his posteritie should be  
 drawen from God, as the law sayth, *Thou*  
*shalt make no mariages with them: thy daugh-*  
*ter thou shalt not give unto his son, neyther take*  
*his daughter unto thy son; for they wil turn away*  
*thy son from following me* &c. Deu. 7. 3. 4. See  
 also Gē. 27. 46. Plato a hethen philosopher,  
 divinely sheweth (in his 6. booke of *Lovers*,)  
 the end of mariage to be, the continual  
 propagation of mankind, & good educa-  
 tion of children, that leaving childrens  
 children after them, parents may alwayes  
 have some as in their own sted, to serve God,  
 and to worship him according to the Law. As  
 Isaak was a type of Christ, so in this pro-  
 curing of him a holy wife by his servant,  
 may be typed the church, gathered of  
 Saints, by the imployment of his mini-  
 sters, to be the spowse of Christ. For he is  
 compared to a bridegrome, Ioh. 3. 29. & the  
 church is the bride the Lambs wife, Rev. 21. 9.  
 10. & the Apostles prepared the church-  
 es for one husband, to present them a pure vir-  
 gin to Christ, 2. Cor. 11. 2. vvhich was not  
 to be of the Canaanites, that figured the  
 unholy shut out of the Lords house, Zach.  
 14. 21. but from Christs own land and kin-  
 red, that is from heaven, born of God from  
 above. Rev. 21. 2. 1. Pet. 1. 23. 1. Ioh. 3. 9. 10.

**v. 4. my land**] which after is named  
 Mesopotamia: v. 10. where though idolatrie  
 too much prevailed, (Ios. 14. 2. Gen. 31.  
 19. 53.) yet not so much as among the Ca-  
 naanites, Deut. 12. 31.

**v. 5. If so be**] or, Peradventure, so v. 39.  
 see Gen. 18. 24. *goe after*] that is,  
 follow, or come with me: so in v. 8. &c. That  
 which in Mark. 1. 20. is went after him; in  
 Mat. 4. 22. is written, followed him. Againē,  
 where one writeth, he followeth not me, Mar.  
 9. 38. another sayth, he followeth not with  
 us, Luk. 9. 49. that is, he accompanieth us not.

**v. 6. lest thou**] or, that thou return not.  
 As Abraham by faith abode in the land  
 of promise, so would he have his son,  
 Heb. 11. 9.

**v. 7. thy seed**] the Chaldee explin-  
 eth



eth it, thy sons: the Greek, to thee and to thy seed. See Gen. 12. 7. before thee] and with thee, as in the repetition v. 40. is expressed: both to lead, and to protect. As a prudent wife is of the Lord, Prov. 19. 14. so Abraham beleeveth that the Angels, who are all ministering spirits, sent forth to minister for them, who shalbe heirs of salvation, Heb. 1. 14. should be sent for assistance in this busyness; which unto many, seemeth worldly & base, but is indeed honourable, Heb. 13. 4.

8 v. 8. clear] or innocent, & so discharged of the oath.

9 v. 9. his Lord] or master; the pillar & susteyner of the familie: see Ge. 15. 2. As the Hebrue signifieth Lord & Master; so the scripture useth the indifferently: as where one Evangelist sayth Lord, Mat. 17. 4. another sayth Master, Mark. 9. 5.

10 v. 10. and all the goods:] the Greek translateth, and of all the goods of his Lord, with him. This, by comparing v. 53. seemeth to be the true meaning. Mesopotamia] in Hebrue caled Aram Naharajim, that is to say, Aram (or Syria) of the two rivers, it being a country that lay between the rivers Euphrates & Tigris (or Chiddekel,) wherof see Gen. 2. 14. The Chaldee caled it Aram that is by Euphrates. As Mizyaim is in Greek and other tongues, caled Egypt, Gen. 12. 10. so Aram Naharajim, is in Greek Mesopotamia, so caled of lying amidst the rivers, which name the new Testament also keepeth, in Act. 7. 2. Afterwards it is caled Padam Aram, in Gen. 25. 20. Aram, the new Testament usually caled Syria; Mat. 4. 14. Act. 15. 23. 41. See Gen. 10. 22. of Nachor] where Nachor dwelt; that was Charan. Ge. 28. 2. 10. By which it appeareth that Nachor accompanied Abraham and Tharah from Ur to Charan, but no further, Gen. 11. 31. So that is caled Christs citie, wherin he dwelt, Mat. 9. 11.

11 v. 11. to kneel-down] and consequently to rest the, as the Greek interpreteth it.

12 v. 12. bring it to pass] or, cause it to happen; that is, give good success, or send me good luck. The same word is in Gen. 27. 20. & is spoken of occurrences and events that doe fall out & offer themselves unto men,

beyond their skil & counsel, through Gods providence, but to us by hap or chance, as the scripture also speaketh in Luk. 10. 31. This being repeted by the servant, v. 41. is expounded, prospering; and the Greek there and here, so translateth it by one & the same word.

14 v. 14. the damsel] or yong-woman, mayd: in Hebrue Naarah, which 5. times in this chapter, and often other where is written by the letters Naar, in the form masculine, but by the vowels Naara. evidently appointed] or prepared as by certayn argument and demonstration: or nurtured, that is prepared and brought up by nurture & chastisement. The original word signifieth properly to argue, chastise, or nurture. Here it signifieth appointing or preparing, (as the Greek and Chaldee doe translate it;) but with evident demonstration to another. So Paul useth the Greek word Elench, (answerable to the Hebrue here,) for an Evidence or Demonstration: Hebr. 11. 1.

15 v. 15. it was, &c.] this may also be read thus, And the same was, (or came to pass,) before he had made an end of speaking; for loe Rebekah &c. So God promisseth his people, before they call, I will answer; and whiles they speak, I wil hear: Esa. 65. 24. And in the 45. verse following, it is sayd that this speaking was in his hart. and her pitcher,] the Greek translateth it, having her pitcher (or water-pot.) The scripture often setteth down the base and homely works, wherin the saints (men and women) were in old time employed from their youth; as here of Isaaks wife, the mother of the patriarchs: likewise of Rachel Iakobs wife, Gen. 29. 9. and of the daughters of Moses father in law, Exod. 2. 16. and sundry the like.

16 v. 16. good countenance] or, good of visage; that is, sayr to look upon. So Gen. 26. 7. & Exod. 2. 2. translated sayr or goodly, by the Apostles authoritie. known] that is, lyen with her: see Gen. 4. 1. These properties of humility, kindness, bewty and chastity, are mentioned by the Holy ghost, as the most excellent: so Christs spowse is



is spiritually described by such, Song. 1, 8. 11. &c.

17 v. 17. *let me drink*] or *slake my thirst*. The word here used is strange, and seemeth to be Syriak, which they spake in that country, and to have the signification of great thirst which he desireth to be slaked: and after in repeting this, v. 45. he useth the common Hebrue, *basbkini*, that is, *let me drink*.

21 v. 21. *wondering*,] that is, *wondered*, and as the Greek translateth, *considered her*, and *held his peace*.

22 v. 22. *took*] and gave unto her: as taking Psal. 68. 19. is expounded giving, Eph. 4. 8. *ear-ring*] or *abillement*, jewel, *ouch*: which was hanged somtime on the ear, Gen. 35. 4. somtime on the nose, face or forehead, Ezek. 16. 12. and so this here was, as the 47. verse sheweth. The Greek turneth it as of many earrings. In narration of this storie (which yet seemeth to be of light and trivial matters,) the spirit of God is very exact & large: whereas other things wherein great mysteries are infolden (as the historie of Melchisedek, Gen. 14. and many the like,) are set down in few words. That men might consider Gods wisdom and providence in things of least esteem among men. Compare 1. Cor. 1. 25. 27. 28. *halfe a shekel*:] a weight called in Hebrue *bekagh*, which signifieth *cleft* or *cut in the midds*, and so the law expoundeth it to be *half a shekel*, Exo. 38. 26. the Greek translateth it a *drachm*, or *dram*: which if it were halfe the comon shekel; weighed 80. graines of barley: the holy shekel, was double so much: see Gen. 20. 16. *ten*,] to weete *shekels*, as the Chaldee expressly addeth: such words as easy to be understood, are often omitted: so a thousand. 2. Sam. 8. 4. for, a thousand charrets, 1. Chron. 18. 4. the three, 1. Chron. 11. 18. for the three mighty men, 2. Sam. 23. 16, and many the like.

24 v. 24. *Bethuel*] in Greek, *Bathouel* son of Melcha.

26 v. 26. *bowed himself*] or, *adored*, *worshipped* Ichovah. The former word signifieth

the bending or stouping with the head: this meaneth the bowing or prostrating of the whole body: usually called *worshipping* or *adoration*. So Exo. 4. 31. Gen. 22. 5.

27 v. 27. *mercy*] or *gracious-kindnes*: see v. 49. *brethren*] that is, *kinfolk*: see Gen. 13. 8. or *brethren* is put for *brother*, as the Greek and Chaldee translate it, and so it is after explained, v. 48.

31 v. 31. *blessed of Ichovah*] an honorable title, used as it seemeth, in those times by many, as Gen. 26. 29.

32 v. 33. *ther was set*] to weete by *Laban*, or *he set*: (for the Hebrue hath a double reading to afford both senses,) and so the Greek translateth *he set*; and the Chaldee, *they set*: and here the word *meat* or *bread* (as the Greek expresseth) is to be understood; as elsewhere other words, which the scope of the place sheweth: as *he put in Syria* 1. Chron. 18. 6. for *he put garrisons in Syria*, 2. Sam. 8. 6. See Exo. 34. 7. *not eat*:] an example of a diligent and faithful servant, preferring his work for which he was sent, before his food. So th' Apostle teacheth servants obedience, in singleness of their hart, as unto Christ: not with eye-service as men-pleasers &c. Ephe. 6. 5. 6. 7. 8.

36 v. 36. *after her old age*] that is, *after she was wexen old*: and so without natural strength to beare: see Gen. 18. 11. *al that he hath*] wherein he also was a figure of Christ whom the Father hath made *heyr of al things*, Heb. 1. 2. and of true Christians, who with him *shal inherit al things*, Rev. 21. 7. So agayn in Gen. 25. 5.

38 v. 38. *If thou shalt not goe*] understand, *wishing a curse to thy sowl*, *if thou goe not*: for so imprecations were annexed with solemn othes, but not expressed: see Gen. 21. 23. The Greek translateth, *but thou shalt goe*: which is also the meaning, and so expressed before, in v. 4. *familie*] that is, *kinred* or as the Greek sayth, *my tribe*: & so before in v. 4. & after v. 40. 41.

40 v. 40. *have walked*] and *pleased* (as the Greek translateth) and that by his calling and faith in his promises. as before v. 7. see Gen. 5. 22. and 17. 1. *with*] and



and before thee: see vers 7.

41 v. 41. exsecration] or curse: as the Greek here translateth it. Before it was called simply an oath, vers. 8. and so the Chaldee stil hath it here: but this word, and the form of the oath in verse 38. sheweth it was also with imprecation of evil, if he did break his promise. So Gen. 26. 28. Deut. 29. 12. 14. 19. 21. The Hebrew *Alah*, is by the Apostle in Greek, *ara*; that is a curse, Rom. 3. 14. and in Num. 5. 21. both are joyned, an oath of cursing.

42 v. 42. if thou be now] or, O be thou I pray thee: for it was a prayer, as the 12. verse before sheweth: and as oathes, so prayers were often uttered after this manner: as in Luke 12. 49. if it were already kindled: that is, O that it were: as the Syriak translation explyneeth it, I desire that it were already kindled. So in Psal. 139. 19. If thou wouldst slay the wicked; that is, o that thou wouldst: and sundry the like. See Gen. 28. 20.

45 v. 45. in my hart] or unto my hart: the Greek sayth, in my minde. This was not expressed before, in verse 15.

46 v. 46. from upon her] from her shoulder, and to upon her hand, as was sayd in verse 18. and so the Greek here joyneth them both.

47 v. 47. her face] or nose; forehead, from whence it hung down on the nose: so Ezek. 16. 12. See before in verse 22.

48 v. 48. way of truth] that is, the true (the right) way.

49 v. 49. doe mercy and truth,] that is, deal mercifully and truly, or kindly and faithfully: which two things as they are often spoken of God towards men, as before in verse 27. and Gen. 32. 10. 2. Sam. 2. 6. Psal. 25. 10. & 57. 4. & 61. 2. & 89. 15. & 98. 3. & 138. 2. so of men towards men, as here, and in Gen. 47. 29. Ios. 2. 14 The first word signifieth a gracious, kind and merciful affection; the other, a true and faithful disposition, constantly to performe what is spoken or expected: of these both it is sayd, let not mercy and truth forsake thee: Prov. 3. 3.

50 v. 50. the thing,] or, the word is come forth.

unto thee] the Greek turneth it, speak against thee. evil or good] that is, any thing at all against it; but doo rest in the wil of God. A like speech is in Gen. 31. 24.

53 v. 53. vessels] or instruments, ornaments, jewels &c. The word is large, signifying all things for use or ornament.

precious things] or, dainties: and by conference with other places, the word seemeth to be meant of the precious or daintie fruits of the earth: the Greek translateth it onely gifts. This word is used in Deut. 33. 13. 14. 15. Song. 4. 13. 2. Chron. 21. 3. & 32. 23, Ezr. 1. 6. The holy Ghost seemeth to expresse it in Greek by *opora*, that is, summer or autumn-fruit; Rev. 18. 14.

55 v. 55. dayes, at least ten:] or thus, dayes, or ten: meaning a yere, or ten moneths. The Greek interpreteth it about ten dayes; but the Chaldee addeth, or ten moneths, & so it may wel be understood, a yere of dayes, (that is a full yere,) or at least ten moneths. Dayes, is often used for a yere, as is shewed on Gen. 4. 3.

57 v. 57. her mouth] that is, ask her consent: or, what she wil say. The Chaldee translateth it, and hear what she sayth. The mouth is put for that which cometh out of the mouth: which the Holy ghost expoundeth the word, Luk. 4. 4. from Deut. 8. 3. Hereupon the mouth, is often used for speech, or words, as in Gen. 41. 40. and 45. 21. Exo. 17. 1. Num. 9. 10. Deut. 1. 26. Psal. 49. 14.

59 v. 59. her nurse] named Deborah, whom Iaakob buried with lamentation, Gen. 35. 8. she was sent for honorable respect, & to have tender care of Rebekah, as the scripture sheweth nurses to have, 1. Thes. 2. 7. Num. 11. 12.

60 v. 60. unto thousands] that is, a mother of innumerable people. The Chaldee translateth thousands and ten-thousands, whereby an infinite number is meant, as in Dan. 7. 10. the gate] that is, as the Greek and Chaldee translateth the cities; and by possessing or inheriting, is meant dominion over them, Lev. 25. 46. See in Gen. 22. 17. them] or, it, that is the seed, see Gen. 22. 17.

61 v. 61. after] the Greek translateth, with the



the man. So in 1. Cor. 10. 4. the rock that followed them, is in the Syriak & Arabik versions, turned, the rock that went with them. Thus Rebekah left her freinds, and fathers howse, to goe unto Isaac her husband: so the spowse of Christ is exhorted to forget her people, and her fathers howse, Psa. 45. 11.

62 V. 62. from the way] Hebr. from the coming: or, from coming, that is from walking. The Greek translateth, Isaac walked through the wilderness. Beer lahai roi] that is, the wel of him that liveth, that seeth me; wherof see Gen. 16. 14. The Greek sayth, by the wel of vision; the Chaldee, from the wel wherat the Angel of life appeared. But the Ierusalem paraphrase sayth, And Isaac went fro the schoole-house of Sem the great, to the wel wherat the majesty of the Lord had been revealed. Though this exposition be uncertayn, yet it is certayn Sem was now alive, by comparing his life time Gen. 11. 11. See also the notes on Gen. 14. 18. Where Melchisedek is counted by the Jewes, Sem the great: who might wel be master of a schole of the Prophets.

South countrie] or, land of the south: the south part of Canaan: see Gen. 12. 9.

63 V. 63. to meditate] or to pray, as the Chaldee translateth: but the Greek sayth to exercise himself, which cōprehendeth both meditation & prayer, as the Hebrue also doeth, Psalm. 77. 4. 7. 13. and 119. 15. and 102. 1.

the looking forth] or turning towards: that is, when it was towards evening; before sun setting: as on the contrary, the looking forth of the morning Exo. 14. 27. is very early, before sun rising. So in Deut. 23. 11. where this phrase is explained to mean before the sun be sett. It seemeth to be at the ninth howr of the day, (with us, the third howr after noon) for then they began the dayly evening service of God, & burning of sacrifice, & it was caled in Israel the howr of prayer, Act. 3. 1.

64 V. 64. lighted] Heb. set down; the Greek hath, leaped down, which was to meet him with the more reverence & submission; a very signe also of subjection, 1. Cor. 11.

5. 6. 10.

67 V. 67. the tent of Sarah] which she had peculiar, for her own use, see Gen. 23. 2. the Greek translateth it the howse, or habitation: and so the Lords tent, is caled an howse, 1. Chron. 9. 23. Compare with this, Song. 8. 2. where the church bringeth Christ into her mothers howse. he took] by solemnitie of marriage; this was in the 40. yere of his life, Gen. 25. 20. loved her.] So ought men to love their wives, as their own bodies: likewise he sayth, Husbands, love your wives, even as Christ also loved the church Eph. 5. 28 25. was dead] These words the Chaldee paraphrast addeth: and the Hebrue text sometime supplieth such wants, as that which thou hast prayed, Esai. 37. 21. for, I have heard that which thou hast prayed: 2. King. 19. 20. The Greek translateth, he was comforted concerning Sarra his mother. She dyed three yeres before this his marriage. Hereupon the Hebrew Doctors say, Isaac mourned for his mother Sarah, three yeres; after three yeres he took Rebekah, and forgot the mourning for his mother: from whence thou mayst learn, that whiles a man takes not a wife, his love goeth after his parents; when he takes a wife, his love goeth after his wife; as it is sayd (in Gen. 2. 24.) Therefore shal a man leave his father and his mother, and he shal cleave to his wife. Pirkei R. Eliezer, ch. 32.

## CHAPTER 25.

1. Abraham taking Keturah to wife, hath by her many sons and nephewes. 5. The division of his goods. 7. His age and death. 9. His burial. 11. Isaac blessed after his fathers death. 12. The generations of Isaac. 17. his age and death. 19. Isaac prayeth for Rebekah being barren. 22. She conceiving, the children strive in her womb. 24. The birth of Esau and Jakob. 27. Their different state. 29. Esau selleth his birthright to Jakob, for a messe of pottage.

And Abraham added, and took a wife, and her name was Keturah. And she bare to him, Zimran,



3 and Iokhan, and Medan, and Mid-  
 4 jan: and Iishbak, and Shuach. And  
 5 Iokhan begate, Sheba, and Dedan:  
 6 and the sonns of Dedan, were Asshu-  
 7 rim, and Letushim, and Leummim.  
 8 And the sonns of Midjan, Ephah &  
 9 Ephher, and Enoch, and Abida, and  
 10 Eldaa: al these, were the sonns of Ke-  
 11 turah. And Abraham gave, al that  
 12 he had, to Isaak. And to the sonns  
 13 of the concubines which Abraham  
 14 had, Abraham gave giftes: and sent  
 15 them away from Isaak his son, while  
 he yet lived; eastward, unto the east  
 countrie. And these, are the dayes  
 of the yeres of the life of Abraham,  
 which he lived: a hundred yeres, and  
 seventy yeres; and five yeres. And  
 Abraham gave-up *the ghost*; and dy-  
 ed, in a good hoary age, an old-man,  
 & full (of dayes): and he was gathered,  
 unto his peoples. And Isaak and Is-  
 mael his sonns, buryed him; in the  
 cave of Macpelah: in the feild of E-  
 phron the son of Zohar the Chethite,  
 which is before Mamree. The feild,  
 which Abraham purchased, of the  
 sonns of Cheth: there was Abraham  
 buried, and Sarah his wife. And it  
 was, after the death of Abraham, that  
 God blessed Isaak his son: and Isaak  
 dwelt, by Beer-lachai-roi.

12 And these are the generations of  
 13 Ismael, Abrahams son: whom Hagar  
 the Egyptian, Sarahs hand-mayd,  
 14 bare unto Abraham. And these, are  
 15 the names of the sonns of Ismael, by  
 their names, according to their gene-  
 rations: the first-born of Ismael, Ne-  
 bajoth and Kedar, & Adbeel, & Mib-  
 sam. And Mishma, and Dumah, &  
 Massa. Hadar and Tema, Ietur, Na-

16 phith, and Kedmah. These are the  
 17 sonns of Ismael, and these are their  
 names; by their towns, and by their  
 castles: twelve princes, according to  
 18 their nations. And these, are the  
 yeres of the life of Ismael; a hundred  
 yeres, and thirtie yeres, and seven  
 yeres: and he gave-up *the ghost* & dy-  
 ed; and was gathered unto his peo-  
 19 ples. And they dwelt, from Havi-  
 lah unto Shur; which is before Egypt,  
 as thou goest to Assyria: before the  
 faces of al his brethren, did he fall.

§ § §

19 And these, are the generations of  
 20 Isaak, the son of Abraham: Abraham,  
 21 begat Isaak. And Isaak was fourtie  
 yeres old, when he took Rebekah,  
 daughter of Bethuel the Syrian, of  
 Padan Aram: the sister of Laban the  
 Syrian, unto him to wife. And Isaak  
 22 intreated Iehovah, for his wife; be-  
 cause she was barren: & Iehovah was  
 intreated of him, and Rebekah his  
 23 wife conceived. And the sonns  
 strougled-together, within her; & she  
 sayd if it be so, why am I thus? And  
 24 she went to inquire of Iehovah. And  
 Iehovah sayd unto her; Two nations,  
 are in thy womb; and two peoples,  
 shall be separated from thy bowels: &  
 the one people, shall be stronger then  
 the other people; and the greater, shall  
 25 serv the lesser. And her dayes were  
 fulfilled, to bring-forth: and behold,  
 26 twins were in her womb. And the  
 first came-out red, as over like an hay-  
 rie mantel: and they called his name,  
 Esau. And afterward, came his bro-  
 ther out; and his hand holding by the  
 heel of Esau; and he called his name,  
 Jakob:



27 Iakob: and Isaak was sixtie yeres old,  
when she bare them. And the boyes  
grew; and Esau was a cunning hunt-  
man, a man of the feild: and Iakob,  
was a perfect man, dwelling in tents.  
28 And Isaak loved Esau, because veni-  
son was in his mouth: and Rebekah,  
loved Iakob. And Iakob sod pot-  
tage: and Esau came from the feild,  
and he was faint. And Esau sayd to  
Iakob; Let me tast I pray thee, of that  
red, *that red pottage*, for I am faint:  
therefore he caled his name, Edom.  
31 And Iakob sayd; Sel to me this day,  
thy first- birthright. And Esau sayd,  
32 Loe I am going to dye: and wherfore  
(*serveth*) this firstbirthright unto me?  
33 And Iakob sayd, Swear unto me this  
day, and he sware unto him: and he  
sold his firstbirthright, unto Iakob.  
34 And Iakob gave to Esau, bread and  
pottage of lentiles; and he did eat and  
drink, and rose-up and went-away:  
and Esau despised, the firstbirthright.

Annotations.

1 **A** Dded] that is, did agayn take a wife,  
when he was 140. yeres old, & had  
of her 6. sonns, by the extraordina-  
ry blessing of God: wheras 40. yeres be-  
fore, his body was even dead, in respect  
of natural strength and vigour, as the A-  
postle noteth, Rom. 4. 19. *a wife*]  
caled elsewhere a concubine, 1. Chron. 1. 32.  
what manner of wife that was, see on  
Gen. 21. 24. *Keturah*] in Greek  
*Chettoura*.

2 *v. 2. Zimran,*] in Greek *Zombran*;  
*Iekshan*] in Greek *Iexan*. *Me-*  
*dan*] whose posteritie are called *Medianites*,  
Gr. 37. 36. *Midian*] in Greek *Madian*,  
& *Madian* Act. 7. 29. of him came the peo-  
ple caled *Medianites*; that soon fel from Ab-  
rahams faith to idolatrie, Num. 25.

*Shuach*] in Greek *Soie*: of him came *Bil-*  
*dad*, Iobs freint, caled the *Shuchite*, Job. 2. 11.

3 *v. 3. Sheba*] in Greek *Saba*: his poste-  
rity robbed Iob, of his oxen and asses,  
Job. 1. 15.

4 *v. Ephah,*] or *Gepha*; in Greek *Gephar*.  
*Epher*] or *Gepher*, in Greek *Apheir*: of  
him the country *Apfrica* is thought to  
have the name. *Enoch*] Hebr. *Cha-*  
*nioch*; as Gen. 5. 18.

5 *v. 5. to Isaak*] as being his onely heyr,  
and child of promise, Gen. 21. 12. a figure  
of Christ and Christians, heys by promise  
of all things: Heb. 1. 2. Ioh. 3. 34. Rev. 21. 7.  
Gal. 3. 29. and 4. 28.

6 *v. 6. concubines,*] *Hagar*, and *Keturah*:  
*v. 1. east countrie*] or, land of the East:  
a part of Arabia: hereupō mentiō is made  
of the sonns of the East: Job. 1. 3. And Iob  
himself, was in likelihood the son of one  
of these sonns or nephewes of Abraham  
by Keturah.

7 *v. 7. 175. yeres*] This summ of his yeres  
sheweth, how Abraham had lived a pil-  
grim in Canaan 100. yeres after he came  
out of Charran, Gr. 12. 4. That he atteyned  
not to the yeres of his forefathers, who  
all lived longer then he. Gen. 11. 11. &c:  
as did also his son Isaak, Gen. 35. 28. That he  
left alive behind him, *Heber*, that great  
patriarch & prophet, of whom he had the  
surname to be an *Hebrue*, Gen. 11. 17. and  
14. 13. & from whom he was the seventh  
generation, as Enoch was from Adam.

8 *v. 8. hoary-age*] as was promised,  
Gen. 15. 15. *of dayes*] so the Greek  
and Chaldee explyneth it, and the He-  
brew it self elsewhere, Gen. 35. 29. Such  
words are often to be understood, as a *ful*,  
for a *ful cup*, Ps. 73. 10. see Gen. 4. 20 and 5. 3.  
& by being *ful of dayes*, is meant, a willing-  
nes to dye, without desiring longer life  
on earth. *his peoples*] the Greek transla-  
teth, *his people*: the like is sayd of Ismael,  
*v. 17. of Isaak*, Gen. 35. 29. of Iakob, Gen. 49.  
33. of Aaron, Num. 20. 24. of Moses, Deut.  
32. 50. and others: sometime it is sayd, *ga-*  
*thered to their fathers*, 2. Kin. 22. 20. Iudg. 2. 10.  
Act. 13. 36. and by Abrahams peoples, are  
meant



meant his fathers, Gen. 15. 15. & the phrase signifieth the immortalitie of sowles: for Abrahams body was gathered to the body of Sarah onely, as the next words shew: and by his fathers, are meant the spirits of just men made perfect: Heb. 12. 23. See after, in v. 17.

10 v. 10. and Sarah] as is shewed in Gē. 23. 19. Afterwards Isaac & Iaakob with their wives, were buried there also, Gen. 49. 29. 31.

11 v. 11 blessed Isaac] so applying and confirming to him, the promises made to Abraham, Gen. 12. 2. and 14. 19. and 17. 19. and so Isaac commended to Iaakob, the blessing of Abraham, Gen. 28. 3. 4. and by this blessing, the righteousness of faith is implied, to Abrahams seed, Gal. 3. 8. 9. &c.

Beer-lachai-roi, in Greek, the well of vision; in Chaldee, the well at which the Angel of life appeared: this place of Isaacs seating, is not without mystérie: see Gen. 16. 14. & 24. 62.

12 v. 12. generations,] a rehearsal of Isaacs off-spring; as Gen. 5. 1. And here, the fulfilling of Gods promise is seen, made in Gen. 16. 10, 12. & 17. 20. and how he that was born after the flesh, and cast out of Abrahams howse, Gal. 4. 23, 30. was multiplied before Isaac the child & heir of the promise. See the like, of Esau: Gen. 36. 43.

13 v. 13. Nebajoth] he and his brethren seated in Arabia, Esai. 20. 13, 14, 16. Ezek. 27. 21. where peoples and places, reteyned the footsteps of their names: they gave themselves to shepherdy, as appeareth, Esa. 60. 7. Ier. 49. 29. And here are twelve sonns reckned, which were princes of their tribes, as was promised in Gē. 17. 20. answerable in number to the 12. sonns of Iaakob, heads of the 12. tribes of Israel; but these Ismaelites are a generation before them, as Ismael himself was born before Isaac. For, that is first which is natural, and afterward that which is spiritual; 1. Cor. 15. 46.

16 v. 16. castles] or villages: dwelling howses so named of being fayr and high

built in a row or order. In Greek habitations, as in Act. 1. 20. from Psal. 69.

17 v. 17. 137. yeres.] So he lived not so long as his father Abraham, or his brother Isaac, or as did Iaakob; though he lived til a great old age. And this mention of the term of his life, and gathering to his fathers, (as was spokē before of Abraham, v. 8.) & the burying of his father with his brother, v. 9. may be some probability of Isaacs repentance, and dying in the fayth of Abraham: for unless it be he, no reprobate hath his whole life time recorded in holy scripture. Or if Ismael dyed wicked; then by his fathers to whom he was gathered, are meant the soules of wicked men before him: which are spirits in prison, 1. Pet. 3. 19.

18 v. 18. they] that is, Isaacs sonns dwelt. In Greek, he dwelt. Shur] a place in the wilderness; see Gen. 15. 7. The Chaldee there and here, calleth it Chagra. did he fall] meaning eyther, that his lot did befall him, so to dwell, or that he so dyed, as the word fall sometime signifieth, Psal. 81. 7. Gen. 14. 10. But the Greek here translateth it, he dwelt: so also dooth the Chaldee paraphrast; and so the playn text was before, in the promise Gen. 16. 12. and to make to fall, is to divide by lot an inheritance to dwell in, Ios. 13. 4. Psal. 78. 55.

Here beginneth the sixt section of the law, called The generations of Isaac. See Gen. 6. 9.

19 v. 19. the generations] that is, the historie of the offspring of Isaac; and things that befall unto him, as Gen. 2. 1. & 5. 1. & 6. 9.

20 v. 20. old] Hebr. son of 40. yeres, so v. 26. see Gen. 5. 32. the Syrian] the Hebrue name is, Aramite: which the holy Ghost in Greek calleth Syrian, Luke 4. 17. See Gē. 10. 22. Padan Aram,] the same that Aram Naharajim, Gen. 24. 10. for the Greek turneth them both Mesopotamia of Syria. Aram is Syria, Gen. 24. 10. & 10. 22. Padan in the Syrian tongue is a payr or couple, & the country of Ara lying between a couple of rivers, is so named Padan Aram: & some-



sometime onely *Padan*, as *Gen. 48. 7.*

21 v. 21. *for*] or *directly-for*, (as the force of the Hebrue word implieth) and *before his wife*; so it seemeth to be some solemn prayer which they made together directly for this matter: having lived twenty yeres together without any child; & *Isaak* wexen old, into the 60. yere of his life v. 26. God exercising his faith hereby, as he had doon *Abrahams*, *Gen. 15. 2.* The *Jewes* have a tradition, that *Isaak* went vvith his wife, to mount *Morijah*, to the place where he had been bound, (*Gen. 22. 9.*) and prayed there. *Pirke R. Eliezer*, ch. 32.

22 v. 22. *strugled-together*] or *bruised-themselves*, by struggling: which did presage, the contrariety that should be between these two brothers: and so between the children of God, and of this world. if so &c:] an unperfect speech, which in her passion she uttered; the Greek translateth it, if it shal so be with me, why (is) this unto me? why have I conceived, if I must feel such things? to inquire] or seek, eyther by private prayer, or by asking some Prophet. The *Jerusalemey Thargum* taketh it in this last sense, & sayth she went to the schole of *Sem* the great. How be it *Sem* vv as dead about ten yeres before this: but by *Abraham*, or *Heber* the great patriarch, then living, she might wel inquire of God. Others (as *R. Eliezer*, *Perek 32.*) take it to be meant of her praying unto God.

23 v. 23. *Two nations*] that is, fathers of two nations; & divers peoples: *Edomites*, and *Israelites*. (the greater] to weete in dignitie, vv which came naturally by the first birthright: or, the elder. The Hebrue *Rab*, (whereof great men and masters are called *Rabbies*, *Ioh. 1. 39. Mat. 23. 8.*) signifieth a superior in dignitie. The holy Ghost in Greek translateth it, the greater, *Rom. 9. 12.* Hereby *Esau* and his posterity are meant. *shal serv*] as came to pass carnally, when the *Edomites* (of *Esau*) became servants to *David* & to the *Israelites* which were of *Iakob*; *2 Sam. 8. 14.* and spiritually, when *Iakob* got of *Esau* the first birthright, and betaved him of the blessing, *Gen. 25. 33.*

and 27. 29. For servitude came in with a curse, and figureth reprobation; *Gen. 9. 25. Ioh. 8. 34. 35. Gal. 4. 30. 31.* Therefore from hence the Prophet teacheth, that God loved *Isaak*, and hated *Esau*, *Mal. 1. 2. 3.* & the Apostle gathereth the doctrine of Gods election & reprobation, saying, when *Rebekk* had conceived by one, even by our father *Isaak*, the children being not yet born, neyther having doon any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth, it was sayd unto her, the greater shal serve the lesser, as it is written, *Iakob* have I loved, but *Esau* have I hated. *Rom. 9. 10. 11. 12. 13.*

25 v. 25. *red*] a signe of the cholerik, cruel, and bloody disposition, found in *Esau* himself, and in his posteritie, *Gen. 27. 40. 41. Obad. 1. 10. Ezek. 25. 12.* So the cruel persecuting Dragon was of red colour, *Rev. 12. 3.* The Hebrue Doctors say, *Esau* the wicked, was drawn after the works of judgment; mystically signified in these words, And by thy sword shalt thou live, *Gen. 27. 40.* and therefore he was red. *R. Menachem Rakenat*, on *Gen. 25.* And in *Bresith rabbah* they note, how he was red, and his meat was red, *Gen. 25. 30.* & his land was red, (as in *Gen. 32. 3.*) &c. And he that takes vengeance on him is red, & in red clothing, *Song. 5. 10. Esai. 63. 1. 2.* all over,] Hebr. all of him like a mantel of hayr; which the Greek translateth, like a rough hile, This also signified his strong feirce & craftie nature: For hayr is a signe of naturall strength; and nature being corrupted, hayrines denoted the power of corruption; therefore when Lepers were purified, al their hayr was to be shaven off, *Lev. 14. 8.* So the Hebrewes say, that his hayrines signified the strength, of uncleannes, which came out of him. *R. Menachem*, on *Gen. 25.* *Esau*] by interpretation *Made*, or *Perfected*: as being of a more strong and perfect constitution natural, then other children: rather like a man then a babe.

26 v. 26. *the heel*] or *footsole*; as if he would have puld back his brother frō the birth, and have been before him: or at least, for to overthrow him. Which as God by



their former struggling in her body, & now by this behaviour did signifie: so the prophet mentioneth it after to Iakobs children, how he thus strove for the grace of the firstbirthright, which they by syn suffered themselves to be deprived of: *Hof. 12. 2. 3.* This manner of birth that Iakobs hand held his brother by the heel, was also extraordinarily strange, & perilous for the life both of mother and child. See the like after, in *Gen. 38. 28.*

*he called*] that is, every one called: as in v. 25. it is written they called: or, he was called; so v. 30. See the notes on *Gen. 16. 14.* *Iakob*] that signifieth one that should hold by the foot, or overthrow his brother.

27 v. 27. *a cunning huntsman*] Hebr. *a man knowing hunting.* *of the feild*] ranging the feilds for to hunt beasts. Of a disposition much like Ismaels: *Gen. 16. 12.* or Nimrods, *Gen. 10. 9.* *perfect*] of a religious, honest, playn and simple disposition, without guile or vickednes: as the Greek translateth, *Unfeigned.* See *Gen. 6. 9.* *dwelling*] or, sitting in tents: that is eyther keeping home, (as *Judg. 5. 24.*) or being with the shepfields as an heirder: for shepheirds kept in tents: *Ge. 4. 20. Esai. 38. 12.* & such was Iakobs trade, and his childrens, *Gen. 46. 34.* Besides, that *dwelling in tents*, signified his pilgrimage in the land, *Heb. 11. 9.* Hereupon Iakobs tents, are used for the state of the common wealth of Israel, *Num. 24. 5. Mal. 2. 12.* The Greek here translateth, *dwelling in howse*; but the Chaldee sayth, *A minister of the howse of doctrine*: as giving himself to religious study and scholarship. So other of the Hebrew Doctors; as in *Pirkei R. Eliezer*, ch. 32. it is sayd, *After the childre were growe, the one walked in the way of life, the other walked in the way of death. Iakob our father walked in the way of life, for he dwelt in tents, and studied the law, all his dayes; but Esau the wicked, walked in the way of death, to kill Iakob,* *Gen. 27. 41.*

28 v. 28. *in his mouth*] or for his mouth; namely his meat, as the Greek explaineth it: that is, because he deliyted to eat of Esaus ve-

nison. This love for carnal respect, continued contrary to the Oracle of God, but it was disappointed: *Gen. 27. 4. 33.*

29 v. 29. *portage*] or *broth*: Hebr: *sod a seething.* *saint*] with wearynes; as the word implieth. This signified Esaus vayne imployment of his time & strength: whereas they that wayt on the Lord spiritually saynt not: *Esai. 40. 30. 31.* but the righteous eateth to the satiffying of his soul: *Prov. 13. 25.*

30 v. 30. *Let me tast*] or *let me have a draught*; the Greek and Chaldee, translate it *tast*. It is a word not used but in this place. *red*] which in Hebrue is *Adom*: whereupon his name was called *Edom*. The doubling of the word *red*, & omitting the word *portage*, noteth Esaus hast and greedynes, increased also by the colour. *he called*] or his name was called *Edom*: that is *Red*. For he was ruddy when he was born, v. 25. and now longing for red broth, and selling his birthright for it, this name was given him, as a brand-mark of his greedynes and profanenes.

31 v. 31. *this day*] or, *even now*: the Hebrue *Cajom*, *As to day*; is often used for *hajom*, *this day*, as the Greek here interpreteth it, and in verse 23. following. So 1. Sam. 2. 16. and 9. 13. 27. 2. Chron. 18. 4. And the Hebrue word for *As*, is often a very affirmation: See *Gen. 27. 12.* *firstbirth-right*] The dignitie wherof the Law sheweth to be great, in that all the first-born were peculiarly consecrated: & given unto God, *Exo. 22. 29.* were next in honour to their parents, *Gen. 49. 3.* had a double portion of their fathers goods, *Deut. 21. 17.* succeeded them in the goverment of the familie, or kingdom; 2. Chron. 21. 3. & administration of the preisthood, and service of God; *Num. 8. 14. 17.* Therefore the first born is used for one that is loved, and dear to his father; *Exo. 4. 22.* and higher then his brethren, *Psa. 89. 28.* and figured Christ, *Rom. 8. 29.* and true Christians heirs of the kingdome of heaven, *Heb. 12. 23.* This honour Iakob strove to have at his



his birth; but missing then, he seeketh now, and obteyneth it. The Greek translate it plurally, *firstbirthrights*, & so doth the Apostle, in *Heb. 12. 16.*

32 v. 32. *going to dye*] that is, *ready or in danger to dye*; which may be meant, both in respect of his present hunger, which could not (as he profanely thought) be satisfied w<sup>th</sup> the title of his birthright: and of his dayly danger to be kylled by the wild beasts, in the feild where he hunted. *wherefore serveth*] or, *what profiteth*? as if he should say, *nothing at all.*

33 v. 33. *Swear*] to confirm the bargayn, (*Heb. 6. 16.*) and to make it irrevocable, (*Psal. 110. 4. & 13. 4.*) So by oath he renouced his birthright before God, whose name is therefore used in othes. *Deut. 6. 13.* *he sold* : ] It is recorded in the Jewes canon lawes, that the first born who selleth the portion of his birthright, even before it be parted; his sale standeth in force: because the firstborn hath part in the birthright, before the parting therof. *Maimony, Treat. of Inheritances; chap. 3. S. 6.*

34 v. 34. *of lentiles*] a kind of pulse much like to vetches or smal pease; & but course food; so vile an exchange did Esau make of his heavenly dignitie: that not without cause dooth the holy Ghost call him a profane person, who for one meales meat, sold his first-birthrights, *Heb. 12. 16.* It is a tradition of the Hebrew doctors, that *Lentiles* were wont to be eaten of men, in their sorrow and mourning: and that *Jakob* did feed upon *Lentiles*, in mourning and sorrow; for that the kingdom, and dominion, and firstbirthright was *Esaus*. Whereupon they also gather, that the sons of *Esau* should not fall, until the Remainder of *Jakob* come, and give to the sons of *Esau*, food of lentiles, with mourning and sorrow, and take from them the dominion, kingdom, and firstbirthright, which *Jakob* bought of him by oath. *Pirkei R. Eliezer, chap. 35.*

*eat and drink*] This seemeth to intimate not onely a satisfying of his hunger, but a carnal secure despising of his honour now sold: as in *1. Cor. 15. 32.* *let us eat and*

*drink, for to morrow we shal dye.* *went away*] without shewing any remorse or sorow, for his profane bargayn.

*despised*] unto this the *Ierusalem* paraphrast addeth, that he also despised his portio<sup>n</sup> in the world to come; and denied the resurrection of the dead. Thus the Jewes esteemed his fact, most irreligious and profane: as the Apostle also dooth, *Heb. 12. 16.*

CHAPTER 26.

1. *Isaak* because of famine goeth to *Gerar*; 2. *God* biddeth him, not goe into *Egypt*, but dwell in the land; and promiset<sup>h</sup> him the blessings of *Abraham*. 7. *Isaak* denyeth his wife, 9. *Abimelech* therefore reproveth him 12. He groweth rich. 18. He diggeth three wells, *Esek*, *Sitnah*, and *Rehoboth*. 23. *Abimelech* maketh a covenant with him at *Beer-sheba*. 34. *Esaus* wives.

1 A. N. D there was a famine, in the land; besides the first famine, which was in the dayes of *Abraham*: and *Isaak* went, unto *Abimelech* king of the *Philistims*, unto *Gerar*. And *Iehovah*, appeared unto him; & sayd, Goe not down into *Egypt*: dwell in the land, which I shall say unto thee. 2 Sojourn in this land; and I wil be with thee, and will bless thee: for to thee and to thy seed, will I give all these lands; & I wil stablish the oath, which I sware unto *Abraham* thy father. And I wil multiplie thy seed, as the starrs of the heavens; and wil give unto thy seed, all these lands: and in thy seed, all nations of the earth shal bless themselves. 3 Because that *Abraham*, obeyed my voice: and kept my charge, my commandements, my statutes & my lawes. 4 And *Isaak* dwelt, in *Gerar*. 5 And the men of the place, asked of his wife; and he sayd, she is my sister: for he feared to say my wife, least the men of the place should kyl me, for

T 3 Rebekah



8 Rebekah; because she *was*, of a good  
 countenance. And it was, when the  
 dayes had been prolonged by him  
 there; that Abimelech king of the  
 Philistims, looked-out, through a  
 window: and saw, and behold Isaak  
 9 *was* sporting, with Rebekah his wife.  
 And Abimelech caled Isaak, and sayd,  
 Behold surely she *is* thy wife; and how  
 saydest thou, she *is* my sister? And I-  
 10 saak sayd unto him; Because I sayd,  
 least I dye for her. And Abimelech  
 sayd; what *is* this thou hast doon un-  
 to us? one of the people might light-  
 ly have lye[n] with thy wife, and thou  
 11 shouldst have brought upon us, guil-  
 ty[n]es. And Abimelech comanded,  
 al the people, saying: he that touch-  
 eth this man, or his wife, dying he  
 12 shal be put to death. And Isaak sow-  
 ed, in that land; and found in that  
 yere, an hundred mesures: and Ieho-  
 13 vah blessed him. And the man, wax-  
 ed-great: and went going-on, and  
 waxing-great; until he was waxed-  
 14 great, exceedingly. And he had pos-  
 sessiō of flocks, & possession of herds;  
 and much hus bandrie: and the Phi-  
 15 listims, envyed him. And all the  
 wells, which his fathers servants had  
 digged, in the dayes of Abraham his  
 father: the Philistims stopped them,  
 16 and fylled them with dust. And A-  
 bimelech sayd, unto Isaak: Goe from  
 us, for thou art very-much mightyer  
 17 than we. And Isaak, went from  
 thence: and pitched in the vallie of  
 18 Gerar, and dwelt there. And Isaak  
 returned, and digged the wells of wa-  
 ter; which they had digged, in the  
 dayes of Abraham his father; and the  
 Philistims had stopped them, after the

death of Abraham: and he caled their  
 names, according to the names that  
 his father had caled them. And I-  
 19 saaks servants, digged in the vallie:  
 and found there, a wel of living wa-  
 20 ters. And the herdmen of Gerar  
 did strive, with the herdmen of Isaak,  
 saying, The water *is* ours: and he cal-  
 ed the name of the wel, Esek; because  
 21 they contended with him. And they  
 digged, an other wel; and they strove  
 also for it: and he caled the name of  
 22 it, Sitnah. And he removed from  
 thence, and digged an other wel; and  
 they strove not for it: & he caled the  
 name of it, Rechoboth; and he sayd,  
 for now Iehovah hath made-room  
 for us, and we shalbe fruitful in the  
 23 land. And he went-up from thence,  
 24 to Beersheba. And Iehovah appea-  
 red unto him, the same night; and  
 sayd, I, *am* the God of Abraham thy  
 father: fear not, for I *am* with thee; &  
 wil blest thee, and multiplie thy seed,  
 25 for my servant Abrahams sake. And  
 he builded there an altar, and called  
 on the name of Iehovah; and stretch-  
 ed-out there, his tent: & there Isaaks  
 26 servants, digged a well. And A-  
 bimelech, went unto him, from Gerar:  
 and Achuzzath his freind, & Phicol,  
 27 the Prince of his armie. And Isaak,  
 sayd unto them; wherfore come yee  
 unto me: and ye hate me, and have  
 28 sent me away from yow? And they  
 sayd, Seeing we have seen, that Ieho-  
 vah is with thee; & we sayd, Let there  
 now bee an oath-of-execration be-  
 twixt us, betwixt us and thee: and let  
 29 us strike a covenant, with thee. If  
 thou shalt doo unto us evil, as we have  
 not touched thee, and as we have  
 doon



doon unto thee, but-onely good, &  
 have sent thee away in peace: thou  
 now, the blessed of Iehovah. And  
 he made unto them, a banquet; and  
 they did eat and drink. And they  
 rose early in the morning, and sware  
 each man to his brother: & Isaak sent  
 them away, and they went from him,  
 in peace. And it was, the same day;  
 that Isaaks servants came, and shewed  
 unto him, concerning the well which  
 they had digged: and they sayd unto  
 him, we have found water. And he  
 caled it, Shibeah: therfore the name  
 of the citie, is Beer-sheba, unto this  
 day.  
 And Esau was, fourtie yeres old;  
 and he took a wife, Iudith; the daugh-  
 ter of Beeri, a Chethite: & Basemath,  
 the daughter of Elon, a Chethite.  
 And they were, a bitterness of spirit:  
 to Isaak, and to Rebekah.

## Annotations.

**I** [Ist famine] wherof see Gen. 12. 10.  
 Abimelech] of whom see Gen. 20. 1.  
 2. &c. which historie is to be compa-  
 red with this.  
**2** v. 2. Egypt] as Abraham did, Gen. 12.  
 10. and whither it seemeth Isaak was pur-  
 posing to goe.  
**3** v. 3. this land] of Canaan, the land of  
 promise, and figure of the place of hea-  
 venly rest; see the notes on Gen. 12. 5. So  
 by David he exhorteth, Dwel in the land, &  
 feed on faith. Psa 37. 3. See Gen. 37. 1.  
 I wilbe] the Chaldee expoundeth it, my  
 word shalbe an help unto thee: so in v. 24. &  
 28 these lands] or countries, possessed by  
 so many nations, Gen. 15. 19. 20. 21. so Psal.  
 105. 44. The Greek translaterh singularly,  
 land; and so was the promise made to Ab-  
 raham, Gen. 13. 15. and 15. 18. and 17. 8. See  
 the notes there. *stablish the oath* that  
 is, performe the promise sworn: Gen. 22. 16. 17.

**4** v. 4. stars] that is, innumerable: see  
 Gen. 15. 5. seed] meaning Christ, Gal.  
 3. 16. 8. blest themselves] or as the Greek  
 translaterh, shalbe blessed, see Gen. 22. 18.  
**5** v. 5. charge] Hebr. keeping, or observa-  
 tion, that is, ordinances to be kept. So in Lev.  
 8. 35. and 22. 9. Deut. 10. 1. leaves]  
 for this word, elsewhere the scripture  
 sayth, judgments; Deut. 1. 1. and 5. 1. 31. and  
 6. 1. 20. and 7. 11. and 8. 11. &c. and under  
 these three particulars, the whole charge  
 or custodie fore-spoken of, is comprehen-  
 ded; as afterward by Moses God gave the  
 ten commandments or moral precepts, Exo.  
 20. Judgments, or judicial lawes for pu-  
 nishing transgressors, Exo. 21. &c. and Sta-  
 tutes, or rules, ordinances and decrees for the  
 service of God Lev. 3. 17. and 6. 18. 22. Exo.  
 12. 24. and 27. 31. and 29. 9. and 30. 21. All  
 which Abraham observed, & is commen-  
 ded of God therefore.

**7** v. 7. my sister] He imitateth his father  
 Abrahams practise, Gen. 12. 11. 12. 13. and  
 20. 2. kyll me] Moses expresth  
 this as Isaaks own words, of himself. The  
 Greek translaterh it, should kyll him: so else-  
 where that version changeth the person,  
 for more easy order of speech, and under-  
 standing to the reader. See Psa 144. 12.  
 good countenance] elsewhere it is sayd of coun-  
 tenance (or visage) Gen. 12. 11. so the Greek  
 turneth it here: and before, good is used  
 for sayr or goodly: Gen. 24. 16.

**8** v. 8. by him] or to him; that is, when he  
 had been a long time there. sporting] or  
 laughing, playing, rejoycing: it is the word  
 wherof Isaac himself had his name, Ge. 17.  
 17. 19. and 21. 6. Solomon sayth, Rejoyce  
 with the wife of thy youth &c. Prov. 5. 18. 19.

**10** v. 10. might lightly] or, had almost lyen.  
 guiltines] a syn making us guiltie of pu-  
 nishment, a shameful crime, named in Hebrue  
 Asham: the Greek translaterh it Ignorance:  
 & so Paul calleth the synns of the people  
 Ignorances, or Ignorant-trespases, Heb. 9. 7.  
 rightly so gathered from Levit. 4. 22. See  
 the further explicatiō of this word, there.  
 Abimelech by this word Asham, meaneth  
 both the syn and the punishment for the  
 same.



same; as in the law, *Asham*, is both the Guilty-syn, and the Sacrifice for the same. Levit. 5. 5. 6.

11 v. 11. *toucheth*] that is *hurteth* or *injur-  
rieth*; so in v. 29. and in Ios. 9. 19. Ruth. 1. 9.  
Iob. 1. 11. Ps. 105. 15. Zach. 2. 8. or] Hebr.  
and; which is often used for *or*; as is obser-  
ved on Gen. 13. 8. *dying*] that is, he  
shal surely be put to death: as Gen. 2. 17.

12 v. 12. 100, *measures*] that is, as the  
Chaldee explaineth it, a hundred for one  
when he measured it: or an 100, may mean ma-  
ny; as an hundred fold Mat. 19. 29. is elswher  
caled manifold more, Luk. 18. 23. The word  
*Shegnarim*, signifieth publik-measures such as  
were used at the gates of cities, which  
were ful&large. And this increase, (which  
is the most that our saviour speaketh of  
in Mat. 13. 23.) sheweth the fruitfulness of  
the land of Canaan when God blessed it;  
and figured the bountiful reward which  
the godly shal find of their labours, in the  
heavenly country, which we seek, Gal. 6.  
7. 8. 9. Heb. 11. 14. 16. The fruitfulness of  
Canaan, signified also the graces of the  
gospel, Ezek. 34. 27. Zach. 8. 12. Psal. 67. 7.  
*blessed him*] and his blessing maketh rich,  
Prov. 10. 22. Iob. 42. 12. This the next words  
of Isaak doo also confirm.

14 v. 14. *possession*] or *cattel*: so Gen. 47. 17.  
*husbandrie*] so also the Greek turneth  
it *georgia*. It implieth al manner work and  
service belonging to a familie; and so ser-  
vants, and tillage of all sorts. The like is  
sayd of Iob, Iob. 1. 3. *envyed*] had an  
envious-zele and emulation. So Solomon saw  
how all labour and rightnes of worke,  
brought envy to a man from his neyghbour,  
Eccles. 4. 4.

15 v. 15. *with dust*] or *earth*, as the Greek  
translateth. This also they enviously did,  
against their oath before, Gen. 21. 30. 31.  
And this injurie was great, because of  
scaritie of waters there, Gen. 21. 25. It fi-  
gured out the corrupting of the cleare  
doctrines of the gospel; by earthly glosses  
and traditions of Antichristians, Psal. 65.  
10. and 84. 7. Song. 4. 15. Num. 21. 16. 18. Iob.  
4. 10. 14.

17 v. 17. *pitched*] to weete his tents: or, en-  
camped. A word used for pitching of  
camps or armies, Exo. 14. 9. & 15. 27. &c.  
applied first here to Isaaks familie, after-  
ward to Iakobs, Gen. 33. 18. and so to his  
posteritie. And betokeneth a residing, or  
quiet sitting: opposed to removing, or  
journing. Num. 1. 50. 51. 52. and 9. 17. 18.  
The Chaldee translateth it *dwelt*.

18 v. 18. *returned and digged*,] that is, as the  
Greek explaineth it, *agayn digged*. Figu-  
ring the restoring of the ancient truth,  
out of corruption: as v. 15. *their names*] so  
renewing the ancient good names (that  
caried, as seemeth, the memorial of Gods  
graces) which the wicked had defaced: as  
on the contrary, the idolatrous names of  
places, on which the hethens had set the  
memorial of false Gods and superstition,  
were by the Israelites changed, when  
they came into their possession, Num. 32.  
38. for the very names of idols, are not to  
be heard out of our mouthes, Exo. 23. 13.  
Psal. 16. 4.

19 v. 19. *the vally*,] of Gerar; as the Greek  
version dooth expresse. *living*] that  
is, as the Chaldee here translateth, *spring-  
ing waters*. Waters that spring, or run; are  
for their continuall motion, called *living*,  
Levit. 14. 5. 50. and 15. 13. Num. 19. 17. Song. 4.  
15. For life consisteth in continual moti-  
on. The Greek keepeth the Hebrue phrase;  
and so in the new testament, where *living  
waters*, signify heavenly graces. Iob. 4. 10.  
11. 14. and 7. 38. Rev. 21. 6. and 22. 1.

20 v. 20. *ours*] or (belonging) to us: the  
Greek changereth the person, saying that the  
water was theirs. So v. 7. *Ezek*] that  
is, Contention, or wrongful-strife: *Wrangling*.  
the Greek translateth, *Injurie*, because they  
injured him.

21 v. 21. *Sitnah*] that is Hatred, or Spiteful-  
nes. Of this the Divil hath his name, *Satan*.

22 v. 22. *Rechoboth*] that is Roomes: or  
large spaces. Compare Psal. 4. 2. in distress thou  
hast made-room for me.

24 v. 24. *fear not*] for the opposition of  
the Philistims, and other afflictions that  
are incident unto thee. So God comforted  
Abraham



Abraham, Gen. 11. 1.

25 v. 25. called on] the Chaldee sayth, prayed: so did Abraham his father, Gen. 12. 7. 8. and 13. 4. 18. stretched out] that is, set up, or pitched his tent, as the Greek explayneth it; which was with spreading & stretching out the curtayns and cords unto stakes: Esa 33. 20.

26 v. 26. Achuzzath his freind: ] or, a retinue of his freinds; and so the Chaldee translateth it, a company of his freinds: but the Greek takes it for a proper name, Ochozath; and his freind, the Greek calleth nymphagogos, which is the companion (or leader) of the bridegroom; like that in Judg. 14. 20. which the Greek there translateth as this here. Prince] that is Cheif captayn: in Greek the Cheif leader of the armie, as in Gē. 21. 22. with which, this historie is to be compared. Isaaks wayes pleasing the Lord, he made his enemies to be at peace with him: as Pro. 16. 7.

28 v. 28. Seeing &c.] that is, we have evidently seen. Jehovah:] the Chaldee expounds it, the word of the Lord is thine help. an oath-of-execration] in Greek, a curse: that is, an oath wishing a curse to the breaker of it: as Gen. 24. 41. The Chaldee paraphraseth thus; Let the oath now be confirmed, which was between our fathers, and between us and thee. strike,] Hebr. cur: see Gen. 15. 18.

29 v. 29. If thou shalt] vnderstand, Taking a curse upon thee, if thou shalt: meaning, that thou shalt not (or wilt not) doo evil, as the Greek explayneth it. See Gen. 21. 23. touched] that is, hurt, as v. 11. blef- sed] see Gen. 24. 31. An imperfect speech, as it he should say, O thou blessed of the Lord, doo thou likewise deal with us: or, as thou art now blessed of the Lord, so sware unto us by him. The Greek translateth, and now thou art the blessed of the Lord.

30 v. 30. a banquet] used when men made covenants together: Gen. 31. 54.

31 v. 31. man to his brother] that is, one to another: the Greek sayth, man to his neighbour.

33 v. 33. Shibrah] in Greek Horkos; in

English Oath

Beer-sheba] that is, the

wel of oath; as the Greek also interprets it. This name was given before, Gen. 21. 31. It seemeth in tract of time the name was forgotten, the rather because the wel then digged by Abraham, (v. 30.) was by the Philistims stopped: Gen. 26. 15. & they would therefore have no such monimēt: but Isaak now reneweth the name. Or here, the citie is named Beersheba; there the place, Gē. 21. 3. that is, the whole regio.

34 v. 34. old] Hebr. son. This also was the age of his father Isaak when he married, Gen. 25. 20. Judith] one of the daughters of the Canaanites, caled by an other name Gen. 36. 2. See the annotatiōs there. This fact was contrary to Abraham's charge, Gen. 24. 3. and his father Isaaks, as is likely by v. 35. and Gen. 28. 2. 6. 8. a Chethite] in Greek an Evite: see Gen. 36. 2. These were of the worst sort of people in the land, Ezek. 16. 3.

35 v. 35. a bitterness of spirit] that is, a grief of mind, through their bitter provocation and rebellious cariage: so that they were yrked of their life by reason of them, Gen. 27. 46. Or, of a rebellious spirit, resisting their parents. This later the Greek foloweth, caling them Contentious with Isaak and Rebekah: and the Chaldee sayth, they were rebellious & stubborn against the word of Isaak and Rebekah: unto which the Ierusalem Thargum addeth, that they served (God) with strange service (that is, idolatrie) and received not the instruction eyther of Isaak or of Rebekah. See Gen. 27. 46.

## CHAPTER 27.

1. Isaak sendeth Esau for venison, purposing to eat, and bleß him before his death. 5. Rebekah instructeth Jakob to obteyn the blessing. 15. Jakob under the person of Esau, obtaineth it. 30. Esau bringeth venison. 33. Isaak trembleth. 34. Esau complaineth, and by importunity obteyneth a blessing. 41. He threatneth to kill Jakob. 42. Rebekah disappointeth it.

V

And



1 **A**ND it was, when Iſaak was old,  
and his eyes were dimm, that *he*  
could not ſee: then called he Eſau, his  
elder ſon, and ſayd unto him, my ſon;  
and he ſayd unto him, Behold *here am*  
2 **I.** And he ſayd, Behold now I am  
old: I know not the day of my death.  
3 And now, take I pray thee thy wea-  
pons, thy quiver and thy bow: and  
goe-out to the ſeild; and hunt for me,  
4 veniſon. And make for me ſavourie-  
meats, ſuch-as I love; and bring *it* to  
me, that I may eat: that my ſoul may  
5 bleſs thee, before I dye. And Re-  
bekah heard, when Iſaak ſpake, to E-  
ſau his ſon: & Eſau went to the ſeild,  
to hunt *for* veniſon, *for* to bring *it*.  
6 And Rebekah ſayd, unto Iakob her  
ſon, ſaying: Behold I heard thy father,  
ſpeaking unto Eſau thy brother, ſay-  
7 ing. Bring me veniſon, & make for  
me ſavoury-meats, that I may eat: &  
I wil bleſs thee, before Iehovah, be-  
8 fore my death. And now my ſon,  
obey my voice: *according* to that I doe  
9 cōmand thee. Goe now, unto the  
flock; & take to me from thence, two  
good kids of the goats: & I wil make  
them ſavoury-meats, for thy father,  
10 ſuch-as he loveth. And thou ſhalt  
bring *them* to thy father, that he may  
eat: for that he may bleſs thee, before  
11 his death. And Iakob ſayd, to Rebe-  
kah his mother: Behold Eſau my  
brother, *is* a hairy man; & I, a ſmooth  
12 man. If ſo be, my father ſhal feel me;  
then ſhall I be in his eyes, as a decei-  
13 ver: and I ſhal bring upon me, a curſe,  
and not a bleſſing. And his mother,  
ſayd unto him; Vpon me *be* thy curſe,  
my ſon: Onely obey my voice, & goe,  
14 take *them* unto me. And he went &

took, & brought *them* to his mother:  
& his mother made ſavourie-meats,  
15 ſuch-as his father loved. And Rebe-  
kah took the deſireable garments, of  
Eſau her elder ſon; which *were* with  
her, in the howſe: and put *them* upon  
16 Iakob, her yonger ſon. And the  
ſkinns of the kidds of the goats, ſhe  
put upon his hands: and upon the  
17 ſmooth of his neck. And ſhe gave the  
ſavoury-meats, and the bread, which  
ſhe had made: into the hand, of Iakob  
18 her ſon. And he came unto his fa-  
ther, & ſayd my father: and he ſayd,  
Behold *here I am*; who *art* thou, my  
19 ſon? And Iakob ſayd unto his father,  
I *am* Eſau thy firſtborn; I have doen,  
even-as thou ſpakeſt unto me: Ariſe I  
20 pray thee, ſit, and eat of my veniſon;  
that, thy ſoul may bleſs me. And I-  
ſaak ſayd, unto his ſon; How *is* this,  
that thou haſt ſo ſoon ſound *it*, my  
ſon? And he ſayd, becauſe Iehovah  
thy God, brought *it* to-paſs, before  
21 me. And Iſaak ſayd unto Iakob;  
Come-neer I pray thee & let me feel  
thee, my ſon: whither thou *be* the  
22 ſame, my ſon Eſau, or not. And I-  
akob went-neer, unto Iſaak his father,  
and he felt him: and he ſayd, the voice  
*is* the voice of Iakob; and the hands,  
23 *are* the hands of Eſau. And he diſ-  
cerned him not, becauſe his hands  
were, as the hands of Eſau his bro-  
24 ther, hairy: and he bleſſed him. And  
he ſayd, *art* thou the ſame, my ſon E-  
ſau? And he ſayd, I. And he ſayd,  
25 Bring-neer unto me, and I wil eat of  
my ſonns veniſon, that my ſoul may  
bleſs thee: and he brought *it* neer to  
him, and he did eat; and he brought  
26 unto him wine, and he drank. And  
Iſaak



27 **I**saak his father, said unto him: Come  
 neer now and kyss me, my son. And  
 he came neer, and kyssed him; and  
 he smelled the smel of his garments,  
 and blessed him; and sayd, See, the  
 smel of my son; *is* as the smel of a  
 feild, the which Iehovah hath blessed.  
 28 And God give unto thee, of the dew  
 of the heavens, and of the fatnesses of  
 the earth: and multitude of corn, and  
 29 of new-wine. Let peoples serve thee,  
 and nations bow-down themselves  
 unto thee; be thou a mayster, to thy  
 brethren; and let thy mothers sonns,  
 bow-down-themselves unto thee:  
 Cursed *be* every one of the that curse  
 thee, and blessed *be* every one of the  
 30 that blest thee. And it was, when as  
 Isaak had made an end, of blessing Iakob;  
 and it was, *that* Iakob was but  
 going gone out, from the presence of  
 Isaak his father: that Esau his brother,  
 31 came in, from his hunting. And  
 he also made savoury-mears, and  
 brought *them* to his father: and sayd  
 unto his father, Let my father arise, &  
 eat of his sonns venison; that, thy soul  
 32 may blest me. And Isaak his father  
 sayd unto him, who *art* thou? and he  
 sayd, I *am* thy son thy firstborn, Esau.  
 33 And Isaak trembled, *with* a very vehement  
 great trembling; & sayd, Who  
 where *is* he that hath hunted venison,  
 and brought *is* unto me, and I have  
 eaten of all, ere thou camest, and have  
 34 blessed him: yea-and he shalbe blest.  
 When Esau heard, the words of  
 his father; then cried-he-out *with* an  
 outcrie, great and bitter, very vehemently:  
 & sayd unto his father, Bless  
 35 me, me also, my father. And he sayd,  
 Thy brother came, with guile: and he

36 hath taken, thy blessing. And he sayd,  
 37 *for* it because his name was called Iakob;  
 for he hath supplanted me, these  
 two-times; he took my first-birth-right,  
 and behold now, he hath taken  
 my blessing: and he sayd, hast thou  
 not reserved a blessing, for me? And  
 Isaak answered, and sayd unto Esau;  
 Loe I have appointed him *to be* a master  
 over thee; & al his brethren, have  
 I given to him, for servants; and with  
 corn and new-wine have I susteyned  
 him: and unto thee now, what shal I  
 38 doe, my son? And Esau sayd unto  
 his father, hast thou but that one blessing,  
 my father; blest me, me also, my  
 father: and Esau lifted-up his voice,  
 39 and wept. And Isaak his father answered,  
 and sayd unto him: Behold,  
 of the fatnesses of the earth, shal thy  
 dwelling be; and of the dew of the  
 40 heavens, from above. And by thy  
 sword shalt thou live; & thy brother,  
 shalt thou serve: and it shalbe, when  
 thou shalt get-the-dominion, that  
 thou shalt break his yoke, from off  
 41 thy neck. And Esau, hated Iakob;  
 for the blessing, *with* which his father  
 had blessed him: and Esau sayd in his  
 hart, The dayes of mourning for my  
 father, are nigh; and I wil kyl Iakob  
 42 my brother. And the words of Esau,  
 her elder son, were told to Rebekah:  
 and she sent and called Iakob, her  
 yonger son; and sayd unto him; Behold  
 Esau thy brother, comforteth  
 himself as touching thee, to kyl thee.  
 43 And now my son, obey my voice: &  
 arise flee thou, unto Laban my brother,  
 44 to Charan. And tarie with him,  
 a few dayes: until the hot-wrath of  
 45 thy brother, turn-away. Until the



46 anger of thy brother, turn away from thee; and he forget, that which thou hast doon to him; and I wil send, and take thee from thence: why should I be bereved, even of you both, in one day? And Rebekah sayd unto Isaak; I am yrked of my life, because of the daughters of Cheth: if Iakob take a wife, of the daughters of Cheth like these, of the daughters of the land; wherefore have I life?

Annotations.

1 **T**hat he could not see] Hebr. from seeing: which phrase the Apostle turneth in Greek, not to see: Rom. 11. 10. from Ps. 69. 24. Vpon this occasion, Gods works were shewed in Isaak, (as Ioh. 9. 3.) for in his blindnes he gave Iakob the blessing, which he would not so have doon, if he had seen: v. 23. elder] in Hebrue, greater, to weet of age, or by birth; as the Greek translateth Elder; and lesser for younger, v. 15. see Gen. 10. 21.

2 v. 2. my death] the Greek sayeth, my end: yet lived he after this, above 40. yeres; Gen. 39. 28. 29.

3 v. 3. Venison] Hebr. hunting: whereof venison hath the name, as being gotten by hunting. So. v. 5. 19. &c.

4 v. 4. that I may,] or, and I wil eat: so in v. 7. and 10. These two phrases are used indifferently; as, that ye be not judged, Mat. 7. 1. which an other Evangelist sayth, and ye shal not be judged; Luk 6. 37. See also Gē. 12. 12. that my soul] or to the end my

fowl: that is 7 my selfe: as after in v. 7. it is repeted. Isaak being to give the blessing in faith Heb. 11. 20. would eat savourie meat, and drink wine, v. 25. to styrr up & chear his spirit, that he might be the more fit instrument of the spirit of God. For sorrow, anger, and other such passions, doe distemper the mind: which may be mitigated by outward means, as wine maketh men to forget their miserie, Pro. 31. 6. 7. and musik allayeth anger: wherefore

Elisha the prophet, when he was moved against K. Ichoram, called for 2 musician, who when he played, the hand of the Lord came upon the prophet: 2. King. 3. 14. 15.

blest thee] As the Preists with authority blessed and put the name of God upon the people, Gen. 14. 19. Num. 6. 23. 27. So the Patriarches derived the blessing before their death, unto their children (or some one of them,) as an inheritance by testament: wherefore Paul speaketh of inheriting the blessing, Heb. 12. 17.) which also was of great authoritie and strength, as being doon by the spirit of God: and in faith, and before the Lord, as v. 7. See Gen. 28. 3. 4. and 48. 15. 16. 20. & 49. 25. 26. 28. Heb. 11. 20. 21. and 12. 17. Esau, (who had his name of Doing,) is here promised the blessing upon his deeds; as the law also promiseth blessing and life to the doers thereof, Rom. 10. 5. but Iakob got the blessing by faith, as doo al the faithful, Gal. 3. 9.

7 v. 7. before Jehovah] that is, in his presence, by his power and authoritie, and for ever, (The like phrase is of cursing, 1. Sa. 26. 19.) And being doon before his death, it was with the more power, care, reverence, & as by his last will & testament. So Deut. 33. 1.

12 v. 12. if so be] or, Peradventure my father wil feel me, & I shal be &c. The Greek translateth it, Mé pote, which word Paul useth 2. Tim. 2. 25. in like sence; If so be, (or if peradventure) God wil give them repentance.

as a deciver] or, as one that causeth to err: the Greek translateth it, a dispiser, the Chaldee, a mocker. Or we may English it a very deceiver: for in the Hebrue, as is often a sure affirmation, Neh. 7. 2. and so the Greek answering thereto, Ioh. 1. 14. a curse,] not feared without cause, for curs'd is he that maketh the blind to err in way, Deut. 27. 18. and deceitfulness in all Gods works, maketh men lyable to the curse. Ier. 48. 10. Mat. 1. 14.

13 v. 13. upon me thy curse] a speech of her faith, to encourage him, (though it may be mixt with infirmities of cariage,) for



for it seemeth she relied on the oracle of God, in Gen. 25. 23. *the greater shall serve the less*: which oracle, Isaac might understand not of the persons of Esau and Iakob, but of the nations and peoples, their posteritie; & therefore thought it his dutie to give the blessing of the first-birth-right unto Esau, to whom by nature it belonged, and which might not be changed for affectio, as the Law after provideth, in Deut. 21. 15. 16. 17. But Rebekah understood it of these very persons also, and therefore attempted this strange and perilous way, to procure the blessing unto Iakob. A like different meaning of that oracle, is gathered by men at this day. The Chaldee paraphraseth thus; *It was sayd unto me by prophesie, that curses shall not come upō thee; but blessings.*

v. 15. *desireable garments*] Hebr. *garments of desires*, that is goodly, sweet, precious: the Greek translateth it, *a goodly robe*, (or *sayr stole*, which was a long garment that great men used to wear, Luk. 20. 46. and 15. 22.) The Priests after in the law had *holy garments*, to minister in, Exo. 28. 2. 3. 4. which the Greek there also calleth a *holy robe or stole*. Whither the first born before the law had such to minister in, is not certayn; but probable, by this example. For had they been common garments, why did not Esau himself, or his wives keep them? But being in likelihood holy robes, received from their ancestors; the mother of the familie kept them in sweet chests, from mothes and the like; whereupon it is sayd in v. 27. Isaac *smelled the smell of his garments*. These might wel figure out those robes of innocencie and righteousness, wherewith the saints are clothed, Revela. 7. 9. 14. and 19. 8. and 3. 18. The like mystérie also is in the *kids skins* following: see Gen. 3. 21.

v. 19. *firstborn*] This though it were not so properly, (& cannot in that respect be excused,) yet was it true in mystérie, & spirituallie, as Iohn Baptist was Elias, Mat. 11. 14. and we gentiles, are the Circumcision, Phil. 3. 3. Rom. 2. 28. & the children of pro-

mise, are counted for the seed Rom. 9. 8. Gal. 4. 28.

v. 27. *brought it to pass*] or, *made it to meet* (or *occurr*;) in Greek, *delivered it*; in Chaldee prepared it. See Gen. 24. 12.

v. 22. *and the hands*] or *but the hands*: the Ierusalemie Thargum sayth, *the feeling of the hands*.

*of a feild*] the Greek addeth, *of a ful* (or *plenteous*) feild: which with herbs, flowrs and fruits, giveth a fragrant smell. Compare Song. 2. 13, and 4. 12. 13. 14. and 7. 11. 12. 13. The Ierusalemie Thargum applyeth this to the *smell of the perfume of good spices*, that should after be offered in the mount of the house of the sanctuary.

v. 28. *And God give*] or *will give*, it is both a prayer and a prophesie: the word *And* noteth the passio of mind: for so it is often used to signify vehemēt affections, of desire, joy, indignation, or the like. See Gen. 47. 15. Psal. 2. 6. Act. 23. 3. Mark. 10. 26. 2. Cor. 2. 2. Sometime it is omitted quite; as 2. Sam. 24. 3. and the Lord thy God add; for which, in 1. Chron. 21. 3. is written, the Lord add: leaving out *and*. *dew*] which as it is the means to make the feild fruitful, so can it not be given but by God, Ier. 14. 22. and the withholding of it is a curse, 2. Sam. 1. 21. It spirituallie signifieth the doctrine and graces of the gospel, and spirit of Christ upon men. Deut. 32. 2. Esai. 45. 8. and 26. 19. Hos. 14. 6. 7. Psal. 133. 3. A like blessing is in Deut. 33. 13. 28.

*fatnesses*] that is, sundry sorts and plenty of fat things: whereby is meant the best of every thing, (see Gen. 4. 4. and 49. 20. Esai. 30. 23.) and spiritual graces, Esai. 25. 6. The land of Canaan, (the figure of al blessednes,) is caled therefore the *fat land*, Neh. 9. 25. 35.

*corn and new wine*:] which as they are the stay and comfort of mans life, Psal. 104. 15. so they also signify heavenly blessings that God sendeth upon his people, Psal. 65. 10, 14. Zach. 9. 17. A like blessing Moses uttered, Deut. 33. 28.

v. 29. *nations*] the Greek translateth it, *Princes*; the Chaldee, *kingdoms*. The Ierusalemie Thargum applieth these peoples,



nations, brethren, and mothers sons; to the sons of Esau, of Ismael, of Keturah and of Laban. As servitude implieth a spiritual curse, Gen. 9. 25. so this sovereignty, is a spiritual blessing: Rev. 2. 26. 27. *a mayster*] or, a sovereign, a Lord, or gôvernour: named of prevailing. Herein was implied a part of the first-birthright, 1. Chron. 5. 2. Psa. 89. 28. *every-one &c.*] Hebr. *thy cursers, cursed be he; that is, every one of them;* for a word singular, joynd with a plural, noteth exactly all and every one. Compare this with Gen. 12. 3. Num. 24. 9.

39 v. 30. *and it was*] or, *it was I say:* the doubling of this, maketh the matter the more remarkable, touching Gods providence herein. *going gone:*] that is, newly gone, or scarce gone out.

33 v. 33. *trembled*] or, *was terrified;* as the Greek and Chaldee translate, *was astonished:* it signifieth an exceeding fear with trembling, as Exo. 19. 16. 18. Gen. 42. 28. *who where*] a trembling passionate speech: or, *who then is he?* *he shal be*] So the gifts of God (which are without repentance Rom. 11. 29.) are stablished to Iakob here, and after more advizedly, in Gen. 28. 1. -- 4.

35 v. 35. *with guile*] the Chaldee sayth, *with wisdom:* but the word is usually taken in the evil part, and so Isaak seemeth to intend it. The scripture also seemeth hereby to blame the indirect means which Iakob used: for none should doe evil, that good may come; no not though through mans lye, the truth of God doeth more abound, unto his glorie; Rom. 3. 7. 8.

36 v. 36. *Is it because*] or *understand,* hath he doon this because? meaning surely he hath. Therefore the Greek translateth it, *Rightly was his name caled Iakob:* & the Chaldee, *Fitly. was caled,*] Hebr. *he caled,* meaning every one. See Ge. 16. 14. *for he hath*] or, *that he hath supplanted;* where the Hebrue *laakbeni, supplanted me,* is Esaus interpretation of Iakobs name, as signifying a supplanter or overthrower with the foot, and so a deceiver: So Ier. 9. 4. *he took*] thus Esau layeth the fault on his brother, for taking that which him self profanely sold;

Genes. 29. 29. Heb. 12. 26. *my blessing*] but that folowed the first-birthright, which being sold, the blessing was lost also: as the Apostle inferreth upon it, that afterword when Esau would have inherited the blessing, he was rejected, Heb. 12. 16. 17.

37 v. 37. *appointed*] or *put,* that is, made as the Greek translateth it. *sustained*] the Greek translateth strengthened: See Ps. 104. 15.

38 v. 38. *and wept:* yet found he no place of repentance, though he sought it with tears. Heb. 12. 17. For because when God calleth, men doe refuse: when they call up6 him, he wil not answer; Prov. 2. 24. 28.

39 v. 39. *fatnesse*] that is, *fat and fertile places:* which were upon mount Seir, Gen. 36. 6. 8. and this was unto Esau, a gift of God, Ios. 14. 4. Therefore this also is a blessing, which Isaak by faith uttered concerning things that were to come, unto Esau, as before unto Iakob: Heb. 11. 20. How be it, the cheif, spiritual, and hereditary blessing was before given to Iakob onely, and Esau willing to inherit it, was rejected, Heb. 12. 17. and the oracles here folowing confirme the same.

40 v. 40. *And by*] or, *But by thy sword;* that is, with warrs and troubles, shalt thou defend thy state and country; and not injoy peace as Iakob, Deut. 33. 27. 28. The sword is opposed unto peace, Mat. 10. 34. and living by the sword, meaneth the continuance of that troublesome state; as life, is opposed to momentary troubles, Psa. 30. 6. Contrarywise in Christs Kingdom, the swords are beaten into plow-shares, Esa. 2. 4. *thou serve*] namely, *in thy posteritie:* for Esau in his person served not Iakob, but his children in Davids dayes, 2. Sam. 8. 14. So before, that was spoken as to Abraham, which was properly accomplished to and in his seed, Gen. 12. 3. and 22. 18. and 15. 7. 18. *shalt get the dominion,* or *shalt get strength:* and that shalbe, when Iakob shal for his synns, loose the dominion; as came to pass in the dayes of Ichoram son of Ichosaphat who did evil in the eyes of the Lord,



Lord, 2. King. 8. 16, 18, 20. So both the Chaldee paraphrases say, when his sons shal transgress the words of the law, thou shalt remove his yoke (the yoke of their servitude) from off thy neck. Otherwise (as the Hebrue word sometime signifieth to mourn, or be cast down with sorow, Psa. 55. 3.) it may be interpreted, when thou shalt mourn, to weep, for that hard servitude. his yoke] the yoke of servitude, as the Ierusalemey Thargum explyneth it. So yoke also signifieth in Lev. 26. 13. Esa. 9. 4. and 10. 27. Jer. 27. 8. 11. And Esau broke the yoke, when Edom rebelled from under the hand of Iudah, and made a King over themselves, 2 King. 8. 20. 22.

41 hated] with an inward spiteful hatred, as the word signifieth; which sheweth his former tears to proceed not from true repentance. And in hating his brother for the blessing: he shewed him self to be of that wicked one, as was Kain, 1. Ioh. 3. 12. 15. This hatred continued also in his posterity, against Iakob, Obad. vers. 10. 11. &c. for my father] the Hebrue phrase, as also the Greek, is, of my father; but the meaning is for my fathers death, as the like speeches otherwhere manifest, Ezek. 24. 17. Jer. 6. 26. and at burials they used to mourn seven dayes, Gen. 50. 10. The Greek translateth; Let the dayes of my fathers mourning be nigh, that I may kil Iakob my brother; so making it a wish for his fathers speedy death; and the Hebrue also wil bear that translation; yea his words are such, as may imply, not a stay til his fathers death, but that he would with the first opportunity kyll Iakob, and so his father would soon dye with sorow. Thus meaning, he should be a double parricide. And Rebekah with the first, sent Iakob away, to prevent danger.

42 V. 42. comforteth himself] in respect of his loss of the blessing, with this purpose and hope to kyll thee. So the comfort of the wicked, is grounded on evil. The Greek translateth, he threatneth thee; & the Chaldee, he laieth wayt for thee.

43 V. 43. flee thou] or, flee for thy self: and for thy safety. Here the blessing, brought

speedy persecution & exile upon Iakob: which his mother counselled him in faith to undergoe, rather then for his life, to make accord with Esau, and to forgoe his firstbirthright now obteyned.

44 V. 44. a few dayes] these fel out to be twenty yeres, as the sequel of the historie sheweth, Gen. 31. 38. and Rebekah savv him no more, as the Hebrew doctors gather, by the time of her death, which they think was before Iakob came agayn. See the notes on Gen. 35. 8.

45 V. 45. why should I be] The Greek turneth it, least I be bereved: & she speaketh of the loss of them both, for that Esau for his murder, was also to be kyllled, by the law in Gen. 9. 6. or if man had not punished him, God might have cursed and cast him out, as he did Kain, Gen. 4. 11. 16.

of Cheth] the Greek sayth, daughters of the sons of Cheth, the Chethites, whom Esau had married, Gen. 26. 34. 35. This grief, she took for an occasion also, to get Isaaks consent, unto Iakobs departure.

of the land] that is, of the inhabitants of the land, whither Chethites, or any other of the Canaanites. See Gen. 11. 1.

wherefore have I] that is, what good wil my life doo me? meaning, none at al.

## CHAPTER 28.

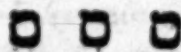
1 Izaak blesteth Iakob, and sendeth him to Padan Aram for a wife. 9. Esau seeing it, marrieth Machalath, the daughter of Ismael. 10. Iakob by the way, hath a dream and vision of a ladder, 13. God appearing, promiseth to blest him, and bring him home again. 16. Iakob awaking, and moved with reverence of the place, anoynteth a stone set up for a pillar, and nameth the place Bethel, 20. and maketh a vow, to honour God there, when he shal return in peace.

1 **A**ND Izaak called Iakob, and blest him: and commanded him, & sayd unto him; Thou shalt not take a wife, of the daughters of Canaan. A-

rife



rise goe to Padan Aram, to the howse  
 of Bethuel, thy mothers father: and  
 take to thee a wife, from thence; of  
 the daughters of Laban, thy mothers  
 brother. And God Almighty, bleſs  
 thee; and make thee fruitful, and mul-  
 tiply thee: and be thou, an asſembly  
 of peoples. And he give to thee, the  
 bleſſing of Abraham; to thee, and to  
 thy ſeed with thee: that thou mayſt  
 inherit the land of thy ſojournings,  
 which God gave unto Abraham. And  
 Iſaak ſent-away Iakob, and he went  
 to Padan Aram: unto Laban ſon of  
 Bethuel, the Syrian; the brother of  
 Rebekah, mother of Iakob and Eſau.  
 And Eſau ſaw, that Iſaak had bleſſed  
 Iakob; and ſent him to Padan Aram,  
 to take unto him a wife from thence:  
 when he bleſſed him, and comanded  
 him, ſaying; thou ſhalt not take a wife,  
 of the daughters of Canaan. And  
 Iakob had obeyed, his father and his  
 mother: and was gone, to Padan A-  
 ram. And Eſau ſaw, that the daugh-  
 ters of Canaan were evil; in the eyes of  
 Iſaak his father. Then went Eſau,  
 unto Iſmael: and took Machalath  
 daughter of Iſmael, ſon of Abraham,  
 the ſiſter of Nebajoth; unto his wives,  
 to him to wife.



And Iakob went-forth, from Beer-  
 ſheba: and went to Charan. And he  
 lighted upon a place, and taried there  
 al night, becauſe the ſun was gone-  
 down; and he took of the ſtones of  
 the place, and put for his pillowes: &  
 lay-down, in that place. And he  
 dreamed; and behold a ladder ſet-up  
 on the earth, and the head of it, reach-  
 ing to the heavens: and behold the

Angels of God, aſcending & deſcen-  
 ding on it. And behold Iehovah was  
 ſtanding above it, and ſayd; I Iehovah  
 the God of Abraham thy father, and  
 the God of Iſaak: the land, that  
 which thou lyest upon, to thee wil I  
 give it, and to thy ſeed. And thy  
 ſeed ſhalbe, as the duſt of the earth;  
 and thou ſhalt ſpread-abroad, to the  
 ſea, and to the Eaſt, and to the North  
 and to the South: and bleſſed ſhalbe  
 in thee, al families of the earth, and  
 in thy ſeed. And behold I wilbe  
 with thee, and wil keep thee, in al (the  
 way) that thou ſhalt goe, and wil re-  
 turne thee agayn, unto this land: for  
 I wil not leav thee, until that I have  
 doon, that which I have ſpoken unto  
 thee. And Iakob awaked, out of his  
 ſleep; and he ſayd, Surely Iehovah is,  
 in this place: & I, knew it not. And  
 he feared, and ſayd; how fearful, is  
 this place? this is no other, but the  
 howſe of God; and this, is the gate of  
 heavens. And Iakob roſe-up-early  
 in the morning; and took the ſtone,  
 that he had put for his pillowes; and  
 ſet it, for a pillar: and he powred oil,  
 upon the head therof. And he cal-  
 led the name of that place, Bethel: but,  
 Luz was the name of the citie, at the  
 firſt. And Iakob vowed a vow, ſay-  
 ing: If God, wilbe with me; and wil  
 keep me, in this way, which I am go-  
 ing; and wil give me bread to-eat, and  
 rayment to put-on. And I return  
 in peace, unto my fathers howſe: and  
 Iehovah ſhalbe to me, a God. And  
 this ſtone, which I have ſet for a pillar;  
 ſhalbe, the howſe of God: and of al,  
 that thou ſhalt give to me; I wil tith-  
 ing give-the-tenth unto thee.



Annotations.

**B**lessed him] God hereby confirmed Iakobs faith, against doubts and fears, both of things past & to come, while his father now wittingly and willingly blesteth him, and comforteth him, against future troubles, that might befall him in his pilgrimage. The Hebrue doctors say: Better is the end of a thing, then the beginning thereof; (Eccles. 7. 8.) the first blessings wherewith Isaak blessed Iakob, were of the dew of heaven, and corn of the earth, (Gen. 27. 28.) the after blessings, were blessings that had an eternal foundation, and had no end of them; eyther in this world, or in the world to come: as it is written, And God almightie blest thee, (Gen. 28. 3. 4.) & addeth moreover unto him, the blessing of Abraham. Pirkei R. Eliezer. ch. 35.

**2** v. 2. Padan Aram] or Mesopotamia; as the Greek turneth it: so v. 5. 6. &c. see the notes on Gen. 25. 20. a wife,] The like care Abraham took, to provide a wife for Isaak, Gen. 24. But there, servants were sent with camels, and store of good things: here the son himself is sent on foot in poor estate, with his staff, Gen. 32. 10. to serve for a wife Hof. 12. 12. So, great was the trial of Iakobs faith in this his pilgrimage; greater then all his fathers: and upon his inheriting of the blessing, there followed presently great afflictions.

**3** v. 3. Almighty] or, Alfsufficient; see Gen. 17. 1. an assembly] or, church, congregation, company; that is, a multitude of peoples, as, Ezek. 13. 24. The Greek translateth it synagogues (or assemblies) of nations; & the Chaldee, an assemblie of tribes: respecting the twelv tribes that came of Iakob: Exo. 24. 4. This blessing, God promised at Bethel to perform unto Iakob, Gen. 48. 3. 4. and 35. 11.

**4** v. 4. blessing of Abraham] which chiefly consisted in redemption from the curse of the law, by forgiveness of synns, and receiving the promise of the Spirit (of the adoption of children, and sanctification) through faith in Christ. Gal. 3. 13. 14. 9. 29.

Rom. 4. 7. 8. 13. &c. Here Iakob is made heyr of the blessing: so are al true Christians, 1. Pet. 3. 9. of thy sojournings] where-in thou art a sojourner and pilgrim; the land of Canaan, See Gen. 17. 8. gave to Abr.] to weat, by promise: of this gift, see Gen. 12. 7. and 13. 15. & 15. 7. 18. & 17. 8.

**5** v. 5. Syrian] so the Greek usually translateth it, which the new testament foloweth, Luk. 4. 27. The Hebrue is, the Aramite; see Gen. 10. 22.

**8** v. 8. evil] that is, displeasing, greivous: so Gen. 48. 17. on the contrary, good, is for pleasing, Gen. 16. 6. 8.

**9** v. 9. Ismael] that is, Ismaels familie, or the Ismaelites: for Ismael himself was now dead, Gen. 35. 17. See the notes on Gen. 19. 37. Machalath] caled also Basmath, Gen. 36. 3. he took her, (being of his kinred,) to please his father; though neyther according to Gods wil, nor his fathers. So the wicked would seem to amend one evil, by running into another.

of Nabajoth] that is, of the same mother that Nabajoth (Ismaels eldest son) was.

unto his] that is, besides & unto the two Canaanitish wives which he already had, Gen. 26. 34. so now he had three wives.

□ □ □ Here beginneth the seventh section of Moses law, whereof see the annotations on Gen. 6. 9. Which section when it is less absolute, the Hebrewes cal Parasha, a Distinction; and signifie it by a threefold P<sup>a</sup> but when it is more full and absolute, they name it Seder, an Order, & denote it by a threefold S<sup>a</sup> as in this place.

**10** v. 10. Charan] of which place, see Gen. 11. 31. It was distant from Beersheba, almost 500. English miles. And Iakob was now about 77. yeres of age, when he undertook this pilgrimage; as may be gathered by the historie folowing, and by Gen. 47. 9. Of which journey, the prophet after speaketh, how Iakob fled into the land of Syria, and Israel served for a wife, Hof. 12. 12. So the afflictions of the fathers, are examples



amples unto the children in al ages; even whatsoever is written: Rom. 4.23.24 and 15.4.1. Cor. 10.11. Of Iakobs age, the Rab- bines also say, *Seventy & seven yeres old was Iakob, when he departed fro his fathers howse, Pirkes R. Eliezer, ch. 35.*

11 v. 11. *he lighted upon*] or happened, met with; by Gods providence, not of his own purpose or choise; who would have gone further, had not night prevented him: & made no reckning of this place, above any other. It was about 48. English miles distant from Beersheba, whence Iakob came; and from Ierusalem 8. miles north- ward.

*pillowes*] or head-bolster: so in 1. Sam. 26. 7. The Greek translateth, *at his head.* As this pillow of Iakob, sheweth his hard distress for the present in body: so Gods appearing and word here revel- led, manifesteth the comforts and refresh- ing of the spirit, which the faithful have in their afflictions and pilgrimage; Hos. 12. 4. Gen. 35. 7. 1. Cor. 1. 5. See after, on v. 18.

12 v. 12. *dreamed*] a divine dream, such as in times past God used to speak unto men by; Iob. 33. 14. 15. Dan. 7. 1. and so he usually spake unto the Prophets, as it is sayd, *If there be a Prophet among you, I Je- hovah, wil make my selfe known unto him in a vision, wil speak unto him in a dream; Num. 12. 6.* See the notes on Gen. 15. 12.

*a ladder*] representing Christ, the son of man, on whom the Angels of God, ascend and des- cend; Iohn. 1. 51. applied now in special to Iakob, and his journey; as foloweth in v. 13. 15. The Hebrew doctors say, *The things made known to a prophet by propheticall vision, were made known unto him by way of parables; and immediately, the interpretation of the para- ble, was written in his hart, and he knew what it was.* As the Ladder which Iakob our father saw, and the Angels ascending and descending on it. And that was a parable of the (four) monarchies. *Maimony in Mishn. in Iesud, bato- rah, ch. 7. S. 3.* Other Rabbiners also applie this vision, to the monarchies in Daniel; but our Saviour is the best interpreter, Ioh. 1. 51.

*on the earth*] signify- ing Christs humane nature, and conver-

sing with men Ioh. 16. 28. and 17. 4. *the heavens*] signifying Christs heavenly nature, and mediation for men with God, Heb. 8. 1. and 9. 24. By whom all things are re- conciled unto God, and both the things in earth and things in heaven, are set at peace through the blood of his cross, Col. 1. 20. He is the way, no man cometh to the Fa- ther, but by him: Ioh. 14. 6. *ascen- ding &c.*] that is, looking with desire in- to the mysteries of Christ, 1. Pet. 1. 12. mi- nistring unto him, and through him unto his people, Mark. 1. 13. Heb. 1. 14. and now in special, guarding Iakob from alperils in his journey: Gen. 32. 1. 2.

13 v. 13. *Iehovah*], whose providence & grace is towards his in Christ. The Chal- dee translateth it, *the glorie of the Lord.*

*God of Abraham &c.*] See Gen. 17. 7. He is not ashamed to be called their God, for he hath prepared for them a citie, Heb. 11. 16. Hereby also the resurrection of the dead, was taught unto Iakob; God calling him- selfe no less the God of Abraham (now dead to the world) then of Isaac now li- ving: for Abraham also was alive unto him, Luk. 20. 37. 38.

*to thy seed*] that is, as the Chaldee expounds it, *to thy sonns:* when as yet he had no child, (as is noted of Abraham, *Act. 7. 5.*) nor wife. Here God confirmeth to Iakob, the blessing of Abraham, which his father Isaac had be- queathed unto him, before in v. 3. 4. And as the former, so this promise also was spiritual, to be accomplished by Christ, in whom (under the name of David) God promiset, that his people should dwell in the land, that he gave unto Iakob his servant, Ezek. 37. 24. 25. So the ladder which Iakob saw, should be for him (besides this earth- ly voyage,) to clime by, unto his heavenly countrie, and inheritance eternal. Heb. 11. 14. 15. and 9. 15. So after, in Gen. 35. 11. 12.

14 v. 14. *the dust.*] that is innumerable: see Gen. 13. 16. and 32. 12. So Balaam sayd, *who can count the dust of Iakob?* Num. 23. 10. In Gen. 32. 12. for dust, is sayd *sand of the sea.*

The



The Chaldee here translateth, *thy sonns shal be multiplied as dust.* spread-abroad] Heb. break forth: that is, greatly increase and suddenly spread-abroad. So the word is also used, in Exod. 1, 12. Gen. 30, 30. 43. 1. Chro. 4, 38. The Greek translateth it, *inlarge;* the the Chaldee, *prevaile.* It is a prophesie of the spreading of the church, through all parts of the world. the sea] that is, as the Chaldee expounds it, the west: See Gé. 12, 8. al families] So the promise unto Iakob, pertaineth also to us, who may say with the Prophet, God found him in Bethel, and there he spake with us: Hos. 12. 4. And it implieth the blessing of eternall life. and in thy seed] that is, Christ: see Gen. 22, 18. & 12, 3. And, may here be taken for That is to say: for it explayneth the former promise. See the notes on Gé. 13, 15.

15 v. 15. *I wilbe with thee;*] The like promise God made at his return, Genes. 31. 3. which Iakob understood thus, *I will doe thee good,* Gen. 32. 9. The Chaldee translateth it, *my word shalbe thy help.* See Exod. 33, 15. 16. Mat. 28, 20. Gen. 46, 4. all the way] so the Greek expresth the word way, here wanting; expressed also elsewhere in the Hebrue, Gen. 35, 3. And here the vision of the Ladder, (Christ,) is applied to his present case and journey: for God giving his Son, doeth with him give all things also, Rom. 8, 32. and godlynes hath the promise of the life present, and of that which is to come, 1. Tim. 4. 8. not leave thee:] This taught Iakob to repose confidence in God, being content with things present: the like is spoken to us all, Heb. 13. 5.

16 v. 16. *Jehovah is*] The Chaldee paraphraseth, *the glory of the Lord dwelleth in this place.*

17 v. 17. *this is &c.*] The Chaldee addeth, *this is no comon (or private) place, but a place wherein God taketh pleasure, and over against this place, is the gate of heaven.* This place represented the Church of Christ, called the house of God, 1. Tim. 3, 15. which often times is, where men are not aware of it, Revel. 12, 6. Ioh. 1. 46. where the Ladder

Christ standeth, Mat. 18. 20. Rev. 14, 1. & where his servants see & serve him, Rev. 22, 3, 4. Vnto which (as to the gate of heavē) the Lord bringeth such as shal be saved, to walk in the light of it, Act. 2, 47. Revelat. 21. 24.

18 v. 18. *the stone]* eyther stone, is here put for stones, (as in Gen. 3, 2. tree, for trees:) or, that before in v. 11. of the stones; is meant some one of them: See Gen. 46. 23.

a pillar] or statue, that is a monument or title erected & standing up. This was here for a religious signe, as altars also were, Esa. 19, 19. and Iakob did the like after ward, Gen. 35. 14. But when the law was given by Moses, no pillars might any more be set up, Levit. 26, 1. Hos. 10. 1. but all such as the heathens had erected, were to be broken down; Deut. 7, 5. & 12, 3. There were also pillars, for civil monuments, Gé. 35. 20. 2 Sam. 18, 18. oile] to anoynt and consecrate it for holy use: as after in the law, there was an anoynting oil, for to sanctify the tabernacle, altar, laver, and all other things used in Gods service, Exo. 40. 9, 10, 11. &c. So after Iakob powred both a drink offering, & oile upō his pillar, Gé. 35. 14. Which oil, represented the anoynting of the holy Ghost upon Christ & his people; Psal. 45, 8. 1. Ioh. 2, 20, 27. both which are also compared unto living stones, 1. Pet. 2, 4, 5. And the Hebrue doctors cōmenting upon this place, in Bresith rabbah, doe make this stone to signify the Messias.

19 v. 19. *Bethel]* that is by interpretation, *The howse of God;* as v. 17. and so the Greek here also translateth it. And upon this ancient religious use of this place, which God himself approved of, Gen. 35, 1. it seemeth Ieroboā set up there the monument of his strange worship, which turned to him to syn, 1. King. 12, 28, 29, 30. Wherefore the prophets changed the name from Beth-el, Gods howse, to Beth-aven, the howse of iniquitie, (or of an idol) Hos. 4, 15. Of Luz, see Gen. 30, 37.

20 v. 20. *Vowed]* that is, promised to God: for a vow, is an holy or religious promise, made therefore with prayers, as this place sheweth



sheweth, and Psal. 61, 6. Iudg. 11, 30. 31. & payed with thanksgiving, Psal. 65, 2. & 66, 13, 14. See more in the law of vowes, Levit. 27. and the annotations there.

If God ] that is, prayerwise, & that God would be with me; and in way of promise, When God shal have been with me &c. For, a vow implieth both prayer and promise, as before is noted. And the Hebrue *Im*, that is, *If*, is used in prayers, as is noted on Ge. 24, 42. *if thou be* &c. It signifieth also, when, as in 1. Sam. 15, 17. Therefore one prophet sayth, *If a man shal syn.* 2. Chron. 6, 22. another (relating the same) sayth, *When a man.* So the Euangelists, one writeth *If thine eye be single*, Mat. 6, 21. another, *when thine eye is single*, Luk. 11, 34. - with me ] this respecteth the first part of that promise of God, in v. 15. *keep me* ] as the second part of Gods promise was, v. 15.

*give me bread* &c. ] this respecteth the fourth thing promised in v. 15. *I wil not leave thee*; which taught him contentatiō, Heb. 13, 5. & Iakob voyd of covetousnes, desireth but food and rayment; wherewith we al should likewise be content, 1. Tim. 6, 8.

21 v. 21. *return* ] this respecteth the third part of Gods promise, in v. 15. So Iakobs vow, was grounded in all points, upō the word & promise given him: to teach us how to vow, and pray unto the Lord.

and *fehovah* ] or, then *fehovah*: for this may be the first part of Iakobs vow or promise agayn to God, whom he would in fayth and reverence, constantly profess to be his God, that is, author of his welfare and salvation. And this respecteth Gods spiritual worship. Though it may also be meant on Gods part, as are the former branches, and respect the promises made in v. 13, and 14.

22 v. 22. *the howse of God* ] that is, a place of Gods worship; as the Chaldee expoundeth, *wherupon I wil serve before the Lord*. This Iakob after performed, when he built there an altar, Gen. 35, 7. And this respecteth Gods outward service.

*tithing give* ] that is, *surely give the tenth*. A sign also of homage and subjection un-

to God: which therefore was given to the preists of the Lord; see Gen. 14, 20. and the law for tithes, in Lev. 17. Num. 18. Deut. 14, 22, 23. &c.

CHAPTER 29.

1. Iakob cometh to the well of Charan. 9. He taketh acquaintance of Rachel. 13. Laban enterteyneth him. 18. Iakob covenanteth for Rachel to be his wife. 23. Laban deceiveth him with Leah. 28. He marieth also Rachel, and serveth for her seven yeres more. 32. Leah beareth Reuben, 33. Simeon, 34. Levi, 35. and Judah.

1 **A**ND Iakob, lifted up his feet: and  
2 went, to the land of the sonns  
of the East. And he saw, and behold  
a wel in the feild; and loe there were  
three flocks of sheep lying by it; for  
out of that wel, they watered the  
flocks: and a great stone, was upon  
3 the wells mouth. And thither were  
al the flocks gathered, and they rolled  
the stone from the wells mouth, and  
watered the sheep: and they put the  
stone againe, upon the wells mouth,  
4 in his place. And Iakob sayd unto  
them; my brethren, whence be ye?  
5 & they sayd, of Charan we wee. And  
he sayd unto them, Know ye Laban  
the son of Nachor? and they sayd, we  
6 know him. And he sayd to them,  
Is there peace to him? and they sayd  
Peace; and behold, Rachel his daugh-  
7 ter, is coming with the sheep. And  
he sayd, loe yet, the day is great, it is  
not time that the cattel should be ga-  
thered-together: water ye the sheep;  
8 and goe feed. And they sayd, we  
cannot; untill al the flocks, be gathe-  
red-together; and they roll the stone,  
from the wells mouth: then water we  
9 the sheep. He yet was speaking with  
them; & Rachel came, with the sheep  
which



10 which ~~were~~ her fathers: for she, fed  
 them. And it was, when Iakob saw  
 Rachel; the daughter of Laban, his  
 mothers brother; & the sheep of La-  
 11 ban, his mothers brother: that Iakob  
 went neer; and rolled the stone, from  
 the wels mouth; & watered the sheep  
 of Laban, his mothers brother. And  
 12 Iakob kyssed Rachel: & lifted up his  
 voice, and wept. And Iakob told  
 Rachel, that he ~~was~~ her fathers bro-  
 13 ther; and that he ~~was~~ Rebekahs son:  
 and she ran, & told her father. And  
 it was, when Laban heard, the tidings  
 of Iakob his sisters son; that he ran to  
 meet him, and imbraced him, & kyssed  
 14 him; and brought him in, to his  
 howse: and he told Laban, al these  
 words. And Laban sayd unto him,  
 Surely thou ~~art~~ my bone & my flesh:  
 15 and he abode with him, a moneth of  
 dayes. And Laban sayd unto Iakob;  
 Because thou ~~art~~ my brother, should-  
 16 est thou therfore serv me for nought?  
 tel me, what ~~shal~~ thy wages be? And  
 Laban had two daughters: the name  
 17 of the elder, ~~was~~ Leah; and the name  
 of the yonger, Rachel. And the eyes  
 of Leah, ~~were~~ tender: and Rachel was  
 fayre in form, & fayr in countenance.  
 18 And Iakob loved Rachel: and sayd,  
 I wil serv thee seven yeres, for Rachel  
 19 thy yonger daughter. And Laban  
 sayd; ~~it~~ is better that I give her to thee,  
 then that I should give her to an other  
 20 man: abide thou with me. And Iakob  
 served for Rachel, seven yeres:  
 & they were in his eyes, as a few daies,  
 21 because he loved her. And Iakob  
 sayd unto Laban, Give ~~me~~ my wife,  
 for my dayes are fulfilled: that I may  
 22 goe in unto her. And Laban gather-

23 ed-together, all the men of the place,  
 and made a banquet. And it was in  
 the evening, that he took Leah his  
 daughter; and brought her in, unto  
 24 him: and he went in, unto her. And  
 Laban gave to her, Zilpah his hand-  
 mayd: ~~for~~ a handmayd, to Leah his  
 25 daughter. And it was in the morn-  
 ing, that loe it ~~was~~ Leah: and he sayd  
 unto Laban, what ~~is~~ this thou hast  
 doen unto me? Did not I serve with  
 thee, for Rachel? and wherfore hast  
 26 thou beguiled me? And Laban sayd;  
 It may not be so doon, in our place:  
 to give the yonger, before the first-  
 27 born. Fulfill thou the seven of this;  
 and ther shalbe given unto thee, this  
 also; for the service which thou shalt  
 serve with me, yet seven other yeres.  
 28 And Iakob did so, and fulfilled the  
 seven of this: and he gave unto him  
 Rachel his daughter, for a wife unto  
 29 him. And Laban gave to Rachel his  
 daughter, Bilhah his handmayd: for  
 30 a handmayd to her. And he went  
 in, also unto Rachel; and he loved al-  
 so Rachel, ~~more~~ then Leah: and served  
 31 with him, yet seven other yeres. And  
 Iehovah saw, that Leah was hated; &  
 he opened her womb: & Rachel, ~~was~~  
 32 barren. And Leah conceived, and  
 bare a son; and she called his name,  
 Reuben: for she sayd, for Iehovah  
 hath seen my affliction; for now, my  
 33 husband wil love me. And she con-  
 ceived agayn, and bare a son; and she  
 sayd, because Iehovah hath heard,  
 that I ~~was~~ hated; he hath therfore gi-  
 ven me, this also: and she caled his  
 34 name, Simeon. And she conceived  
 agayn, and bare a son; and sayd, now  
 this time my husband wil be joyned



35 unto me; because I have born unto him, three sonns: therefore he caled his name, Levi. And she conceived agayn, and bare a son; and she sayd, this time, I wil confesse Ichovah; therefore, she caled his name, Judah: and she stayed, from bearing.

*Annotations.*

1 **L** *ifted up*] that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Bethel. See a much like phrase, in Psal. 74. 3. *sonns of the East,*] that is, the eastern people, in Mesopotamia, which lay east ward from Canaan. So in Job. 1. 3. The Greek, omiteth the word *sonns*; and translateth, the east countrye. From the East, God had rayseed up Abraham the (man of) righteousness, Esa. 41. 2. Gen. 12. 1. and thither now Iakob his nephew fleeth, there to serve for a wife, Hos. 12. 12. wherein the mysterie of Christ and his church, was figured: Eph. 5. 32. 2. Cor. 11. 2.

2 v. 2. *a well,*] at a well in the feild, Abrahams servant met with Rebekah Isaaks wife, Gen. 24. 11. 15. so here Iakob meeteth with Rachel his wife. A much like thing befell unto Moses, Exo. 2. 15. 16. 21. And Christ sitting on *Iakobs well* (in Samaria) preached there of the living waters of his gospel and spirit, which who so drinketh, they shalbe in him a wel of water, springing up into everlasting life, Joh. 4. 6. 14. & 7. 38. 39. *lying,*] this the Greek translateth *resting*. The two works of shepherds to their flocks, are feeding, and causing them to lye down, or to rest: both which Christ performeth to his people, Song 1. 6. Ezek. 34. 15. Psal. 23. 1. 2.

3 v. 3. *the stone*] wherewith the well was closed and sealed up, to keep the waters safe and pure: and which the shepherds must remove, to water the sheep. A figure of the pastors durie, in opening the mysteries of the scripture, that men may with joy draw waters out of the wells of salvation,

Esa. 12. 3. The three flocks here mentioned, are by the Hebrue doctors (in Breshith rabbah upon this place,) applied to the whole body of the church, Priests, Levites, and the other *Israelites*.

6 v. 6. *Is there peace,*] that is, welfare & prosperitie. This was the manner, in those places, of saluting, or asking of ones welfare; as in Gen. 43. 27. 28. 1. Sam. 25. 5. 6. 2. Sam. 20. 9. The Greek translateth, *is he in health?*

7 v. 7. *is great,*] that is, much day yet remaineth; or, it is high day. He exhorteth to use the time, whiles it remaineth, for the good of their sheep: & not to take them so soon from their pasture.

8 v. 8. *cannot*] that is, are not able, the stone is so great: or, may not, by right, til all come together. In this latter sense, the word is used, Gen. 34. 14. & 43. 32. & 44. 26. and other where.

9 v. 9. *she fed them*] or, she was shepherdess. In Greek, *she fed her fathers sheep*. It seemeth, men used to imploy their daughters in such works, Exo. 2. 16. (whereupon Christs spowse is compared to a shepherdess, Song. 1. 7. 8.) unless it were layd upon her through her fathers covetousnes, as some think.

10 v. 10. *rolled the stone,*] eyther, with the help of the shepherds; or, by extraordinary strength of his own. This latter, some Rabbines hold, saying; *Iakobs steps were not straytned* (as Prov. 4. 12.) neyther did his strength fayl; but as a mighty strong man, he rolled the stone from the wells mouth, &c: and the shepherds saw it, and wondred all; & were not able to roll away the stone; but Iakob rolled it away himself alone. Pirkei R. Eliezer, ch. 36.

11 v. 11. *lifted up*] that is, with a lowd voice wept: the Greek translateth, *cryed with his voice and wept*. It argued his great affection, & passion of minde for her sake; as the like was after in Ioseph, Gen. 43. 30. & 45. 2. 14. 15. Such things God setteth down particularly & often, (though they may seem of smal moment,) to shew how he is deliyted in the actions of his children, whom the world contemneth.

v. 13. the



13 v. 13. *the tidings*] or, *the hearsay*: in Hebrew, *the hearing*; figuratively put for the word (or matter) heard. The Apostles in Greek, sometime keep the phrase; as, *who hath beleevd our hearing?* Rom. 10. 16. that is, *our report, preaching, or word preached.* Sometime they explaine one an other, with other words; as, *his hearing spread a broad,* Marke 1. 28. for which in Luke 4. 37. is written, *his fame,* (or *sound, echoe.*)

*words*] or *things*, to vveet about his journey, and the causes of it, as is before specified. For else, it might seem strange unto him, that Isaaks son should come in that poore sort, alone: whereas Abrahams servant came richly, with other men accompanying him: Gen. 24. 10. 32. 53.

14 v. 14. *my bone*] that is, *my kinsman*, as the Chaldee explaineth it. The Greek sayth, *of my bones*. See the like phrase, in Judg. 9. 2. 1. Chron. 11. 1. 2. Sam. 19. 12. 13.

*of dayes*] that is, *a whole moneth*: as *a yere of dayes*, 1. Sam. 14. 28. is *a whole yere*. See the notes on Gen. 4. 3.

15 v. 15. *brother*] that is, *kinsman*: see Gen. 13. 8. *shouldest thou?*] The Greek explaineth it, *thou shalt not*. See Gen. 18. 17.

16 v. 16. *elder*] Hebr. *greater*: meaning in age: & so the younger, is the lesser. See Gé. 27. 1. By interpretation, *Leah* signifieth *Laborious*, or *Painful*: and *Rachel*, an *Ewe* or *Sheep*.

17 v. 17. *tender*] as the Greek translateth, *infirm*, or *weak*: but the Chaldee translateth *faire*. Thargum Ierusalem addeth, that they were *tender with weeping & praying*. *in form*] that is, in proportion of body, or personage: as the next in countenance or visage, is for bewty of colour. Both together, make perfect bewty. The like is sayd of Esther, Esth. 2. 7. and of Ioseph, Gen. 39. 6. The Hebrue doctors mystically apply this to the church, the *fairnes in the congregation of Israel*, when it was guiltles from the power of uncleannes: as it is sayd, (in Song. 4. 7.) *Thou art all fayr my love, ther is no spot in thee.* R. Me. achem, on Gen. 29.

20 v. 20. *served*] These things are set down to shew Labans churlishnes, and Iakobs

meeknes, poverty, patience, & hard condition in this life; which the Prophet afterrehearseth, how Iakob fled into Syria, & Israel served for a wife, and for a wife, kept (sheep,) Hos. 12. 12. For whereas men used of their substance to give dowries, Gen. 34. 12. Exod. 22. 7. Iakob having nothing to give, out of his povertie, (Gen. 32. 10.) giveth his service to his uncle for a wite, which service was hard unto him, Gen. 31. 40. 41. as David, in sted of a dowry, gave 100. fore-skinns of the Philistines, whom he kyllled with great peril of his own life; 1. Sam. 18. 23. 25. 27. These things of Iakob, may also (as the former of Abraham and Isaak) be mystically applied to Christ, whose spowse and Church, is bewtiful, Song. 4. 1. 7. Ephes. 5. 25. 27. and hath made him to serve with her synns, and wearied him, with her iniquities Esai. 43. 24.

*were in his eyes*] that is, *seemed unto him*. *loved her*] and love, suffreth, hopeth & endureth all things, 1. Cor. 13. 7. *much water cannot quench it, neyther can the floods drown it*: Song. 8. 7. See Gen. 24. 67.

21 v. 21. *are fulfilled*] or, *are full, complete*. The Chaldee addeth, *the dayes of my service are fulfilled*: meaning the seven yeres covenanted, v. 18. Some take it to mean full, in respect of his age: and that he was married at the first; before the 7. yeres were expired. But in Pirkei R. Eliezer, chap. 36. it is sayd; *Iakob began to serve for a wife 7. yeres; after seven yeres he made a banquet, & a rejoycing 7. dayes, and had Leah, &c. & added seven dayes banquet more, and received Rachel.* *goe in*] into the chamber, (as Judg. 15. 1.) that she may be to me as my wife. See Gen. 6. 4. The Bride, usually had a privie-chamber (or closet) wherinto she entred at the mariage day, Joel 2. 16. Whereupon, among the Iewes, the coming together in mariage, is caled the *assembling into the privy-chamber*, Maimony in treat. of Wives, chapt. 10. 5. 1.

22 v. 22. *a banquet*] named in Hebrue of drinking, as is noted on Gen. 19. 3. such we call a *Bride-ale*. The Greek translateth it a *mariage*: hereupon the word *mariage* is used



used for a banquet, or feast, in Luke 14, 8. & so the Syriack there translateth it.

23 v. 23. Leah ] in Greek, Leis. A notable example of perfidie in Laban, so to deal with his own sisters son. And by reason that women at such times were veiled, (as in other like cases may be seen, Gen. 38. 15. 16.) Iakob could not discern the frawd.

24 v. 24. Zilpah ] in Greek Zelpha. handmayd ] or, bondwoman, servant, see Gē. 16, 1.

25 v. 25. the morning ] Every mans works shal be made manifest, for the Day shal declare it, 1. Cor. 3. 13. They that doe evil, know not the light; & the morning is to them, even as the shadow of death, Job. 24. 16. 17. Therefore is this fact observed to be doen in the evening, and discovered in the morning.

beguiled me? ] The Chaldee sayth, lyed unto me? These things as they shew the evil mind and cariage of Laban, both in this his fact, and the excuse folowing: so may they be considered as a chastisement of God upon Iakob, who had by guile (though with a better mind) gotten the blessing, Gen. 27. 35. For even the righteous are recompensed in the earth, Prov. 11. 31. and with what measure men mete, it shalbe measured to them agayne. Mat. 7. 2. But how great an affliction was this unto Iakob: to be beguiled of his Love, and defyled with an other, whom in respect of her he hated? vers. 30. 31. For, love is strong as death, Song. 8. 6.

27 v. 27. the seven of this ] or the week, that is, the seven dayes banquet of this Leah, & so confirm the mariage with her; & then we wil give thee the other. A week hath the name in Hebrue, of seven dayes; as with us, it is caled a seven-night. And the mariage feast, used to continue seven dayes, as appeareth by Iudg. 14. 10. 12. And it is a canon among the Iewes, that whoso marieth a mayd, shal rejoyce with her 7. dayes not doing any work, but eating, drinking, and making merry. And so, if he mary a woman not a mayd, 3. dayes. And if he take moe wives together he must rejoyce with eve-

ry of them, her convenient time of joy: Maimony, treat. of Wives, chap. 10. S. 12. 13. Thus Laban provided, that Iakob by voluntary consent to this mariage with Leah, should not be able afterward to put her away. The Ierusalem Chaldee paraphrase, playnly applieth this to the seven dayes banquet for Leah. And that it cannot be ment of seven yeres, before he should mary Rachel: the birth of their children, and life of Iakob after in the history, doo manifest. Gen. 47. 9. & 41. 46. & 30. 24.

ther shalbe given ] to weete by me; as the Greek translateth, I wil give. The Hebrue also may signify, we wil give; that is, I & my freinds. this also ] meaning Rachel: vers. 28. So to make him amends, he urgeth upon him, an other mariage incestuous. Which how ever Iakob accepted; and it may be, by the special motion of Gods spirit, (as Samsons mariage with the Philistian woman, was of the Lord Iudg. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in myserie, the churches of Iewes and Gentiles, may by these two sisters be implied: as the two Testaments were in Abrahams wives, Gen. 16. Gal. 4.

shalt serve ] So coverousnes of gayn by Iakobs service, made him thus to offer: & Iakob in yeilding to this, is a mirrour of patience.

31 v. 31. hated; ] not simply but in comparison of Leah; that is, less loved, as the former verse sheweth. So in Deut. 21. 15. also in Mat. 6. 24. and Luke 14. 26. And herein Leah was chastised of God, for consenting to the syn, with her father.

opened her womb ] that is, made her to beare children: the contrary was in Gen. 20. 18. The Chaldee translateth, gave her conception.

32 v. 32. Reuben ] that is, Son of seeing (or of him that seeth) meaning her affliction, as the next words doe explain: or, See ye the Son. So in Pirkei R. Eliezer, chap. 36. it is sayd; God saw Leahs tribulation, and gave her conception, and consolation to her soul; and she bare a man-child of a goodly forme, & sayd, see the son, which God hath given me.



33 v. 33. *Simcon*] written in Greek by the Evangelists, *Symeon* 2. Pet. 1, 1. and *Simon*, Mat. 10, 2. by interpretatiō *Hearing*, or *son of hearing*, that *Lea* was hated.

34 v. 34. *he called*] or, (not noting any person,) *his name was called*. See Gen. 16, 14.

*Levi*] that is, *joyned*: the reason of the name here, was of her husbands joyning unto her: after, the *Levites* were *joyned* unto the *Preists*, in the ministerie and service of God, as *Num.* 18, 2, 4.

35 35. *this time*] or, *now*, to weete againe, as the Greek addeth. *confess*,] that is, openly-praise & celebrate, in solemne manner. This here applied to the Lord, is after applied to *Iudah* himself, Gen. 49, 8.

*Iudah*] or, *Iehudah*; in Greek, *Iudas*: by interpretation, *A confessor*, or the son of *Confession*, or of *Praise*. Of him, all the sonns of *Iakob*, are called *Iewes*, Est. 3. 6. Mat. 27, 37. and he is a true Iew, vvhose praise is of God; Rom. 2, 29. *stayed*] or, *stood still*; that is, *left of bearing*, for a vvhile: after vvhich she had more encrease, Gen. 30, 17. And thus God dispensed his blessings, vvhich least love of man vvas shoven: vvhich redounded to his further glorie, by *Leahs* thankfulnes.

CHAPTER 30.

1. *Rachel* in grief for her barrennes, giveth *Bilhah* her mayd unto *Iakob*. 5. *Bilhah* beareth *Dan* and *Naphtali*. 9. *Leah* giveth him *Zilpah* her mayd, who beareth *Gad* and *Asher*. 14. *Reuben* findeth *Mandrakes*, with which *Leah* hireth her husband of *Rachel*. 17. *Leah* beareth *Issachar*, *Zebulun*, and *Dinah*. 22. *Rachel* beareth *Ioseph*. 25. *Iakob* desireth to depart. 27. *Laban* stayeth him, on a new covenant. 37. *Iakobs* policie, wherby he became rich.

1 **A**ND *Rachel* saw, that she did not bear children unto *Iakob*; and *Rachel* envied her sister: and she sayd unto *Iakob*, Give me sonns; or els, I dye. And *Iakobs* anger was kindled, against *Rachel*: and he sayd, am I in Gods stead, who hath with-held frō

3 thee, the fruit of the womb? And she layd; Behold my handmayd *Bilhah*, goe in unto her: & she shal bear, upon my knees; and I also, shalbe builded by her. And she gave unto him, *Bilhah* her handmayd, to wife: and *Iakob* went in, unto her. And *Bilhah* conceived, and bare unto *Iakob*, a son. And *Rachel* sayd, God hath judged me; and hath also heard my voice, and hath given unto me a son: therefore, caled she his name, *Dan*. 7. And *Bilhah*, *Rachels* handmayd, conceived agayn; and bare, a second son, unto *Iakob*. And *Rachel* sayd, wrastring of God, have I wrastring with my sister, I have also prevayled: and she caled his name, *Naphtali*. And *Leah* saw, that she had stayed from bearing: and she took, *Zilpah* her handmayd; and gave her unto *Iakob*, to wife. 10. And *Zilpah*, *Leahs* handmayd, did bear unto *Iakob*, a son. And *Leah* sayd; With a troupe: and she caled his name, *Gad*. And *Zilpah*, *Leahs* handmayd, did bear, a second son, unto *Iakob*. And *Leah* sayd, With my blessednes, for the daughters wil cal-me blessed: & she caled his name, *Aser*.

14 And *Reuben* went, in the dayes of wheat harvest; & found *Mandrakes*, in the feild; and brought them, unto his mother *Leah*: and *Rachel* sayd unto *Leah*; Give me I pray thee; of thy sonns *Mandrakes*. And she sayd vnto her; Is it a smal-matter, that thou hast taken my husband; and wouldest thou take, my sonns *Mandrakes* also? And *Rachel* sayd, therefore he shal lye with thee to night, for thy sons *Mandrakes*. And *Iakob* came out of the feild,



feild, in the evening; and Leah went-out to meet him; and she sayd, thou shalt come in unto me; for hiring I have hired thee, with my sonns Mandrakes: And he lay with her, that  
17 night. And God heard Leah: and she conceived, and bare unto Iakob,  
18 the fift son. And Leah sayd, God hath given *me* my hire, *for* that I gave my handmayd, to my husband: and  
19 she caled his name, Issachar. And Leah conceived agayn: and she bare  
20 the sixt son, unto Iakob. And Leah sayd, God hath endowed me *with* a good dowrie: now wil my husband dwel *with* me, because I have born  
21 unto him six sonns; and she caled his name, Zebulun. And afterward, she bare a daughter: and she caled her  
22 name, Dinah. And God remembered Rachel: and God heard her, &  
23 opened her womb. And she conceived, and bare a son: and sayd, God hath gathered-away, my reproch.  
24 And she caled his name, Ioseph; saying: Ichovah wil add to me, another  
25 son. And it was, whē Rachel had born Ioseph: that Iakob sayd unto Laban; Send me away, and let me goe; unto  
26 my place, and to my land. Give *me* my wives and my children, for whom I have served thee, and let me goe: for  
27 thou knowest, my service which I have served thee. And Laban sayd unto him; I pray thee if I have found  
28 grace, in thine eyes: I have learned-by-experience, that Ichovah hath blessed me, for thy sake. And he  
29 sayd; Expressly-name thy wages unto me, and I wil give *it*. And he sayd unto him; Thou knowest, how I have served thee: and how thy cattel hath

30 been, with me. For *it was* little, which thou haddest before me, and it is encreased to a multitude; and Ichovah hath blessed thee, at my foot: & now, whē shal I also doe, for my *own* howse?  
31 And he sayd, what shal I give unto thee? And Iakob sayd, thou shalt not give unto me any-thing; if thou wilt doe for me this thing, I wil turn-agayn, I wil feed thy flock, I wil keep  
32 *them*. I wil pass through al thy flock, to day; removing from thence, every lamb speckled and spotted; and every brown lamb, among the sheep; & the spotted & speckled, among the goats:  
33 and it shalbe my wages. And my justice shal answer for me, in time to come; when it shal come for my wages, before thy face: every-one that is not speckled and spotted amongst the goats, and brown amongst the sheep; that (*shalbe counted*) stollen, with  
34 me. And Laban sayd, behold; I would, it might be according to thy  
35 word. And he removed in that day, the hee-goats that *were* ring-straked and spotted; & al the shee-goats, that *were* speckled and spotted; every-one that *had some* white in it, and every brown one, amongst the sheep: and he gave-*them*, into the hand of his  
36 sonns. And he set three dayes way, betwixt him *self* and Iakob: and Iakob, fed the rest of Labans flocks.  
37 And Iakob took unto him, the rods of green white-poplar, & of nut-tree and of platane-tree; & piled in them white strakes, *with* making-bare the  
38 white, which *was* on the rods. And he set, the rods which he had piled; in the gutters, in the troughes of waters: when the flocks came to drink, *before*



39 before the flocks; that they might  
conceiv, when they came to drink.  
And the flocks conceived, before the  
40 rods: and the flocks brought forth,  
ring-straked, speckled, and spotted-  
ones. And the lambs, Iakob separa-  
ted; and gave the faces of the cattel,  
toward the ring-straked, and al the  
brown, among the cattel of Laban:  
and he put his own flocks by them-  
selves-alone; and put them not, unto  
41 Labans cattel. And it was, whenso-  
ever the lustie cattel conceived, then  
Iakob put the rods before the eyes of  
the cattel, in the gutters: that they  
42 might conceiv, among the rods. And  
when the cattel were feeble, he put  
them not: so the feeble, were Labans;  
43 and the lustie, Iakobs. And the man  
encreased, most exceedingly: and he  
had many flocks, & women-servants,  
and men-servants, and camels, and  
asses.

### Annotations.

**E**Nvied,] One word in the original, is  
for *envie, zeale, and gealoufie*; taken some-  
time in the good part, sometime in the  
evil, as in this place. It is a stronger affe-  
ction then *wrath* or *anger*, Prov. 27. 4. and  
a work of the flesh, Gal. 5, 21. 1. Cor. 3. 3.

*sonns*] some son, or child, or els I dye]  
or, and if not, I am a dead woman. The like  
phrase was before, in Gen. 20. 3. Through  
fretfulness & impatiencie, she should kyll  
her self; for *envie*, is the rottenness of the bones,  
Prov. 14. 30. whereas she ought to have  
sought unto the Lord, as did Isaak. Genes.  
25, 21.

**2** v. 2. in Gods stead] who onely can give  
children: 1. Sam. 2, 5, 6. Psal. 113, 9. & 127,  
3. So the Chaldee paraphraseth, *Askest  
thou (sonns) of me? shouldst thou not ask them  
of the Lord?* fruit] that is, as the

Chaldee expoūdeth, *the child of thy bowels*.  
So all children are called the fruit of the  
womb, Deut. 7, 13. Psal. 127, 3. even Chrill  
himself, according to the flesh, Luk. 1, 42.

**3** v. 3. and she shall] or, that she may bear.  
upon my knees] meaning, children that  
might be brought up and nursed on her  
knees, as her own: so Gen. 50. 23. Here-  
upon she calleth Bilhahs children, hers:  
v. 6. *shalbe builded*] that is, shal have  
children, as the Greek translateth. See Gé.  
16, 2. where the like was spoken by Sarah.

**4** v. 4. to wife] or, for a wife. The like is  
sayd of Agar, who yet was but a seconda-  
ry wife, or concubine: see Gen. 16, 3. & 22,  
23. So this Bilhah (or Balla, as the Greek  
writeth her,) is called a concubine, Gen. 35.  
12. The like is to be minded for Zilpah, in  
verse 9.

**6** v. 6. *judged*] This word, when it res-  
pecteth the godly, sometime meaneth  
chastisement & affliction for syn, 1. Cor. 11, 32.  
sometime deliverance out of their affliction,  
as 1. Sam. 24, 15. 2. Sam. 18, 19. Both may  
be implied here. *heard my voice,*]  
received my prayer, sayth the Chaldee para-  
phrase: so in v. 17. and 22. By this it ap-  
peareth, that faith and vertues, were mix-  
ed together with the infirmities of these  
holy persons. So after, in v. 17.

*Dan*] that is by interpretation, *judging*:  
so named of Gods *judging*, that is, helping,  
and delivering her. Afterward his name  
is applyed to the *judging*, that should be  
among his children, Gen. 49, 16.

**8** v. 8. *Wrastlings of God*] that is, divine  
and vehement *wrastlings*; very great & ear-  
nest endeavours both with God in prayer,  
and by al other meanes that she could; as  
*wrastling* is a writhing and turning every  
way to prevayl by might or slight. The  
name of God, is added to things for ex-  
cellencie sake: see Gen. 22, 6. The Greek  
translateth it, *God hath holpen me*, & I have  
been compared with my sister; the Chaldee  
ad Jech, *God hath received my request*; when I  
suppliated in my prayer, I desired that I might  
have a son, as my sister; and it is granted me.

*Naphthali*] for as the Greek writeth it *Neph-  
thaleim*



thaleim: Rev. 7. 6. by interpretation, *Wrestler*, or, *son of My wrestling*.

11 V. 11. *with a troupe*] or, *a troupe is come*: for here is a double reading, in the Hebrue margine it is written *ba Gad*, a troupe is come, which in the text is one word *bagad*, that is, *in (or with) a troupe*: so after in ver. 13. *beasri*, *in (or with) my blessednes*. And so the Greek translateth it *In, or with*: but the Chaldee turneth it *is come*. *Gad* signifieth *a troupe*, or *band of men*, and to this interpretation Iakob after dooth allude, Gen. 42. 19. How be it the Greek translateth it, *with good luck (or fortune)*. Fortunately. And in Arabik, the planet *Jupiter*, is caled *Gad*. *Gad*] that is, *a troupe* or *host*: after the Greek, *Luck*, or *fortune*. This word is used in *Esaï. 65. 11. that prepare a table for the troupe*: there the Chaldee translateth it *Idols*: for it meaneth the *host of heaven, or planets*.

13 V. 13. *with my blessednes*] or *In my happynes*: that is, as the Greek explayneth it, *ô blessed (or happy) am I*: meaning that this child was born with her felicitie. The Chaldee translateth it, *I have praise (or cōmendation)*. *daughters*] that is, as the Greek translateth it, *women*: so in *Prov. 31. 29. Song. 6. 8. And the Chaldee, women will praise me*. *cal me blessed*] or *count me happy*. This phrase the Virgin Marie useth, *Luk. 1. 48. see also Song. 6. 8. After*] or *As her*, that is, *Blessed, happy: or making blessed*.

14 V. 14. *Mandrakes*] in Hebrue *Dudaim*, which signifyeth *Lovely* or *amiable*: the Greek translateth them, *apples of Mandragoras*, (or *Mandrake-apples*:) the Chaldee also calet them *fabrochin*, that is *Mandrakes*, which name is borrowed from the Arabik. They were such things as gave a *smell*, *Song. 7. 13. Whither they were those that we now cal Mandrakes, is uncertayn*. The name is not found in scripture, but in this history and in *Song. 7. 13. there the Chaldee paraphrase calet it Balsam*.

25 V. 15. *Is it smal*] the Greek translateth, *Is it not ynough?* These contentions were not merely carnal, but partly also for de-

fire of Gods ordinary blessing, in propagation; and chiefly for the increase of the church, and obteyning the promised seed for salvation.

17 V. 17. *heard Leah*] the Chaldee sayth, *received her prayer*: so ver. 6. & 22. Gods providence and goodnes is here admirable, that he should regard, & in his book record such things as these; about childish works, & womens contentions for their husband: vnto which notwithstanding the Lord abaseth himself, (passing by the heroical acts of the world,) and preacheth his grace, (in the midst of all humane infirmities;) to those that in faith doe call upon him.

18 V. 18. *Jssachar*] The Greek addeth the interpretation, *Jssachar, that is, Hire*. It is written with the letters *Jssaschar*; but by the vowels *Jssachar*, one *Si* not pronounced, which is not usual. *Sachar* signifieth *Hire* or *wage*: whereof he had the name. But in that she counteth her son, a reward from God, for giving her mayd to her husband; it seemeth to be her error.

20 V. 20. *endowed*] or, *given me a good gift*, as the Greek translateth. *Zebulun*] or, as the holy Ghost writeth it in Greek, *Zabulon*; that is by interpretation, *Dwelling*.

21 V. 21. *Dinah*] that is *Iulgment*; in Greek *Deina*.

22 V. 22. *remembred*] that is, *shewed care*, and he p: see Gen. 8. 1. The Chaldee translateth, *the remembrance of Rachel came before God, and he received her prayer*. So in 1. Sam. 1. 19. 20. *the Lord remembred Hannah*.

*opened*] that is, as the Chaldee expoundeth it, *gave her conception*. So in Gen. 29. 31.

23 V. 23. *gathered*] or *taken-away my reproch*, meaning her *barrennes*: which was a reproch, among me, *Luk. 1. 25. 1. Sã. 1. 5. Esa. 4. 1.*

24 V. 24. *Joseph*] that is, *He wil add*: or *Adding*. Sometime he is written *Jehoseph*, as in *Psal. 81. 6.* and so it was graven on Aarons Brestplate, *Exod. 28.* The like is in the writing of other names, as *Jonathan*, 1. Chron. 10. 2. or *Jehonathan*, 1. Sam. 31. 2. *Josab*, 2. Chron. 24. 1. or *Jehoasb*, 2. King. 12. 1. and



and sundry the like. *and wil add] or prayerweise, he add to me.* The performance hereof, see in Gen. 35. 17. Hereby her faith appeareth. The Hebrew doctors observe, that *she sayd not other sonns, for she knew that there should be but 12. tribes; & she prayed that the same son might be of hvs.* R. Menachem on Gen. 30.

25 v. 25. *to my land] or countrie,* meaning Canaan, promised to him, Gen. 28. 13. whither by faith he would return, and dwell in it, expecting the blessing of God, as Gen. 26. 3. Heb. 11. 9. So in Jer. 31. 9.

27 v. 27. *grace] or, favour in thy eyes:* an unperfect speech meaning, *tary I pray thee.* See the notes before on Gen. 11. 4. & 13. 9. & 23. 13.

28 v. 28. *Expressly-name] or, Nominate plainly,* appoint: the Greek sayth *distinguish;* that is *distinctly name.*

30 v. 30. *before me] that is, before my coming:* so Gen. 31. 3. & 46. 28. *increased]*

Hebr. *broken forth:* that is, *increased and spread abroad suddenly:* so vers. 43. & Gen. 28. 14. The Greek here translateth it, *encreased.*

*at my foot] that is, since my coming,* and by my travel and service. So the foot is used to signify laborious service; Deut. 11. 10. and the coming or presence of any; Hab. 3. 5. The Chaldee translateth it as before in vers. 27, *for my sake.*

*doe] that is, provide, labour, prepare, &c., for my owne familie:* which he that dooth not, is worse then an infidel: 1. Tim. 5. 8. The Greek translateth, *make my self an howse?*

31 v. 31. *any-thing] that is, any certayn wage, or stinted hire,* of Labans gift. He chose rather to depend on Gods providence. *wil turn-agayn, wil feed &c.]* that is, as the Greek explyneth it, *I wil agayn feed thy sheep, and keep them.*

32 v. 32. *removing] or, remove thou:* and so the Greek translateth, *separate thou.*

*it shalbe] meaning,* such should be his wage, namely al that were born so partly coloured after that time. And this choise depended upon Gods blessing: for naturally the cattel would bring forth others like themselves, & so Iakobs part should

be few. But by Gods extraordinary providence, it fel out otherwise; see Gen. 31. 10. 12.

33 v. 33. *my justice] that is, a just reward of my labours* from the hand of God, on whom I depend; and just dealing in me, who shalbe seen to keep nothing but my own. *answer for] or testify for (or with) me.* The

contrary is in Esa. 59. 12. *our synns answer (or testify) against us.* Answering is for witnessing in Exo. 20. 16. *in time to come]*

that is, *hereafter shortly:* the Hebrue phrase is, *in day to morrow:* but *to morrow,* is often used for *hereafter,* or *time to come,* Exo. 13. 14. Deut. 6. 20. Ios. 4. 6. Mat. 6. 34. as yesterday, is for time past, Gen. 31. 2.

*when it shal come] or, for it shal come; or, when thou shalt come (to look) on my wages.* The Greek translateth, *for my wages is before thee.*

34 v. 34. *I would, it might be] or, I wish it, let it be:* for the distinction seemeth to afford this sense. The Greek omitting the former, sayth onely, *Let it be.*

36 v. 36. *way] that is journey:* so Gen. 31. 23. & often in the scripture.

37 v. 37. *rods] Hebr. rod: as tree, for trees, Gen. 3. 2. green] that is, moist;*

*opposed to drye;* and is not meant of colour. It may also be referred to the rods.

*nut tree] in Hebrue Lux: some think it to be the hazel, others the almond tree:*

the Hebrue and Greek are both general, for any nut tree: & the word is not found for a tree, but in this one place. Elsewhere

*Lux, is the citie Bethel, so named as seemeth of nut-trees growing there,* Gen. 28. 19.

as elsewhere *Jericho, is called the citie of palm trees,* 2. Chron. 28. 15. *platan-tree]*

or, *playn-tree:* thus both the Greek and Chaldee doo interpret the Hebrue name

*gnarmon:* some think it to be the *chestnut tree.* It was a fayr tree, as appeareth by

Ezek. 31. 8.

38 v. 38. *conceiv.] Hebr. be in heat; whereby conception or engendering is meant,* as the Greek plainly translateth. And these things Iakob did by the oracle of God, as appeareth by Gen. 31. 9. 10. 11. 12. by reason wherof, it was no more unlawful



for him to doo thus, then for his children to rob the Egyptians. Exo. 12. 35. 36. It was in recompense of his forelabours, Gen. 31. 38. 40. and had not God provided this way for his recompense, Laban would have sent Iakob away empty, Gen. 31. 42.

39 v. 39. ring straked.] with a round strake, or ring about their legs, as if they were tied about. The Greek sayth white; so in Gen. 31. 8.

40 v. 40. the lambs] which were so spotted and particoloured: vers. 39.

gave] that is, set, or turned the faces of the sheep towards them, that by seeing them, they might conceive the like: as they did before, by seeing the pilled rods in the troughes.

41 v. 41. lustie] or strong. The Hebrue word signifieth bound-together; which may be understood both of their bodies wel-set & trust-together, and of their conspiring together the male and female for engendring. Which was at the beginning of the yere, and therefore the Chaldee translateth it, the forward (or first born).

42 v. 42. feeble] or laterward, as the Chaldee also translateth it, or engendred late. It hath the signification of covering: and it may be understood, when they were thick covered with wool, as towards the end of summer, when they are not so strong for generation.

43 v. 43. increased] Hebr. brake forth; as v. 30. Gen. 28. 14. The Greek here translateth it, waxed rich, exceedingly;] or vehemently: doubling the word to enlarge the sense, as in Gen. 7. 19. Thus even in outward blessings, God kept his promise to Iakob, Gen. 28. 15. and delivered him from covetous Labans injuries Gen. 31. 7. 42. enriched him with his substance, Gen. 31. 9. as elsewhere the Lord promiset, that his people shall rob those that robbed them, and spoile those that spoiled them: Ezek. 39. 10. Of the things in this chap. & other the like, th' Hebrue doctors give this commendatiō. Marvelous mysteries are in the histories of the holy law; that none is able to tell the praise of

the excellencie thereof, and of the hid things of the same: yea even then, when histories are found in the Law, which may be thought unnecessary & unprofitable. And when we read in the law, we bleſs (God) for the histories; by which he hath planted eternal life amongst us, as by the ten Commandements, (Exod. 20.) For when a man removeth the veil of blindness from off his face, he shall find in that work, a mountayne of spices & of frankincense: neither hath the eye seen, o God, besides thee: (Esa. 64. 4.) R. Menaché, on Gen. 30.

### CHAPTER 31.

1. Laban & his sonns, envy Iakobs prosperitie. 3. God biddeth him return into Canaan. 4. He acquainteth his wives herewith, complaining of their fathers hard dealing. 14. They agree to goe with him, 17. so they all flee secretly, 19. Rachel stealeth her fathers images. 22. Laban pursueth after him, 26. and complaineth of the wrong; 33. and searcheth for his images; 34. but Rachel in policie hideth them. 36. Iakob chideth with Laban, for abusing and hard usage of him. 43. Laban would make a covenant, 45. which Iakob assenteth unto, and it is confirmed by a sign, an oath, and a banquet; 55. so they part in peace.

1 **A**ND he heard, the words of Labans sonns, saying; Iakob hath taken, al that was our fathers: and of that which was our fathers, hath he made al this glorie. And Iakob saw, the face of Laban; and behold it was not with him, as in former dayes. 2 And Iehovah sayd, unto Iakob; Return, unto the land of thy fathers, & to thy kindred: & I wil be with thee. 3 And Iakob sent, and called Rachel & Leah: to the feild, unto his flock. 4 And he sayd unto them, I see your fathers face, that it is not toward me, as in former dayes: and the God of my father, hath been with me. And yee know; that withal my able-power, I have



7 have served your father. And your father hath deceived me, and changed my wages, ten times: but God hath not given him, to doo me evil.  
 8 If he sayd thus, The speckled shalbe thy wages; then bare al the cattel, speckled: & if he sayd thus, the ring-straked shalbe thy wages; then bare al the cattel, ringstraked. And God, hath taken away the cartel of your father, and given *them* to me. And it was, in the time that the cattel conceived; that I lifted up mine eyes, and saw in a dream: and behold the hee-goats which leaped-up on the cattel, were ring-straked, speckled & grised.  
 11 And the Angel of God, sayd unto me in a dream; Iakob: and I sayd, Loe *here I am*. And he sayd, Lift-up now thine eyes, and see, al the hee-goats, that leap-up on the cattel; *are* ring-straked, speckled and grised. I am the God of Beth-el, where thou anoyntedst the pillar, where thou vowedst unto me, a vow: now, arise go out from this land, and return unto the land of thy kindred. And Rachel and Leah answered, and sayd unto him: Is there yet for us, any portion or inheritance, in our fathers howse?  
 15 Are we not counted of him, strangers? for he hath sold us: and eating he hath eaten-up also, our money.  
 16 For al the riches, which God hath taken-away frō our father; that *belongeth* to us, and to our sonns: and now, al that God hath sayd unto thee, doo thou.  
 17 And Iakob arose, and took-up his sonns, and his wives, upon camels.  
 18 And he led-away al his cattel, and al his substance which he had gathered; the cattel of his getting, which

he had gathered in Padan Aram: for to come unto Isaak his father, in the land of Canaan. And Laban was gone, to shear his sheep: and Rachel had stollen the Teraphims, that were her fathers. And Iakob stole, *from* the hart of Laban the Syrian: in that he told him not, that he fled. And he fled himself, and al that he had; & he rose-up, and passed over the river: and set his face, *toward* mount Gilead.  
 22 And it was told Laban, in the third day; that Iakob was fled. And he took his brethren with him, and followed after him, seven dayes way: & overtook him, in mount Gilead.  
 24 And God came, to Laban the Syrian, in a dream by night: and he sayd unto him; Take thou heed, least thou speak with Iakob, from good to bad.  
 25 And Laban overtook Iakob: and Iakob, had pitched his tent in the mount; and Laban pitched with his brethrē, in mount Gilead. And Laban sayd, to Iakob; what hast thou doen, that thou hast stollen-away *from* my hart: and hast led-away my daughters, as captives *with* the sword? Wherefore didst thou flee secretly, & steal-away *from* me: and didst not tel me? that I might have sent thee away, with mirth and with songs, with timbrel and with harp. And hast not suffred me, to kyss my sonns, & my daughters: now, thou hast doen-foolishly in *so* doing. It is in the power of my hand, to doe you evil: but the God of your father, sayd unto me yesternight, saying; Take thou heed, that *thou* speak not with Iakob, frō good to bad. And now, going thou wouldst be gone, because longing thou long-  
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31 edst after thy fathers howse: wherefore hast thou stolen my Gods? And Iakob answered, and sayd to Laban: because I feared; for I sayd, least thou take-by-force thy daughters frō me.  
32 With whō thou shalt find thy Gods, let him not live: before our brethren, discern thou what *is* thine with me, and take *it* to thee: and Iakob knew not, that Rachel had stollen them.  
33 And Laban entred into the tent of Iakob, and into the tent of Leah, and into the tent of the two handmayds, and he found *them* not: and he went-out from the tent of Leah, and entred into the tent of Rachel. And Rachel had taken the Teraphims, and put them in the camels furniture, & sate upon them: & Laban felt al the tent, and found *them* not. And she sayd to her father, Let it not be displeasing in the eyes of my Lord, that I cannot rise-up before thee, for the custome of women *is* upon me: and he searched, and found not the Teraphims.  
36 And Iakob was wroth, & chode with Laban: and Iakob answered and sayd to Laban; what *is* my trespass, what *is* my syn, that thou hast hotly-pursued after me? Whereas thou hast felt al my stuff, what hast thou found of al the stuff of thy howse? set *it* here, before my brethren & thy brethren: and let them debate, betweneustwo.  
38 This twentie yeres *have* I been with thee; thy ewes & thy shee-goats have not cast-their-yong: and the ramms of thy flock, I have not eaten. The torn, I brought not unto thee; I made-it-good; of my hand, didst thou require it: the stollen *by* day, or stollen *by* night. I was in the day, the heat

did consume me, and the frost in the night: and my sleep, fled from mine eyes. This *was* my twenty yere, in thy howse: I have served thee fourteen yeres, for thy two daughters; and six yeres, for thy cattel: and thou hast changed my wages, ten times. Except the God of my father, the God of Abraham, and the Fear of Isaak, had been with me; surely now, thou hadst sent me away emtrie: my affliction and the labour of my hands, God hath seen, and rebuked *thee* yesternight. And Laban answered, & sayd unto Iakob; *These* daughters *are* my daughters, and *these* sonns, my sonns, and *these* cattel my cattel; and al that thou seest, it *belongs* to me: & to my daughters; what shal I doe to these *this* day; or to their sonns, which they have born? Now therfore, come let us strike a covenant, I and thou: and let it be for a witnes, between me and thee. And Iakob took a stone: & set it up, for a pillar. And Iakob sayd to his brethren, Gather stones; and they took stones, & made an heap; and they did eat there, upon the heap. And Laban called it, Iegar-sahadutha: and Iakob, called it Galeed. And Laban sayd, This heap *is* a witnes, between me and thee, *this* day: therfore, he called the name of it, Galeed. And Mizpah, for he sayd; Jehovah watch, between me & thee: when we shalbe hidd, *each* man from his neighbour. If thou shalt afflict my daughters, & if thou shalt take wives besides my daughters, no man *is* with us: see, God *is* witnes, between me & thee. And Laban sayd, to Iakob; Behold this heap, & behold this pillar, which



52 which I have cast, between me and thee. This heap *be* witness, and the pillar *be* witness: that I, wil not pass over this heap unto thee; and that thou, shalt not pass over this heap, and this pillar unto me, for evil. The God of Abraham, and the God of Nachor, they judge between us; the God of their father: and Iakob sware, by the Fear of his father Isaak. And Iakob slew a slaughter (of beasts), in the mount; and called his brethren, to eat bread: and they did eat bread, and taried all night in the mount. 54 And Laban rose early in the morning, and kyssed his sonns and his daughters, and blessed them: and Laban went, and returned, unto his place.

## Annotations.

I **H**E] that is, as the Greek expresseth, *Iakob heard.* made all this glorie] that is, (as the Chaldee expoundeth it,) got all these riches; for thereupon glorie ariseth; as riches & glorie are joyned together, in Prov. 3. 16. & 8. 18. Eccles. 6. 2. Glorie (or Honour) hath the name of weightyness, (as Paul mentioneth the weight of glorie, 2. Cor. 4. 17.) and Abraham was sayd to be weighty, when he was rich, Gen. 13. 2. And in Esai. 61. 6. glorie, is in Greek, translated riches.

2 v. 2. face] or countenance, wherein favour or displeasure is easily discerned: the Chaldee sayth, the look of his face. as in former dayes, ] or, as in time past: the Hebrue phrase is, as yesterday, & the day before: which two dayes past, are used for all times before; even as to day, is for the time present, Psal. 95. 7. and to morrow for all time to come, Gen. 30. 33. So after here in vers. 5. Exod. 4. 10. & 5. 7. 14. & often in the scripture.

3 v. 3. of thy fathers:] the land of Canaan, given by promise to Abraham and to I-

saak, Gen. 13. 15. & 26. 3. *be with thee:]* that is, doo thee good, Gen. 31. 9. the Chaldee translateth, my word shall be for thy help. See Gen. 28. 15.

4 v. 4. unto his flock] the Greek expounds it, where the flocks were.

5 v. 5. with me:] to bid me depart, verse 13. or, as the Chaldee explaineth it, his word hath bene my help.

7 v. 7. ten times] in his six yeres service; ten here may be put for many times; so in Job. 19. 3. given:] that is, suffered: see Gen. 20. 6.

9 v. 9. God hath:] so it was not by Iakobs fraud, as his brethren unjustly calumniated him, vers. 1. neyther used he that art of putting rods into the troughes (Gen. 30. 37.) but by Gods direction.

10 v. 10. a dream:] sent of God, as Gen. 28. 12. *hee-goats:]* and rammes, as the Greek expressly addeth. By this he was taught, that the generation of the cattel in that manner, was by the instinct of God; for to enrich Iakob. *grissled]* or *hayl-spotted,* that is, having many white spots like hayl-stones; for so the Hebrue and Chaldee words import. The Greek expounds it, sprinkled as with ashes. It may be also to signify, that this was Gods work, as the hayl falleth from heaven. Such was the colour of certaine horses, that Zacharie saw in a vision, Zach. 6. 3.

11 v. 11. Angel:] caled in vers. 13. the God of Bethel: that is Christ. So after, Gen. 48. 16. The Hebrew doctors also name this Angel, Michael: Pirkei R. Eliez. c. 35.

12 v. 12. he goats:] the Greek agayn addeth, and rammes. cattel:] for flock, which the Greek translateth sheep & goats; the Hebrue comprehendeth both, as Levit. 1. 10.

13 v. 13. the God:] Hebr. El Beth-el: that is, the God of the house of God: which the Chaldee expoundeth thus, the God which appeared unto thee in Beth-el: the Greek, thy God, which appeared unto thee in Gods place. God here manifesteth that he accepted the service which Iakob used in consecrating Bethel, Gen. 28. 18. 19. 22. & was



mindful of his promises there made, v. 15. kindred: ] or nativity, generation, as the Greek translateth; adding moreover, and I wilbe with thee, as was in verse 3.

14 v. 14. for us: ] or, to us: these words may imply, both that they had no hope of benefit from their father, & that they had no mind any longer to continue with him, but to depart. Compare 1. King. 12. 16. and the law, in Gen. 2. 24. Laban is set forth in this historie, as a picture of a man covetous, envious, injurious, unthankful, and unnatural; besides his idolatrie and hypocrisie. By such a miser, was Iakobs faith and patience exercised: 20. yerres.

15 v. 15. of him: ] or to him: meaning that he had dealt with them as strangers, rather then as children. sold us: ] for

14. yerres service by thee our husband.

eating he hath eaten: ] that is, quite eaten up, and consumed: or greedily eaten. Or questionweise, should he eat? that is, consume us quite: For by often changing Iakobs wages, he sought to have enriched himself, with the extreme povertie of his daughters. money ] Hebr. silver: Vsed here generally for their price, which he had turned to his own profit: or figuratively, the meats and comodities bought with such money as was due to them for their husbands service; besides their own portions.

16 v. 16. riches ] the Greek addeth, and glorie, as verse 1.

18 v. 18. substance: ] or gathered goods: see Gen. 12. 5. Thus also Iakobs children went with al their goods out of Egypt; Exo. 10. 26. Padan Aram ] that is, as the

Greek hath it, Mesopotamia.

19 v. 19. Teraphims: ] the Greek here translateth them, Idols; the Chaldee, Images: Laban caletth them his Gods, vers. 30. and that they were images or representations used in diuine worship, other scriptures also doe confirm, Iudg. 17. 5. & 18. 14. 17. 20. Hos. 3. 4. and it seemeth that Idolaters consulted with their Gods by them, and had oracles, Ezek. 21. 21. Zach. 10. 2. ther-

fore the Chaldee and Greek in Hof. 3. 4. translate it, declarers, or manifesters, to weete, of hidden things. They were greatly displeasing to the true God, 1. Sam. 15. 23. & therefore were by the godly, rooted out, 2. King. 23. 24. Sometime the Greek version keepeth the original name Theraphein, Iudg. 17. and of it, the bethen Greeks framed the word Therapeuein, for to signifie the service or worship of their Gods; and using to consult with such, for recovery of their health, (as Ahazjah did with Beelzebub, 2. King. 1. 2.) they applied the Greek word Therapeuein, for to heal or cure diseases. An ancient Rabbinie sayth, what were those Teraphims? They killed a man that was a firstborn (son,) and took off his head, and salted it with salt and with oile, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the tongue therof; and set it up on a wall, and lighted candles before it, and bowed themselves down unto it, and it spake unto them; as it is written, (in Zach. 10. 2.) the Teraphims have spoken vanitie. Pirkei R. Eliezer ch. 36. It is more likely, they were Images in the shape of men; as may be gathered by 1. Sam. 15. 13. 16.

20 v. 20. stole from the hart ] that is, stole (or conveyed away himself) without the knowledge or consent of Laban. For the hart, is the seat of knowledge and understanding, Eccles. 7. 25. Prov. 7. 7. So the Greek here for stole, translateth hid: and the Chaldee sayth, Iakob concealed it from Laban. The word from, is here to be understood, as afterward in verse 26. & 27. where this speech is opened: and sometime the scripture it self supplieth this and the like wants; as in 1. Chron 6. 33. hear thou from the heavens: wheras the same speech being written in 1. King. 8. 43. the word from, is wanting. Otherweise, to steal the hart, meaneth privily to draw the hart and affection unto one, as in 2. Sam. 15. 6. Or, if here we so read it, stole the hart of Laban, the meaning is, he caried away, and deceived him of that which his hart did expect and affect, namely more wealth by Iakobs service &c. And so it is a Syriak phrase, not much differing



differing from that in 2. Cor. 12. 16. *I caught you with guile; where the Syriak translateth I stole you with guile. And stealing is used for carrying away, Job. 21. 18.*

21 V. 21. *the river* Euphrates (as the Chaldee explains it,) which was between Chaldea and Canaan: *Ios. 24. 2. 3.*

*set his face* that is, his affections and actions, without declining to any other way. Therefore the Greek translateth it *hormesen*, which signifieth an earnest violent running thither ward. The like phrase is in *Ier. 50. 5. Luk. 9. 51. 53.* Gilead]

in Greek, *Galaad*. It was a goodly mountayn adjoyning next to Lebanon; beneath which mount, was a fertile countrie called also the land of Gilead; *Ier. 22. 6. Deut. 34. 1.* They were stored with balm, myrrh, and other spicerie, *Gen. 37. 25. Ier. 8. 12.* were very good for feeding of cattel, and were afterwards taken from the Amorites, and given partly to the sons of Ruben, and Gad, and partly to the sons of Manasses for inheritance; *Song. 4. 1. Num. 32. 1. 39. Ier. 50. 19. Deut. 3. 12. 13. 15. 16.* Ther was also a man of this name, one of Iakobs posteritie: *Num. 26. 29.*

22 V. 22. *the third day* his flock being 3. dayes journey from Iakobs, *Gen. 30. 36.*

23 V. 23. *brethren* that is, kinfolk: see *Gen. 13. 8.* way] that is journey: so *Gen. 30. 36.* Laban purloeth Iakob gone out from his servitude: so Pharaoh pursueth his children, for the like cause, *Exod. 14. 5. 6. 9.*

24 V. 24. *God came*: The Chaldee sayth, word came from the face of God. Compare *Gen. 20. 3.* Take thou heed] or, Keep thy self, as the Greek translateth. It was a rebuke unto Laban: *vers. 42.* from good to bad] the Greek sayth onely, that thou speak not bad words. The Hebrue phrase seemeth to mean, eyther good or bad: as in the like, *Gen. 14. 13.* and also in this very phrase, *1. Sam. 13. 12.* And to speak neither good nor bad, is meant respectively to that end for which Laban pursued him; as to cary Iakob back againe into his servitude. So after in verse 29.

This was the Lords hook in Labans nostrills, to cary him back the same way he came; as in *vers. 55. & Esa. 37. 29.*

26 V. 26. *from my hart* secretly, and unawares to me: the Chaldee sayth, concealed it from me; as *vers. 20.* captives] or prisoners.

But they went voluntary, *verse 16.* and belonged to Iakob, rather then to Laban; *Gen. 2. 24.*

27 V. 27. *secretly flee*] Hebr. keep thee secret in fleeing. from me] this openeth the former speech of stealing away from his hart. The Chaldee here againe translateth, didst conceal it from me. timbrel] or tabret, in Hebrue named Toph, of the sound which it maketh, when it is beaten on with the hand? It was an instrument of joy, *Esa. 24. 8.* used by Iakobs daughters when they went out of the Egyptians service, *Exod. 15. 20.* which Laban here speaketh of, though it may be he meant no such thing.

28 V. 28. *to kysse*] and so to bid farewell. For kissing was used both at the meeting, and at the parting of freinds. *Exod. 4. 27. Gen. 29. 11. & 31. 55. Ruth. 1. 14.*

29 V. 29. *It is*] or *It was*: but the Greek translateth it of the time present, And now my hand is able. A vayne boast, like Pilates, *Ioh. 19. 10. 11.*

30 V. 30. *going &c.*] that is, thou wouldst needs be gone. longings] that is, thou greatly longedst, or desiredst. my Gods] that is Teraphim, *vers. 19.* images by which he worshipped God. For so figuratively the scripture useth to call those things Gods, which represent God and his presence unto men: as *Exod. 32. 4. 1. King. 12. 28.* And the word Gods is spoken of one image, *Exod. 32. 8.* and is the same that God, *Nehem. 9. 18.* So Teraphim, though a word of the plural number, yet is used also for one image, *1. Sam. 19. 13. 16.* The Chaldee here translateth it, my fear, that is my God whom I fear, as in *vers. 53.* This complaint of Laban that his Gods were stolen, sheweth the vanitie of such idolatrie, *Ier. 10. 5. 11. 15. Iudg. 6. 31. & 18. 24.* So God also did execution upon the



Gods of Egypt, when Iakobs sons departed thence Num. 33. 4. Exo. 12. 12. & threatneth the like after, Ier. 43. 12. 13. Esa. 19. 1.

32 v. 32. not live, ] a severe judgment, uttered unawares; for he knew not that Rachel had stolen them: yet the Hebrue doctors note, that Iakob sayd, who so ever hath stolen the Teraphims, he shal dye before his time; and that which cometh out of the mouth of a just man, is as if it came out of the mouth of an Angel; & Rachel traveled in childbirth & dyed, Gen. 35. 16. 18. Pirkei R. Eliez. c. 36.

34 v. 34. furniture ] or saddle: the Greek word also meaneth such stuff as the camel was laden with. felt ] that is, serched; So vers. 37.

35 v. 35. displeasing ] or wrathful; greivous: see Gen. 4. 5. The Greek translateth, take it not yll (or greivously.) my lord ] so in words she honoured her father, as Sarah with like title, did her husband; see Gen. 18. 12. rise-up ] to doo thee honour, in gesture, as Levit. 19. 32.

custome ] Hebr. way of women; meaning her natural disease, such as women used to be put apart for; Levit. 15. 19.

36 v. 36. trespass ] or, disloyal-iniquitie; the Greek translateth it injurie, (or unrighteous-deed:) and it is in degree greater then syn; as Job 34. 37. he addeth trespass to his syn.

37 v. 37. debate ] or dispute, argue & discuss the thing; and consequently judge, & lay the blame where it is due.

38 v. 38. not eaten ] as is the manner of evil-shepherds, Ezek. 34. 2. 3. &c.

39 v. 39. The torn ] to weat with wild beasts, as the Greek explyneth it.

I made-it-good, ] or, I payed for it, as the Greek translateth. The Hebrue word signifyeth to expiate or satisfy-as-for-syn, as if he should say, I put away the syn by satisfaction: so spoken, because Laban imputed it to Iakob for a fault, though in deed it was not. thou require ] which he could not doe without injurie; for Gods law sheweth, that that which is torn of beasts, should not be made good by him that kept it. Exo. 22. 10. 13.

40 v. 40. consume ] or, eat: The Greek

translateth, burnt with heat. fled ] The Greek sayth, departed. Care of his flock, kept his eyes that they could not sleep. The dutie of good shepherds, is hereby signified, Luk. 2. 8. Heb. 13. 17. the contrary is in the evil, Esa. 56. 10. This relation, setteth forth Iakobs miserie while he dwelt in Syria, and kept sheep; not onely once noted by the Prophet, Hos. 12. 11. but continually remembred unto God by Iakobs children, who bringing their first-fruits, did every one confesse, A Syrian ready to perish, was my father; Deut. 26. 5.

42 v. 42. the Fear ] or Dread; that is, the God whom Isaac feared, as also after in v. 53. So the Chaldee expresth it, he whom Isaac feared. So Iakob himself explyneth it, Ge. 32. 9. & in Ps. 76. 12, God is absolutely caled the Fear, as unto whom all fear & dread is due, Esa. 8. 12. 13. with me, ] or for me, and on my side; see the like speech in Psal. 124. 1. 2. &c. hands ] Hebr. palmes: a part being put for the whole. Though hereby secret and unknown labour, may be implied. thee ] This word the Greek also addeth, the sense requiring it. The holy Ghost often supplieth the want of such words, as, I beleevd not the wordes, 1. King. 10. 7. that is, their words, 2. Chron. 9. 6. And, to provoke, 2. King. 21. 6. that is, to provoke him, 2. Chron. 33. 6. So, the heel, Ps. 41. 10. is translated, his heel, Ioh. 13. 18. And by the Euagelists, into the garner, Mat. 3. 12. that is, into his garner, Luke 8. 17. and sundry the like. See before, Gen. 3. 19.

43 v. 43. and to my daughters, ] that is, & as for my daughters, what shal I doo to them? The pawfes in the Hebrew, yeild this sense: but the Greek referreth it to the former, it is mine and my daughters.

44 v. 44. therefore ] Hebr. And now, which the Greek also translateth, Now therefore. The Hebrew sometime useth one of these for an other; as, and he called, 2. Sam. 5. 9. which an other Prophet sayth, therefore they called; 1. Chron. 11. 7.

45 v. 45. a pillar ] a moniment of the covenant, which Iakob consented to make.

46 v. 46. did eat ] after the covenant had been



been made, v. 54.

47 v. 47. *ἡ ἐκείνη ἡ σάδα*] these are Syriak words, signifying, *The heap of witness*, as the Greek turneth them. So Laban named it in his own language. *Galeed*] This is Hebrue, and signifieth also, *The heap a witness*; as the Greek translate it. So Iakob named it in his holy language: and thus the childre of the both, by the name, might remember the league here made. And hereupon it seemeth the mount and country adjoyning was called *Galaad*, or *Gilead*. v. 48. *heap*] in Hebrue *Galeed* a witness] in Hebrue, *Ed*: which together make *Galeed*.

49 v. 49. *ἡ πύργος*] that is by interpretation, *a Watch-tower*, or place of *Espeying*. The place had these names figuratively, as being a sign of Gods witness to, and watch over the covenant now made. *watch*] or *espie*: it sheweth a reason of the former name. *hidit*] that is, *absent*, out of the sight one of another. The Greek translate, *because we depart one from another*.

50 v. 50. *If thou shalt*] we may understand, *Swearing*, or *Wishing a curse to thy self*, &c. Or, *That thou shalt not*. See the notes on Gen. 24, 38. & 14, 23. *u*] or be witness: and consequently a punisher of the evil. For the men that were present, were not meet witnesses, because they were kinsfolks: v. 23.

52 v. 52. *that I wil not*] this manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted; *If I, to weet, shall pass over this place, I wil not pass over to thee for evil*: and, *if thou, to weet, shalt pass over &c.* But *If* in Hebrue, is sometime used for *That*; and so in the Greek, *ἄν*: 26, 23. *unto thee*] meaning, *for evil*; as in the latter branch is expressed.

53 v. 53. *God*] or *Gods*. *their fathers*] that was *Tharab*, & he served strange Gods, *Ios* 24, 2. So Laban sweareth by idols. *the Fear*] that is *the God feared*: as v. 42. So Iakob swore by the true God onely; as is commanded, *Deut* 6, 13.

54 v. 54. *slew a slaughter*] for a feast, and so

they used at making of covenants. Gen. 26 30. Usually the word is applied to slaying of sacrifices: but the general meaning, seemeth most proper here. So in 1. King. 1. 9. Num. 22, 40. *bread*] this word is often used generally for all food: (see Gen. 27, 14.) and sometime for *flesh*: Lev. 3. 11. and 21, 6. Num. 28, 2.

55 v. 55. *blessed them*] Thus God overruled Labans cruel mind, as he turned Balaams curse into a blessing, *Deut* 23, 5.

CHAPTER 32.

1. Iakob meeteth an host of Angels. 3. He sendeth a message to Esau. 6. Hearing of Esaus coming, he is afraid, 9. and prayeth for deliverance. 13. He sendeth a present to Esau. 24. He wrestleth with an Angel, and wil have a blessing of him. 28. Thereupon his name is called *Israel*. 30. the place is called *Peniel*. 31. and Iakob halteth.

1 **A**ND IAKOB, went on his way: & the Angels of God, met him. 2 And Iakob sayd, when he saw them; This is Gods host: and he called the name of that place, *Machanaim*.

3 **A**ND IAKOB SENT messengers, before him; to Esau, his brother: unto the land of Seir, the feild of Edom. 4 And he commanded them, saying; Thus shal ye say, to my lord, to Esau: thus sayth thy servant Iakob; I have sojourned with Laban; and tarried, until now. 5 And I have, oxen & asses; flocks, and men-servants and women-servants: and I have sent, to tel my lord, to find grace, in thine eyes. 6 And the messengers returned, unto Iakob, saying: we came to thy brother, to Esau; and also he is coming to meet thee, and four hundred men with him. 7 And Iakob feared greatly, and was distressed: and he divided



the people that ~~was~~ with him; & the  
 8 flocks, and the herds, and the camels,  
 into two companies. And he ſayd,  
 if Eſau come to the one companie, &  
 ſmite it: yet the companie that ~~is~~ left,  
 9 ſhal escape. And Iakob ſayd; o God,  
 of my father Abraham; and God, of  
 my father Iſaak: Iehovah, that ſaydſt  
 unto me, Return unto thy land, and  
 to thy kindred, and I wil doo thee  
 10 good. I am leſs then al the mercies,  
 and then al the truth, which thou haſt  
 doen unto thy ſervant: for with my  
 ſtaff, I paſſed over this Iordan; & now  
 11 I am become, two companies. De-  
 liver me I pray thee, from the hand of  
 my brother, from the hand of Eſau:  
 for I, fear him; leſt he wil come and  
 ſmite me; the mother with the ſonns.  
 12 And thou ſaydſt, doing-good I wil  
 doo thee good: and wil put thy ſeed,  
 as the ſand of the ſea; which ſhal not  
 be numbred, for multitude. And he  
 13 lodged there, the ſame night: and  
 took of that which came into his  
 hand, a preſent, for Eſau his brother.  
 14 Two hundred ſhe-goats, and twenty  
 hee-goats: two hundred ewes, and  
 15 twenty ramms. Thirty milch cam-  
 els, and their yong-ones: fourtie ſhee-  
 bullocks, and ten hee-bullocks, twen-  
 tie ſhee-aſſes, and ten hee-aſſe-colts.  
 16 And he gave *them*, into the hand of  
 his ſervants; every herd by it ſelf a-  
 lone: and ſayd unto his ſervants, paſſe  
 over before me; and put a ſpace, be-  
 17 tween herd and herd. And he com-  
 manded the firſt, ſaying, when Eſau  
 my brother ſhal meet thee, and ſhal  
 ask thee ſaying, whoſe ~~art~~ thou, and  
 18 ~~whither goeſt thou~~; and whoſe ~~are~~,  
~~theſe~~ before thee? Then thou ſhalt

ſay, (*they be*) thy ſervant Iakob; it ~~is~~  
 a preſent ſent, to my Lord, to Eſau:  
 19 & behold he alſo, ~~is~~ behind us. And  
 he commanded alſo the ſecond, and the  
 third, & al that went after the herds,  
 ſaying: according to this ſpeech, ſhal  
 ye ſpeak unto Eſau; when yow find  
 20 him. And ye ſhal ſay alſo, Behold  
 thy ſervant Iakob, ~~is~~ behind us: for  
 he ſayd, I wil appeaſe his face, with  
 the preſent that goeth before me; &  
 afterward, I wil ſee his face; peradven-  
 21 ture, he wil accept my face. And  
 the preſent paſſed-over, before his  
 face: and himſelf, lodged that night,  
 22 in the companie. And he roſe up  
 that night, and took his two wives,  
 and his two handmayds, and his  
 eleven children: and he paſſed over  
 23 the foord Iabbok. And he took the,  
 & cauſed the to paſs over the brook:  
 and cauſed to paſs over, that which  
 24 he had. And Iakob was left, himſelf  
 alone: and there wraſtled a man with  
 him, until the riſing-up of the mor-  
 25 ning. And he ſaw, that he prevayled  
 not againſt him; and he touched, the  
 hollow of his thigh: and the hollow  
 of Iakob's thigh was out-of-joynt, as  
 26 he wraſtled with him. And he ſayd  
 let me goe; for the morning riſeth-  
 up: & he ſayd, I wil not let thee goe,  
 27 except thou bleſs me. And he ſayd,  
 unto him, what ~~is~~ thy name? and he  
 28 ſayd, Iakob. And he ſayd, thy name,  
 ſhal not be called any more, Iakob;  
 but Iſrael: for as-a-prince-haſt-thou-  
 power with God, and with men, and  
 29 haſt prevayled. And Iakob asked,  
 & ſayd, Tel me I pray thee thy name;  
 and he ſayd, wherefore ~~is~~ it, ~~that~~ thou  
 aſkeſt for my name? And he bleſſed  
 him,



30 him, there. And Iakob called the  
name of the place, Peniel: for I have  
31 seen God, face to face; and my soul,  
is delivered. And the Sun arose unto  
32 him, as he passed over Penuel: and he  
halted, upon his thigh. Therefore, the  
sonns of Israel eat not, of the sinew  
that shrink; which is upon the hollow  
of the thigh; unto this day: because  
he touched, the hollow of Iakobs  
thigh; in the sinew, that shrink.

### Annotations.

I Angels] by interpretation Messengers,  
and so the word is used in the 3. v.  
but these were heavenly spirits; of whom,  
see the notes on Gen. 16, 7. By this visiō,  
God confirmed Iakobs faith in him, who  
cōmandeth his Angels to keep his people  
in all their wayes, Psal. 91. 11. *hosti*  
or camp, armie; as in warrs: for Angels are  
heavenly soldjers, Luk. 2, 13. *horses and char-*  
*rets of fyre,* 2. King. 6, 17. fighting for Gods  
people, against their enemies, Dan. 10, 20.  
Of them there are thousand thousands, and  
ten thousand times ten thousand. Dan. 7. 10. &  
they are all sent forth, to minister for them who  
shalbe heyres of salvation, Heb. 1. 14. & they  
pitch a camp about them that fear God, Ps.  
34. 8. The hethes retheyned the knowledge  
hereof, though corruptly; for the Greek  
Poet saith, there be thrise ten thousands of the  
immortal (Angels) of God, here upon the earth,  
keepers of mortall men, and observers of their  
works both iust and unjust, they are clad with  
the aier, and goe abroad al over the earth. He-  
siod. Oper. & Dies, l. 1. *Machanaim*  
that is, two hosts (or camps): eyther be-  
cause the Angels appeared in two compa-  
nies, for Iakob to goe between them: or  
because there was one camp of Angels,  
and one of Iakobs familie. About this  
place there was a citie afterwards called  
*Machanaim*, inhabited by the Preists of  
God, 1. of 27, 38. This also hath a spiri-  
uall applicatiō to the church of God, in Song.

6, 13. v. 3. AND IAAKOB] Here be-  
ginneeth the eight sectiō, or lecture of the  
law, called of the first word *Vayishlak*, that  
is, *And he sent*. But it is not distinguished  
with great letters, as usually they are. See  
Gen. 6, 9. *messengers*] the same word  
which before was translated *Angels*, v. 1.  
*Scir*] a mountainy land, possessed be-  
fore by the Chorims, Genes. 14, 6. but Esau  
with his children destroyed them, and dwelt  
in their sted, Deut. 2, 22. Thither was Esau  
gone, from the face of his brother Iakob.  
See Gen. 36. 6, 7. *feild*] that is, as  
the Greek translateth it, country of Edom,  
that is Esau. See Gen. 14. 7. & 25, 30.

4 v. 4. my Lord] by this title Iakob honou-  
red and submitted to him as to his elder  
brother, Gen. 4. 7. 1. Pet. 3. 6. For Iakobs  
superiority foregiven in Genes. 27, 29. the  
time was not yet come, that it should be  
fulfilled. So David caried himself to Saul:

1. Sam. 24, 7, 9. &c.

5 v. 5. Oxen] Hebr. *Oxe* & *af* &c. singu-  
lar for plural: see Gen. 3, 2. *to find*  
that is, that I may find; as Genes. 5, 19. The  
Greek translateth, that thy servant may find  
grace before thee.

6 v. 6. and 400. men] armed for warr, as  
seemeth by v. 8. Here the ancient quar-  
rel 20. yeres before (Gen. 27, 41.) was re-  
membred, and Iakobs danger & trouble  
renewed. In *Pirkei R. Eliezer*. c. 37. it is sayd,  
Iakobs case was; *As if a man did flee from a*  
*Lion, and a Beare met him,* (Amos 5, 19.) The  
Lion was Laban, that pursued after Iakob, to  
tear his sowl: the Beare was Esau, who stood by  
the way, as a beare robbed of her whelps, and  
came to slay the mother with the children. And  
the Lion hath shamefastnes, but the beare hath  
no shamefastnes.

7 v. 7. companies] or camps: the word  
used before, in vers. 2.

8 v. 8. smite] that is slay (or kyll) it: as  
Gen. 14. 17. So after, vers. 11. *shal*  
*escape*] Hebr. *shalbe to escaping*, or *shal have*  
*evasion*: the Greek sayth, *shalbe saved*.

9 v. 9. wil doo thee good] or, wil deal wel  
with thee: thus Iakob understood the pro-  
mise,



mise, & wilbe with thee: Gen. 31. 3. So after in ver. 12.

10 v. 10. *left*] to weete in worth, that is, *am unworthy al* (or any) of the mercies. So the Chaldee translateth; *Lesse are my deserts, then al the mercies and al the benefits, which thou hast doon to thy servant.* with my staff,] that is, having nothing els: the Chaldee expounds it, *my self-alone.*

11 v. 11. *mother with the sonns*] in Greek, and the mothers with the children: (or upon them). It meaneth great crueltie, in sparing none, as Hos. 10. 14. For *smite*, the Chaldee translateth *kill me.*

12 v. 12. *doing good &c.*] that is, & wil surely doo thee good. *put*] that is, make thy seed: see this promise, Gen. 28. 14.

13 v. 13. *came into his hand*] that is, such as he had, and could send for the present. And it was a rich gift, of five hundred and fiftie beafts, of sundry sorts, for store. *A mans gift, maketh room for him; and bringeth him before great men:* Prov. 18. 16.

15 v. 15. *young ones*] or colts: in Hebrew sonns: see Gen. 18. 7.

16 v. 16. *every herd*] or drove. Hebr. *herd herd*: see the like phrase, in Gen. 14. 10.

& *herd*] Hebr. & *between herd*. This was doon, that by distant spaces, the heat of Elaus rage might be abated, v. 20.

20 v. 20. *is behind*] or, as the Chaldee explaineth it, *cometh after us.* appease his face] or, cover (& pacify) his face, that is, his anger, as the Chaldee interpreteth it; for anger (as favour) appeareth in the face. See the like in Lev. 20. 6. Psal. 21. 10. And *appeasing*, is the word so often used in the law, for covering or taking away offenses, and so pacifying the anger by gifts, and making atonement: Exod. 29. 36. Levit. 1. 4. & 4. 20. 26. & 5. 6. 10. 13. &c.

*the presents*] for, a gift in secret pacifyeth anger, Prov. 21. 14. *my face*] that is, favour me, & grant my request: see Gen. 19. 21.

22 v. 22. *handmaids*] or bondwomen: the Chaldee translateth them *concubines*. See Gen. 35. 22. *the soord*] or the passage: so the Greek sayth, *the passage of Iakob*. A river mentioned also in Deu. 2. 37. & 3. 16.

24 v. 24. *wrestled*] or *combated*, by taking hold one of another. A peculiar word, not used but in this historie. It figureth the spiritual wrestling, strife and conflict of the children of God; Phil. 1. 27. Ephe. 6. 12. Rom. 15. 30. Heb. 10. 32. *a man*] called after, and by the Prophet Hosee, God, and an *Angel*, v. 28. 30. Hos. 12. 3. 4. It was therefore Christ, appearing in the form of a man, (as before to Abraham, Gen. 18. 2. 22.) the *Angel* that redeemed Iakob from all evil, Gen. 48. 16. God wrestleth with men, by tentations; and we with him, by prayers and tears, as Iakob now also did; for he wept & made supplication unto him, Hos. 12. 4. Rom. 15. 30. and Christ playeth in the earth, and hath his *delytes* with the sonns of Adam, Prov. 8. 31. And the ancient Jewish Rabbines acknowledged this Angel to be Christ; Our Doctors of blessed memorie (sayth R. D. Kimchi, on Hos. 12. 4.) have sayd, *this Angel was Michael*; and of him he sayth, (Gen. 48. 16.) the *Angel* that redeemed me fro all evil. Michael, is Christ the Archangel, Dan. 10. 21. Jude, 9. Revel. 12. 7. Later Rabbines doo feign, that this was Elaus Angel, who sought to hinder Iakob: but Iakob himself refuteth this, v. 30.

*the rising up of the morning*] or *ascending* of the day dawning, that is, til the break of the day. So v. 26. A phrase much like the *looking forth of the morning*, wherof see Gen. 24. 63. Exod. 14. 27. This time, in the night, & the continuance of it, setteth forth the greatnes of this tentation. So Abrams vision was in the night, Gen. 15. 12. 17. And the night, is figuratively the time of troubles, fears and dangers: Iob. 36. 20. Song. 3. 8. & 5. 2. Psal. 91. 4.

25 v. 25. *he*] that is, the man (the Angel) prevailed not. For faith prevayleth even over Christ himself, as in Mat. 18. 22. 24. 27. 28. *he*] *touched*] and so did hurt the hollow place wherin the hucklebone moveth. Which being so hard a place for man to come unto, Iakob by this touch, perceived he was no ordinary man, with whom he wrestled. *was out of joint*] or, *hung loose*: the Greek translateth, *was benumbed.*



denumered. This was to humble Iakob the conquerour, that he should not be exalted out of measure, as 2. Cor. 12. 7. and to teach him, that he could not overcome the troubles in the world, without sorrow and pain unto his flesh; by the hand and work of God.

26 v. 26. *let me goe*] or, *send me away*: the Angel craveth to be dismissed of Iakob, and so giveth him the victory, who held him fast, and gave not over, though he had hurt him; for when Gods people are weak, then are they strong, 2. Cor. 12. 10. Thus God sayd to Moses, *Let me alone*: Exod. 32. 10. and men by zealous prayer, are sayd to take hold on God; Esa. 64. 7.

*riseth up*] or *ascendeth*: and so would revele more clearly what manner of one he was that wrestled with Iakob: but he would not yet have his glorie manifested, for he dwelleth in the dark cloud, 2. Chron. 6. 1. and in the light that none can attain unto: 1. Tim. 6. 16. Besides, as the night signifieth the time of afflictions; so the day, is the time of deliverance, joy & comfort, when our wrestling shall have an end. Esa. 60. 20.

*wil not*] Iakob perceiving him to be a divine person, would not let him goe without a blessing, for which (with the feeling of his own infirmities) he wept and prayed unto him, Hof. 12. 4. and in all his tentations got a full conquest through him that loved him; as Rom. 8. 37. So in Song. 3. 4. the spouse of Christ holdeth him, and wil not let him goe; and such importunacie in prayer, offendeth not, but pleaseth God, Luk. 18. 1.-7. 8.

28 v. 28. *any more*] meaning, not Iakob only, or not so much as *Israel*: for he and his posterity, are often in the scripture called Iakob, but much more often, *Israel*. This change of name, signifieth a change & more excellency of his estate; as in Abrahams before; see Gen. 17. 5. 15. Esa. 62. 2.

*Israel*] that is, one that hath princely power with God, as the words following doe manifest. He had both his names given him of striving and wrestling; but the first, Iakob, was at his birth, where he strove to

be the firstborn, but prevailed not till after ward, Gen. 25. 26. & 27. 36. this latter is upon victory prevailing with God and men. This new name, God giveth him the second time, Gen. 32. 10. Hereupon the church, when speech is of her infirmities, is often called Iakob; and when her glorie and valour is signified, she is called *Israel*; as throughout the scriptures may be observed. See Amos 7. 2, 5, 8. Esa. 41. 14. Gal. 6. 16.

*as a prince-hast thou power*] or, *thou hast behaved thy self princely, hast had princely power, or got the principality & dominion*. The Greek translateth, *hast been strong, or prevailed with power*. The Chaldees thus, *for thou art a prince before the Lord, and with men*.

*with God*] or *with the Gods*, that is, the Angels, as the word sometime signifyeth, (Psal. 8. 6. so interpreted by the Apostle, Heb. 1. 7.) But the Greek translateth it *with God*; & the Prophet useth both words, *he had princely power with God, he had princely power over the Angel*, Hof. 12. 3, 4.

*with men*] as with Esau, Gen. 25. 31. & 27. 36. & with Laban, Gen. 31. Thus was he confirmed against the feare of his brethren, which now distressed him, v. 7.

29 v. 29. *Wherefore*] This was a refusal to tel it; as the like was in Judg. 13. 17, 18. The Greek here addeth, *wherefore thus askest thou my name which is marvellous*.

*blessed him*] so granting Iakobs first request, v. 26. confirming the former blessings given him, Gen. 27. 28. & 28. 3, 4. and comforting him against the hurt in his thigh, v. 25. God so shewing himself, the smiter and the healer, Hof. 6. 1.

30 v. 30. *Peniel*] and *Penuel*, v. 31. & after the Greek pronunciation *Phanuel*; that is, *The face of God*; the Greek expounds it, *the shape of God*: the reason wherof followeth. This memorial of Gods mercie, Iakob thankfully set upon the place. So before in Gen. 28. 19. In this place afterward a citie and towr, was builded, Judg. 8. 8, 17. It was about 40. miles distant from Jerusalem. God] the Chaldees translateth it, *the Angel of the Lord*.



face to face] that is, after a manifest manner: spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew and spake with face to face, Deut. 34. 10. Exod. 33. 11. But as touching the proper being of God, no man can see his face, & live; Exod. 33. 20. 23. [soul is delivered]

namely, from death; which the godly feared when they saw visions of God, being privie to their great weaknes and unworthynes: Judg. 13. 22. & 6. 21.

31 V. 31. arose unto him] as the sun of righteousness (Christ) ariseth to thē that fear the name of God, Mal. 4. 2. Contrarywise, the sun of the wicked, goeth down while it is yet day, Jer. 15. 9. Amos, 8. 9. See Gen. 19. 23. The Greek translateth, The Sun arose, when the shape (or appearance) of God passed away. [halted] which signifieth infirmities, which the best doe bewray in their tentations and wrastlings with God. 2. Cor. 12. 7, 9 Psal. 38. 15. & 38. 18.

32 V. 32. eat not] or, shal not, (may not) eat. For it seemeth to be a law set of God, that as the halting upon this thigh, figured our infirmities; so the absteynence from the eating of that synew; should figure our mortification, and absteyning from evil. The Hebrew doctors say, Iakobs synew being touched, became like the fat of a dead thing: therefore it is unlawful for the sons of Israel to eat of the synew &c. Pirkei R. Eliez c. 37.

that shrank] or, that was removed; or, forgate his place. The Greek translateth, the synew that was benumbed. By the Hebrew canons, they were bound to absteyn from eating this synew, both within the land (of Israel) and without the land; in common meates, and in holy: in cattel and in wild beasts; in the right thigh (of the beast) & in the left. But not in fowles, because they have no hollow (in the thigh:) And who so eateth of the synew that shrank, the quantitie of an Olive, is beaten with 40 stripes. Thalmud. Bab. in Cholin, chapt. 7. and Maimony in treat. of Forbidden meats, ch. 8. Therefore the Jewes, are carefull to cut away, out of all beasts which they kill and eat, this synew, with all the braches of it underneath, and the

muscle of flesh wherein they are, for more assurance. Also in their sacrifices, when the members of the burnt offering were cut in peeces, and salted; then all the peeces were layd upon the Altar: and they took out the synew that shrank, being upon the top of the altar, and threw it upon the ashes, which was in the midst of the altar: sayth Maimony in Misn. treat. of Offring the sacrifices, chap. 5. 8. 4. Among the Hebrewes also, that payn in the thigh, with us named the Sciatica: is by them called Gid hannahseh, that is The synew that shrank.

CHAPTER 33.

1. Iakob goeth before his familie, and boweth unto Esau seven times. 4. the kindnes of Iakob & Esau at their meeting. 6. Iakobs wives & children bow unto Esau. 10. With much intreaty, he receiveth Iakobs present. 12. Offereth to accompany Iakob, but his courtesie is modestly refused. 17. Iakob cometh to Succoth. 18. At the citie of Shechem he buyeth a feild, and buildeth an altar, called El-Elohe-Israel.

1 **A**ND Iakob, lifted up his eyes; & saw, and behold Esau came; & with him, fowr hundred men: and he divided the children, unto Leah and unto Rachel; & unto the two hand-mayds. And he put the hand-mayds, and their children, first: and Leah & her children, after; and Rachel and Ioseph, aftermost. And he, passed over before them: & bowed himself to the ground, seven times; until he came-neer, to his brother. And Esau ran to meet him, and imbraced him; and fel on his neck, and kyssed him: and they wept. And he lifted up his eyes; and saw the women and the children; and sayd, who are these with thee? and he sayd, The children, which God hath graciously given to thy servant. And the hand-mayds came-neer, they and their children, and



7 and bowed themselves. And Leah also came neer, and her children, and they bowed themselves: and after, came Ioseph neer, and Rachel, & they bowed themselves. And he sayd, what meanest thou, by all this company, which I met? And he sayd, to find grace, in the eyes of my Lord. And Esau sayd, I have much: my brother, let that which is thine, be thine. And Iakob sayd; N y I pray thee, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take I pray thee my blessing, which is brought to thee; because God hath dealt graciously with me, and because I have all: and he urged him, and he took it. And he sayd, let us take our journey and goe: and I wil goe, before thee. And he sayd unto him, my Lord knoweth, that the childre are tender; and the flocks & herds, are with yong with me: and if they overdrive them one day, then al the flocks wil dye. Let my Lord, I pray thee, pass over before his servant: & I wil lead-on softly, according to the foot of the work which is before me, and to the foot of the children; until I come unto my Lord, to Seir. And Esau sayd; Let me appoint I pray thee with thee, some of the folk which are with me: & he sayd, wherfore is this? let me find grace, in the eyes of my lord. And Esau returned, in that day; on his way, to Seir. And Iakob, journeyed to Succoth; and built him an howse: & made boothes, for his cattel; therefore, he caled the name of the place,

Succoth.

18 And Iakob came safe, to the citie of Sechem; which is, in the land of Canaan; when he came, from Padan Aram: and he encamped, before the citie. And he bought a parcel of a feild, where he had stretched-out his tent; at the hand of the sonns of Hamor, the father of Sechem: for an hundred lambs. And he set-up there, an altar: & caled it, El-Elohe-Israel.

## Annotations.

- 1 **H** And mayds ] in the Chaldee, concu-  
oines. So one of them is called, Gē.  
35. 22.
- 3 v. 3. seven] this may be taken for ma-  
ny times: as, the barren hath born seven, that is,  
many, 1. Sam. 2. 5. seven (that is, many) abo-  
minations are in (the hateful mans) hart, Pro.  
26, 25. and sundry the like. Here Iakob  
dooth that himself, which God promised  
should be doon unto him, Gen. 27. 29. But  
humilitie goeth before honour. And it  
is noted by the Hebrew Doctors, as a de-  
cree of God, that Esau should be ruler o-  
ver Iakob, in this world; and Iakob ruler  
over Esau, in the world to come. Pirkei R.  
Eliezer c. 37.
- 4 v. 4. kyssed him] These were signes of  
Esaus affections changed from his former  
hatred, Gen. 27. 41. Luk. 15, 20. and of Ia-  
kobs prevailling with men, as he had with  
God, Gen. 32, 28. for his wayes pleasing the  
Lord, he made his enemies at peace with  
him, Prov. 16, 7. Therefore the word kyssed  
is extraordinarily noted in the Hebrue  
with three pricks over it, as leading the  
reader to observe well this matter. In the  
words following the Greek addeth, they  
wept bothe.
- 8 v. 8. what meanest thou] Hebr. what do  
thee? company] or, camp, th: drove,  
sent before, Gen. 32, 16. to find] that  
is, that I may find: the Greek explaineth



- 9 it, that thy servant may find grace.  
v. 9. much ] Hereby he may mean, ynough, or, a great deal: the Greek translateth it, many things. Iakob in v. 11. speaketh more freely, I have all things. Thus Esau had received his blessing: Gen. 27.39. be thine] that is, keep it to thy self: or, (as the Chaldee explyneth it,) much good doo it thee, that which thou hast.
- 10 v. 10. therefore] or, because: as this word signifieth in Gen. 38.26. face of God] that is, honourable, and comfortable. The Chaldee for God (Elohim) translateth Princes: as the word sometime signifieth, Psal. 81. pleased] or, thou hast favourably-accepted me.
- 11 v. 11. blessing] that is, the gift, which by the blessing of God I have received, and doe with a willing and liberal hart give unto thee. Hereupon the scripture often useth a blessing for a bounteous gift, or liberality, 1. Sam. 25.27. & 30.26. 2. King. 5.15. and so the Apostle useth it, in 2. Cor. 9.5,6. The Chaldee keepeth here the word used in the former verse, the present. all] that that is, ynough of all: the Greek turneth it plurally, at-things. A more full acknowledgment and contentation then Esau, who sayd he had much. v. 9. he took it] Iakob herein had the preeminence, for it is more blessed to give, than to receive, Act. 20, 35. and Abram would not be enriched by the king of Sodom, Gen. 14.23. The Hebrew doctors in Bresith rabbah here say, that all the gifts which Iakob gave to Esau, the kings of the world shal restore unto the King Christ; as Psal. 72.10.
- 12 v. 12. & goe] meaning unto Seir, where he would lovingly enterteyn his brother, and gratify his kindnes. By Iakobs answer in v. 14. it seemeth he did so understand him.
- 13 v. 13. with yong] or giving suck, as the Chaldee translateth it. The Hebrue may imply both; as 1. Sam. 6.7.
- 14 v. 14. wil lead-on] or, wil gently lead softly. As Iakob here with his flock, so Christ the good shepheard, is prophesied to deal with his people, Esa. 40.11.

the foot of the work] that is, the pace of the cattel, as they are able to goe: called a work, because about them his labour was imployed. So in Exod. 12.8. Thus Christ preached as men were able to hear, Mark. 4.33. & so did his Apostles, becoming weak to the weak, 1. Cor. 3. 2. and 9. 22. Rom. 15. 1. For foot, the Greek translateth leisure.

v. 15. appoint] or set; and consequently leave; as the Greek and Chaldee doe translate it. So in Exo. 10. 24. let me find grace] that is, grant my desire, and leave none. So to find grace, is to have a request granted, Gen. 34.11. & 47. 25. 1. Sam. 25.8. Or, as the Greek translateth, it is ynough that I have found grace; as being a thankful refusal; and so the Hebrew phrase seemeth elsewhere to import, as in Ruth. 2.13. 2. Sam. 16.4.

v. 17. an howse] in Greek howses: they were cottages for present use; for he stayed not there long. Succoth] that is, bootes, or tents: hereof the place had the name; & so the citie that was after there builded, was called Succoth, Judg. 8.15.16. Likewise the place whither Iakobs sons first came, after they went out of Egypt, was called Succoth, Exod. 12.37. and in memorial of their dwelling in bootes, God appointed a yercly feast for all the people, called the feast of Succoth; that is, of booth, or tents, made of green boughes of trees, wherein they dwelt seven dayes in a yere, Levit. 23.34. 42.43.

v. 18. came safe] or came in peace, sound, & whole, he and all that he had; having got the victorie over all troubles & dangers, according to the promises of God, Gen. 31.3. & 32. 18. The Hebrue Salem is so interpreted here by the Chaldee paraphrase safe, or sound: but the Greek maketh it the name of a place, so Salem the citie of the Sichimites: How be it we find elsewhere no mention of such a citie. Yet if so it be understood, it is an other then that Salem where Melchisedek reigned, Genes. 14.18. which was Ierusalem; from which this Salem was 40. miles distant. In Iohn. 3. 23. there



there is mention of a *Salim* by Enon, where Iohn baptised; which is thought to be that *Salim* spoken of in 1. Sam. 9. 4.

*Sechem* ] or *Sychem*, as in Greek it is called *Ast. 7. 16.* called also *Sichar, Job. 4. 5.*

*Padan Aram* ] or *Mesopotamia* of Syria, as the Greek hath it. See *Gen. 25. 20.*

*encamped* ] pitched his tents.

19 v. 19. *he bought* ] yet was that land given of God to him & his fathers, *Gen. 12. 6, 7.* but he was a pilgrim on it, as were they, *Heb. 11. 9.* and in hope of that promise in time to be fulfilled, he purchased this field; as *Jeremie* bought a field, for like signification *Jer. 32. 2, 15.* After, it became the portion of *Ioseph* & his children, *Ios. 24. 32.* *Hamor* ] or *Emmor*, as it is written *Ast. 7. 16.* in Hebrue *Chamor.*

100. *lambs* ] so the Greek and Chaldee both translate the word. Others think they were *peeces of money*, on which the images of lambs were stamped. So in *Ios. 24. 32. Job. 42. 11.* It hath been an ancient custome in many nations, to buy and sel, not onely for money, but by exchange of one thing for an other, as among the Greeks, *Homer. Iliad. 8.*

20 v. 20. *an altar* ] for thanksgiving to God, as his fathers had doen. *Gen. 12. 7. and 13. 18. &c.* *El Elohe Israel* ] that is, God the God of *Israel*; so named, as a testimonial of his faith, and a memorial of the mercie of God, who gave him that new name: *Gen. 32. 18.* The like *Moses* did, *Exo. 17. 15.* calling his altar, *Iehovah Nissi.* The Greek here translateth, *he called upon the God of Israel*: also the Chaldee, *he sacrificed upon it, before God the God of Israel.* About this time, fel out the departure of *Judah* from his brethren, & mariage with a *Canaanitish* woman, mentioned in *Gen. 38. 1.* &c: see the annotations there.

### CHAPTER 34.

1. *Dinah Jakobs daughter is ravished by Sechem. 4. He sueth to marie her. 8. Hamor his father followeth the suit. 13. Jakobs sons, offer the condition of Circumcision to the Sechemites.*

20. *Hamor and Sechem perswade them to accept it. 25. The sons of Jakob upon that advantage, slay them, 27. and spoil their citie. 30. Jakob for it, reproveth Simeon and Levi.*

1 **A**ND Dinah the daughter of Leah, which she bare unto Iakob: went-out, to see the daughters of the  
2 land. And Sechem the son of Hamor, the Evite, prince of the land, saw her: and he took her, & lay with  
3 her, and humbled her. And his sowl clave, unto Dinah the daughter of Iakob: & he loved the damsel, & spake  
4 to the hart of the damsel. And Sechem sayd, unto Hamor his father, saying: Take me this mayd, to wife.  
5 And Iakob heard, that he had defiled Dinah his daughter; and his sons, were with his cattel, in the feild: and Iakob held his peace, until they were  
6 come. And Hamor the father of Sechem, went-out, unto Iakob; to speak with him. And the sons of Iakob, came out of the feild, when they heard  
7 it; and the men were greived, & they were very wroth: because he had doen folly in *Israel*, in lying with Iakobs daughter; & so, should not be doen.  
8 And Hamor spake with them, saying: Sechem my son, his sowl is affected unto your daughter; I pray you give  
9 her unto him, to wife. And make ye mariages, with us: give ye your daughters, unto us; and take ye our  
10 daughters, unto you. And ye shall dwell, with us: and the land, shall be before you; dwell and trade you therein, and get firm-possessions therein.  
11 And Sechem sayd, unto her father & unto her brethren; let me find grace, in your eyes: and what ye shall say unto me, I will give. Very largely-ask  
12 Aa 3 of me



of me, dowry and gift; and I wil give, according as ye shal say unto me: and give ye unto me the damsel, to wife.

13 And the sonns of Iakob, answered Sechem, and Hamor his father, with deceyt, and spake: because he had defiled, Dinah their syster. And they sayd

14 unto them; we cannot doo this thing, to give our syster, to a man that hath a superfluous-fore-skin: for that were

15 a reproch, unto us. Onely in this, wil we consent unto you: if ye wil be as we are, that every male of you be

16 circumcised. Then wil we give our daughters, unto you; and we wil take your daughters, unto us: and we wil dwel with yow; and we wil become,

17 one people. And if ye wil not hearken unto us, to be circumcised: then wil we take our daughter, and we wil

18 be gone. And their words were good, in the eyes of Hamor: & in the eyes of Sechem, Hamors son. And

19 the yongman delayed not, to doo the thing; because he had-delyte, in Iakobs daughter: & he was more honourable, then al the howse of his father. And Hamor, and Sechem his

20 son, came unto the gate of their citie: and spake unto the men of their citie, saying. These men, they are peaceable with us; therefore let them dwel in

21 the land, & trade therin; for the land, behold is large of spaces, before the: let us take their daughters to us, for

22 wives; and let us give unto them, our daughters. Onely in this, wil the

23 men consent unto us, for to dwel with us; for to become, one people: if every male among us be circumcised, even-as they are circumcised. Their

24 cattel and their substance, and every

beast of theirs, shal not they be ours? onely let us consent unto them, and they wil dwel with us. And unto

24 Hamor, and unto Sechem his son, hearkned al that went-out of the gate of his citie: & they were circumcised, every male, al that went-out of the

25 gate of his citie. And it was, in the third day, when they were sore; that two sonns of Iakob, Simeon and Levi, Dinahs brethren; took each-man

26 his sword, and came upon the citie, in confidence: and they killed, every male. And they killed Hamor, and

27 Sechem his son, with the edge of the sword: and took Dinah, out of Sechems howse, and went-out. The

28 sonns of Iakob, came upon the slayn; and spoyled the citie: because they had defiled, their syster. They took

29 their sheep, and their oxen, and their asses: and that which was in the citie, and that which was in the feild. And

30 al their wealth and al their litle-ones, and their wives, they took-captive, and spoyled: and al that was in the howse. And Iakob sayd, to Simeon

31 and to Levi; ye have troubled me; to make me to stink, among the inhabitants of the land; among the Canaanites, and among the Pherizzites: & I, am few in number; and they wil gather themselves together aga<sup>n</sup>st me, and smite me; and I shalbe destroyed, I and my howse. And they sayd: Should he deal with our syster, as with an Harlot.

### Annotations.

**T** He daughters] that is, the women; as Gen. 30. 13. Vpon what occasion she went to see them, Moses telleth not: the



the Hebrew doctors say, the mayds. of Schem went abroad with timbrels to play &c. Pirkei. R. Eliezer, ch. 38. and that it was on a solemn feast day, which they kept in that countrie, Joseph. Antiq. b. 1. God noteth Dinahs going out, as an occasion of her evil, & after teacheth yong women to be keepers at home, Tit. 2. 5. So among the Iewes, virgins were after this, wont to be kept in, 2. Maccab. 3. 19. Dinah was now about 14. yeres of age: Iakobs onely daughter.

v. 2. Hamor] caled in Greek, Emmor. So in Act. 7. 16. Evite] Hebr. Chryvite, see Gen. 10. 17. humbled] or afflicted, that is, defiled her, vers. 5. for this word is applied onely to adulterous and unlawful copulation; as, in Deu. 21. 14. & 22. 24. 29. Iudg. 19. 24. 2. Sam. 13. 12. 14. Ezek. 22. 10. 11.

v. 3. spake to the hart] or, as the Greek translateth, according to the mind of the damsel; that is, kindly on his part, and such things as liked and comforted her; who it seemeth was sorowful for this injury doon her, as Tamar was in like case, 2 Sam. 13. 19, 20. So the Chaldee translateth, he spake consolations to the hart. A like phrase is used for kind and comfortable speaking, in Gen. 50. 21. Esai. 40. 2. Hof. 2. 14. And that which in Ioh. 11. 19. is sayd to comfort them; the Syriak there translateth, to speak with their hart. So in 1. Thef. 2. 11.

v. 5. that he] namely Hamors son, as the Greek translation addeth. held his peace] or, kept silence as deaf; concealing his grief, and asswaging it with consideration of Gods chastisement, as other godly men did in their troubles, Levit. 16. 3. Psal. 39. 10. Thus Iakob ruling his own spirit, did better then his sonns that took the citie, v. 27. Prov. 16. 32.

v. 7. folly in Israel] or against Israel: that is, as the Greek and Chaldee doe explain it, a filthy and ignominious fact; on his part vile, foolish & filthy; and to the church of God, an ignominie and reproch. Moses writeth this according to the speech

used in his time, when to doo folly in Israel, was meant of wicked acts, doon to the scandal of the church, as Deut. 21. 21. Ios. 7. 15. Iudg. 20. 6. Israel being put for his posteritie the Israelites: see Gen. 19. 37.

should not] the Chaldee addeth, it was not right (or meet) to be doon. So the law commandeth there shalbe no whore of the daughters of Israel; Deut. 23. 17. & whoredom should not be named, among the saints, Eph. 5. 3.

v. 8. is affected] or, is fastened, cleaveth: with desyre, love and delyte, as this word implieth the setting of the love upon any, Deut. 21. 11. & 7. 7.

v. 10. before you] free for you to choose where you like, and to possess it. See Ge. 13. 9. & 20. 15. The Greek addeth, broad before you; as v. 21. get firm possessions] or, hold your selves as possessors in it.

v. 11. find grace] and have my request granted: see Gen. 33. 15.

v. 12. Very largely ask] Hebr. Multiply ye upon me vehemently. dowry] a gift of the man unto the woman or her parents, before and in respect of mariage. See the law hereof, Exod. 22. 16. 17.

v. 13. & spake] to weet, deceitfully: or, when they spake unto them.

v. 14. they sayd] This the Greek referreth to Symeon & Levi, Dinahs brethren. superfluous] or, uncircumcised -foreskin: see Gen. 17. 11.

v. 15. Onely in this,] or, But with this (condition.) The Greek translateth, In this we wilbe like unto you: so in v. 22. where the Greek addeth the word Onely. circumcised] cut in the flesh: see Gen. 17. 10. And herein was their deceit, pretending to have them like themselves in religion & politic; intending, when they were sick of their circumcising, to kyl them v. 25.

v. 18. good] that is (as the Greek hath) pleasing.

v. 20. the gate] where the publick assemblee of the citizens used to be, for all matters of the comon wealth, for justice & judgment, & the like. See Deut. 17. 5. & 22. 15, 24. & 35. 7. Ruth 4. 1. 21.



- 21 v. 21. *large of [spaces]* Hebr. *of hands*, meaning *large & spacious; or roomy ynough.*
- 23 v. 23. *consent*] the Greek sayth, *be like unto them in this.*
- 24 v. 24. *went out,*] that is, *dwelt and conversed there:* see Gen. 23. 10. *were circumcised*] which being doon without the knowledge and faith of God, was a profanation of this *seal of the righteousness of faith,* (Rom. 4. 11.) and was not let goe unpunished of God, vers. 25.
- 25 v. 25. *were fore*] with the wound of circumcision, which (as other wounds) was most sore on the 3. day; as the Chaldee translateth, *when their paynes were strongest upon them.* *in confidence,*] that is, *confidently, boldly; and securely or safely,* (as the Greek translateth,) because the wounded men could not resist them. The Chaldee referreth this to the city which dwelt *securely,* as Judg. 18. 7. So it noteth both the *boldnes* of Iakobs sonns, and *security* of the Sechemites.
- 26 v. 26. *edge*] Hebr. *mouth of the sword.* These things were doon without Iakobs knowledge or consent, Gen. 49. 6.
- 27 v. 27. *The sonns*] the other brethren, besides Simeon and Levi, vers. 25. *they had*] that is, *one of them (Sechem) had;* and the other repressed it not. So in Israel, the fact of one man, was sometime imputed to the general; Ios. 7. 1. 11. 12. & 22. 20. Exod. 3. 14. compared with Act. 7. 17. 35. And because all nations were bound to punish malefactors; (as is before observed, on Gen. 9. 4.) the Hebrew Doctors write, that for this the *men of Sechem were guiltie of death,* because Sechem committed rape; and they saw and knew it, and did not judge him for it. Maimony, in *Misn. treat. of Kings* chap. 9. S. 14.
- 29 v. 29. *wealth*] or power. The word comprehendeth all wherein a mans power and strength consisteth; not onely strength in body, but help by others, as an *army* of men, 1. Sam. 10. 26. and *riches*, which many make their strength, and wherby men are enabled to doo much, Prov. 10. 15. but are in deed gotten by the power of God,

Deut. 8. 17. 18. Psal. 62. 11. & 73. 13. The Greek in this place translateth it *bodies;* (which seemeth to mean *servants*, as in Rev. 18. 13.) the Chaldee, *riches.*

*little-ones*] The word being of the singular nuber, meaneth generally the multitude of litle children, male and female; Num. 31. 17. 18. *in the howse*] that is in any howse; therefore the Greek translateth, *in the howses.*

30 v. 30. *troubled me*] This word meaneth not onely disquietnes of mind, but danger also to be destroyed, by those with whom he lived before in peace, the Greek translateth, *ye have made me adiom.* So Achan troubled Israel, and was himself troubled, that is destroyed: see Ios. 6. 18. & 7. 25. & Prov. 15. 6. 27. where it is opposed to *life.* For this fact of theirs, Iakob deprived these his two sons of the birthright, which tells they might have enjoyed, Gen. 49. 5. 7. that in them the proverb was fulfilled, *he that troubleth his own howse, shakin herit the wind,* Prov. 11. 29. *to stink*] that is, *to be lothsome,* and as the Chaldee explaineth *put enmitie between me & the people.* The like is spoken in 1. Sam. 13. 4. & 27. 12. 1. Chron. 19. 6. & the phrase is more plainly opened in Exod. 5. 21. *you have made our savour to stink.* *few in number*] so the Greek translateth it: the Hebrue is, *methei mispar,* *men of number*, and the Chaldee, *a people of number,* that is, *easily numbred;* a *few,* a *small company;* as the phrase is explained in Deut. 26. 5. *men of fewnes,* that is, *a few men.* So in Deut. 4. 27. Ier. 44. 28. The contrary is, *without number*, when *many* is meant, 1. Chron. 12. 3. *my howse*] the Chaldee addeth, *the men of my howse.*

31 v. 31. *Should he deal*] or, *doo?* A stubborn answer, vvhherby they sought to defend their fact, which Iakob, upon his deathbed cursed, Gen. 49. 7. *Harlot*] In the Hebrue *Zonah*, the first letter is extraordinarily great, for some hidden meaning. What if it be, to signify the stout & big words of these yong men to their father? So a litle letter is used before, in Gen. 23. 2. to signify moderation without excess in Abrahams weeping.



## CHAPTER. 35.

1. God sendeth Jakob to Bethel. 2. He purgeth his howse of Idols. 6. He buildeth an altar at Bethel. 8. Deborah Rebekahs nurse dieth at Allon bacuth. 9. God bleisseth Jakob at Bethel. 16. Rachel travelth of Benjamin, and dieth in the way to Ephrath. 22. Ruben lieth with Bilhah his fathers concubine. 23. The twelve sons of Jakob. 27. Jakob cometh to Isaac at Hebron. 28. The age, death, and burial of Isaac.

**A**ND God sayd, unto Jakob; Arise, goe-up to Bethel, and dwell there: and make there an altar, unto God that appeared unto thee, when thou fleddest, from the face of Esau thy brother. And Jakob sayd, unto his howse; and unto al that were with him: Put away the strange Gods, that are among yow, and clense your selves, and change your garments. And let us arise and goe-up, to Bethel: and I wil make there an altar, unto God that answered me in the day of my distress; and hath been with me, in the way which I have goen. And they gave unto Jakob, al the strange Gods, which were in their hand; and the earrings, which were in their ears: and Jakob hid them, under the oke, which was by Sechem. And they journeyed: and the terrour of God, was upon the cities which were round about them: and they did not pursue, after the sons of Jakob. And Jakob came to Luz, which is in the land of Canaan, that is Bethel: he, and al the people that were with him. And he builded there, an altar; and caled the place, El Bethel: because there they, even God, was reveled unto him; when he fled, from the face of his brother.

8 And Deborah Rebekahs nurse, dyed; and she was buried, beneath Bethel, under an oke: and he caled the name of it, The oke of weeping.

9 And God appeared unto Jakob, agayn; when he was come, out of Padan Aram: and blessed him. And God sayd unto him, thy name (*hath been*) Jakob: thy name shal not be caled any more Jakob, but Israel shal be thy name; and he caled his name, Israel. And God sayd unto him, I am God almightie, be thou fruitful and multiplie; a nation, and an assemblie of nations, shal be of thee: and kings, shal come-out of thy loines. And the land, which I gave to Abraham & to Isaac, to thee wil I give it: and to thy seed after thee, wil I give the land. And God, went-up from Him: in the place, where he spake with him. And Jakob set-up a pillar, in the place where he spake with him, a pillar of stone: and he powred-out, a drink offering thereon; and he powred oil thereon. And Jakob caled the name of the place, where God spake with him, Bethel. And they journeyed, from Bethel; and ther-was yet a litle-peece of ground, to come to Ephrath: and Rachel bare a child, & had hard child-birth. And it was, when she was in her hard child birth: that the midwife sayd unto her, feare not; for thou shalt have this son also. And it was, when her soul was departing, for she dyed; that she called his name, Ben-oni: but his father, called him Ben-jamin. And Rachel dyed: & she was buried, in the way to Ephrath; that is Bethlehem. And Jakob set-up a pillar, upon her grave: that is the pillar of



21 Rachels grave, unto *this* day. And Israel journeyed: & he stretched out his tent, beyond the tower of Geder.  
 22 And it was, when Israel dwelt in that land, that Ruben went, and lay with Bilhah, his fathers concubine: & Israel heard it:

And the sons of Iakob, were twelve.  
 23 The sons of Leah; Ruben, Iakobs firstborn: and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Ioseph, & Benjamin.

25 And the sons of Bilhah, Rachels handmayd; Dan, and Naphtali.

26 And the sons of Zilpah, Leahs handmayd; Gad and Aser: these, are the sons of Iakob; which were born to him, in Padan Aram. And Iakob came, unto Isaak his father, to Mamre, to the citie of Arba: that is Chebron; where Abraham and Isaak, had sojourned.

28 And the dayes of Isaak, were: an hundred yeres, and four-score yeres.

29 And Isaak gave up the ghost, and dyed, and was gathered unto his peoples: an old-man, and full of dayes: and Esau & Iakob his sons, buried him.

### Annotations.

1 **B**ethel] that is Gods howse; a place distant from Sechem, about 30. English miles, southward: of it, see Gen. 28, 11-19.

an altar] that is, offer sacrifice and pay thy vow with thanksgiving for thy former deliverances, & strengthen thy faith, against thy present feares; Gen. 28, 20, 22. & 31, 13. & 34, 30.

2 v. 2. his howse] the folk of his howse, who he carefully clēseth of idols, (which have no agreement with the howse of God, 1 Cor. 6, 16) and informeth in Gods wayes, as did other saints, Gen. 18, 19. Ios. 24, 15.

with him] this may be meant of the captived Sechemites, Gen. 34, 29.

strange Gods] or, strangers Gods: the Hebrew signifieth eyther Gods of alienation, that is, alien or strange Gods, as the Greek explayneth it, or Gods of the alien, that is, of a stranger, or strange nation; and so the Chaldee turneth it, Idols (or erroneous Gods) of the peoples. By these strange Gods are meant idols, images, or representations of God, as appeareth by v. 4. So those which are called the Philistims Gods, which David burned, 1 Chron. 14, 2. are by an other Prophet sayd to be their Idols, in 2. Sam. 5, 21.

among you] eyther privily brought from Labans howse, whence Rachel had stolen her fathers Gods, Gen. 31, 19. or lately taken from, and come with the captive Sechemites, which were idolaters. After this example, Iosuah, Sam. 7, 1 and others, purged the church of idols, when by repentance and faith, they turned and were reconciled to the Lord, 24, 23. 2. Sam. 7, 3, 4. Iudg. 10, 16.

clense] or purify, which outwardly was (according to the law) by washing in water, and other carnal rites, Levit. 25, 13. Num. 31, 23. inwardly, by the grace & spirit of God, Psal. 51, 4, 12. Ezek. 36, 25. Heb. 10, 22. It behoveth all, to take heed to their feet, when they goe to the howse of God, that they give not the sacrifice of foolcs, Eccles. 4, 1.

garments] an other sign of renning by faith and repentance: for when men came before God, their garmets were eyther changed if they were undecent, 2 Sam. 12, 20. or otherwise, washed, Exod. 19, 10, 14. Lev. 15, 13. So are we exhorted to clense ourselves, from all filthynes of the flesh and spirit, 1. Cor. 7, 1. & to hate even the garment spotted by the flesh, Iude, v. 23. From this practise of Iakob the Hebrew doctors have gathered a pollution by Idols, saying: Idols doe defile, by the doctrine of the Scribes, and it is closely signified in the Law, (Gen. 35, 2.) put away the strange Gods that are among you, and clense your selves, and change your garments. And therein are some principal uncleanneses; by the Idol it self, and by the



the ministerial-instruments thereof, & by the Oblation offered thereto, & by the wine that is poured unto it. And they defile men and vessels, by touching them &c. Deut. 7. 26. Esai. 30. 22. Psal. 106. 28. Deut. 32. 38. Maimony in Misn. tam. 3. in Aboth Hatumoth, chap. 6. S. 1. &c.

3 v. 3. answered me] the Chaldee translateth, received my prayer, in the time of my distress, & his word was my help in the way which I have gone. Gods answering of his people, is when by word or work, he granteth their request: as he is sayd to answer by fyre, when by such a sign he testifieth his approbation, 1. King. 18. 24. so he answereth by giving men his blessings, Esai. 41. 17, 18. or delivering them from miseries, Psal. 22. 22. it is therefore more then bare hearing, as Esai. 30. 19. when he heareth thee, he wil answer thee. So here Iakob calleth the vision & oracle of God, (Gen. 28. 12, 13. &c.) his answer.

4 v. 4. earrings] idolatrous jewels, and superstitious monuments, which are to be abolished as wel as idols; and which may easily be turned into Idols themselves. Hof. 2. 13. Iudg. 8. 24-27. Deut. 7. 25. & 12. 2, 3. Exod. 32. 3, 4. So by the Hebrew canons, It is comanded (they say) in Deut. 12. 2, 3. to destroy Idolatrie, and the ministerial-instruments thereof, and whatsoever is made for the same. And it is forbidden (by Deu. 7. 25.) to have any use (or profit) by any of these things. Maimony treat. of Idolatrie, ch. 7. S. 1. 2. the oke] or, as the Greek & Chaldee doe translate it, the Treebinth, (or Turpentine tree), the tree under which afterwards Iosua sett up a stone for a witness, when having censed the people of their idols, he made a covenant with them and gave them a law in Sechem, Jos. 24. 23, 25, 26. There also he hid them from the knowledge of his familie, under an oke, that they might not easily be found: okes and other trees being consecrated in those times to religious uses, and therefore stood long unfelled. Deut. 12. 2. see Gen. 31. 32. Under such also, they sometimes buried the dead, as after in v. 8. The Greek version here addeth, Iakob hid them under the Treebinth tree in Sechem, & a-

bolished them unto this day.

5 v. 5. they journeyed] the Greek explaineth it, And Iffrael removed from Sechem.

terror of God] that is, a mighty terror sent of God upon the cities. The Chaldee sayth a terror from before the Lord. Otherwise all the cities round about, would & easily might have destroyed Iakobs familie, for the massacre doen at Sechem.

7 v. 7. El Bethel] that is, the God of Bethel: before he caled it Bethel that is Gods house, Gen. 28. 19. now for addition of graces fro God, he addeth to the name, calling the place God, figuratively, as being his howse. The like is in Exod. 17. 15. was reveled]

or, were reveled, that is, did appear in more manifest sort. Here againe a word plural, is joyned with the name of God, to signify the mysterie of the Trinitie in the unitie of the godhead: see the notes on Gen. 20. 13. The Greek translateth it singularly, was reveled (or did appear): so also dooth the Chaldee, save that for God, it sayth, the Angel of God.

8 v. 8. nurse] sent with her from her fathers howse, Gen. 24. 59. How she came to be in Iakobs familie, is uncertayn: the Iewes say, she was sent to call Iakob home, as was promised in Gen. 27. 45. She might also come thither upo other occasion after Rebekahs death.

The oke of weeping] Hebr. Allon Bacuth: this name sheweth his greif, for the death of this matron; the place also being the safest and most honourable that there he could have for such a purpose: see the notes on v. 4. & on Gen. 23. 2. The Chaldee paraphrast, for Oke, translateth the Plaine (or Vally) of weeping. But the Greek turneth it an Oke: & so doeth the Ierusalem Targum. See also Gen. 12. 6.

9 v. 9. agayn] the Greek addeth, in Luz: where he had appeared to him before, Gen. 28. 11. 12. 19.

10 v. 10. Iffrael] the name given him before of the Angel, is here agayn given and confirmed of God, for the strengthening of Iakobs faith, and assurance of Gods grace unto him. See Gen. 32. 18.



11 v. 11. Almighty ] or Alsufficient: see Gen. 17. 1. The Greek translateth it, thy God. an assembly ] or company: church of nations: the Chaldee sayth, an assembly of tribes. Here God confirmeth the blessing given to Iakob by his father, Izaak: and amplifieth it: see Gen. 28. 3. & 48. 3. 4.

Kings ] the Chaldee addeth, that shal rule over the peoples: thus God giveth him the blessing of Abraham, Gen. 28. 4. & 17. 6.

12 v. 12. and ] or, that is to thy seed: see Gen. 13. 15. The Chaldee explaineth it, & to thy sons: the Greek addeth through their generations.

13 v. 13. God ] the Chaldee sayth, the glory of the Lord: meaning the vision which now appeared unto Iakob. See Gen. 17. 22.

14 v. 14. set up ] this he had doen before, and now repeteth it: or as is likely, being ruinated, he new repayreth it: see Gen. 28. 18. drink offering ] or, a poured-out-offering, an effusion: usually called a drink-offering, because it was onely of liquours or moist things, as the Minchah or meat-offering was of dry. And this drink-offering by the law of God, was of wine or Sechar, Exo. 29. 40. Num. 28. 7. among the hethens sometime of blood, Psal. 16. 4. oil ] to consecrate it. See Gen. 28. 18.

15 v. 15. Bethel ] that is, Gods howse: see Gen. 28. 19. Thus he renewed the memorial of his faith & thankfulness to God, as God did before of his promises to him, v. 10. 11. 12.

16 v. 16. they journeyed ] the Greek version addeth, Iakob journeyed from Bethel, & pitched his tent beyond the tower of Gader: borrowing these words from the 21. verse. a little-peece ] or, about a mile, as the Chaldee paraphrase explaineth it. This word is so used also in Gen. 48. 7. 2. King. 5. 19. and nor elsewhere. Ephrath ] a town called usually, Bethlehem, that is, The howse of bread: v. 19. some think it to have the name Ephrath of Caleb's wife, so called, 1. Chron. 2. 19. 24. It hath both names in Mic. 5. 2. Bethlehem Ephratha: there Christ was born, Mat. 2. 1. the bread of God that came from heaven, Ioh. 6. 33. had hard child-

birth ] Hebr. she was hard in her child-bearing: that is, had sore and painful labour. According to the chastisement layd on Eve and her daughters, Gen. 3. 16. It is dayly to be seen, & the Philosopher observeth it, that no creature suffreth such strong paines in travel, as woman doeth: (Aristot. de Animal. l. 7.) notwithstanding she shalbe saved in child-bearing, if they continuen in faith, &c. 1. Tim. 2. 15.

17 v. 17. midwife ] named in Hebrew, of helping the woman in child birth: so Exod. 1. 15. 16. thou shalt have ] or, this also (shalbe) to thee, a son: as Ioseph before was. And this was according to Rachels desire; see Gen. 30. 24.

18 v. 18. departing ] or going out, from the body, to God that gave it, as Eccles. 12. 7. Psal. 146. 4. This sheweth the Soule of man, to be a spiritual immortal substance, distinct from the body. The hethens acknowledged this, saying, that death is nothing els, but the departing of the soul from the bodie, Aristot. in his book of Death: and that the souls of men are divine, and when they goe out of the body, they return unto heaven: Cicero l. de Amicit. Ben-oni ] the Greek and Chaldee interprets it, Son of my sorrow. In that she answered nothing, but thus named her son; it sheweth she received no comfort. The like case, was in 1. Sa. 4. 20. 21. The word oni, is after used by Iakob for his painful strength: Gen. 49. 3.

Benjamin ] that is, Son of the right hand: meaning loved, tendered, and especially regarded. So, man of the right hand, in Psal. 80. 18. for one loved and much regarded of God. This onely of all Iakobs childre, was born in the land of Canaan.

20 v. 20. unto this day ] the time when Moses wrote this, and after in Sauls dayes, 1. Sam. 10. 2. About this place, at Christs birth, many infants were murdered by Herod: then Rachel wept for her children, & would not be comforted because they were not. Jer. 31. 15. Mat. 2. 16. 18.

21 v. 21. Gader ] or Gader as the Greek writeth it: by interpretation the flock of herd. A tower of this name is also mentioned



22 *Gen. 22. concubine* ] a secondary wife: see *Gen. 22, 24*. She is called also his wife, *Gen. 37, 2*. By this shameful crime (such as is not once named among the heathens, 1. *Cor. 5, 3*.) Ruben lost his first-birthright: 1. *Chron. 5, 1*. *Gen. 49, 4*. Iakob also himself, having abused Bilhah, contrary to the first institution of marriage, *Gen. 30, 4*, is here chastised of God: So Absalom lying with his father Davids concubines; God thereby chastised Davids synns, 2. *Sam. 12, 10, 11*. *1. Cor. 16, 22*. *heard it:* ] the Greek versio addeth, *it appeared evil in his sight*. But in the Hebrue, nothing is sayd; onely an empty space is left in the line, with this mark o to move consideration: as before in *Gen. 4, 8*. Sometime sorow is so great, as words or signes, cannot express it, *Ezek. 24, 23*. and such might here be Iakobs case. Here also is a pause and breaking off, as to a new matter, even in the midst of the verse: so in *Deut. 2, 8*. *twelve*] which becoming fathers of many families, are called the twelve patriarches, *Act. 7, 8*. and the peoples that came of them, are named the twelve tribes, *Act. 26, 7* & although many great evils, have already & wil hereafter more appear in these sonns of Israel; yet God in mercy pardoned them, & hath honoured them in the scriptures with great dignities, that their names should be graven on twelve precious stones, & caried upon the hye preists hart, *Exod. 28, 21, 29*. and that the gates of the heavenly Ierusalé should be after the names of these twelve sonns of Israel, *Ezek. 48, 31*. *Rev. 21, 12*. And their number as it was answerable to the twelve princes that came of Ismael, *Gen. 25, 16*. so is it remembred by the twelve apostles of Christ, *Luk. 6, 13*. *Rev. 21, 14*. And although of Ioseph there came two tribes, *Gen. 48, 5, 6*. so that after a sort, there were thirteen: yet the scripture in naming or rehearsing them, usually setteth down but twelve; omitting the name now of one, then of another, as may in sundry places be observed. *Deut. 33*. *Ezek. 48*. *Rev. 7, 8*. &c.

23 *v. 23. Issachar* ] of the naming and interpretation of these, see the notes on *Gen. 29, & 30*. Here is to be observed how Issachar & Zabulon, are set next after Judah, though Dan & Naphtali, Gad, and Aser, were born between them, *Gen. 29, 35*. and *30, 6, 8, 11, 13, 18*. because all the sonns of one mother should be set together: So they are placed also in *Gen. 46, 8--14, 15*. & *49, 3--14*. (where Zabulon is before Issachar,) & *Exod. 1, 2, 3*. *Num. 1, 5--9, 26, 28*. 1. *Chron. 2, 1*. And in this order, were they graven & set on the stones upon Aarons Ephod; see *Exod. 28, 10, 21*. in the annotations.

26 *v. 26. were born* ] so the Greek expresseth it, the Hebrue being singular, was born. So in *Gen. 46, 22*. *Padan Aram*] or Mesopotamia, see *Gen. 25, 20*. But here except Benjamin; for he was born in Canaan, *v. 18*. Iakobs sonns, though born out of the land, yet come threinto, it being promised them of God, *Gen. 28, 13*. when Esaus sonns born in the land, doe goe out and give place, *Gen. 36, 5, 6*.

27 *v. 27. Mamre*] see *Gen. 13, 18*. & *23, 2*. the Greek addeth, *he being yet alive, to Mamre*.

29 *v. 29. his peoples*] his godly forefathers: see *Gen. 25, 8*. *buried him*] so Isaac & Ismael buried Abraham: *Gen. 25, 9*. Esau & Iakob were now 120. yeres old, *Gen. 25, 26*. the world was 2288. yere old. And Isaac had lived blind, above 40. yeres before his death *Gen. 27, 1*. Which death is here mentioned, to make an end of Isaaks history: for otherwise the things following in *Gen. 37*. & *38*. about Ioseph and Iudah, fel out before Isaac dyed.

# CHAPTER 36.

1. The generations of Esau by his three wives.
6. His removing to mount Seir.
20. The names of his sonns.
21. The Dukes which descended of his sonns.
29. The sonns and Dukes of Seir.
34. Anah findeth mules.
35. The kings of Edom.
40. The Dukes that descended of Esau.

Bb 3 And



1 **A**ND these are the generations of  
 2 Esau, he is Edom. Esau took  
 his wives, of the daughters of Canaan:  
 Adah, the daughter of Elon the Che-  
 3 thite; and Aholibamah, the daughter  
 of Anah, the daughter of Zibeon the  
 4 Evite. And Basemath, the daughter  
 of Ismael, the sister of Nebaioth. And  
 5 Adah bare to Esau, Eliphaz: and Ba-  
 semath, bare Reuel. And Aholiba-  
 mah bare, Ieush and Iaalam, and Ko-  
 6 rah: these were the sons of Esau, which  
 were born unto him, in the land of  
 Canaan. And Esau took his wives,  
 and his sons and his daughters, and  
 7 all the fowls of his house, and his cat-  
 tel & all his beasts, & all his substance,  
 which he had gathered in the land of  
 Canaan: and went unto a land; from  
 8 the face, of Iakob his brother. For  
 their substance was more, than that they  
 might dwell together: and the land of  
 9 their sojournings, was not able to  
 bear them, because of their cattle.  
 And Esau dwelt, in the mount of Seir;  
 Esau, he is Edom. And these are the  
 10 generations of Esau, the father of E-  
 dom: in the mount of Seir. These  
 are the names of the sons of Esau:  
 11 Eliphaz, the son of Adah, the wife of  
 Esau; Reuel, the son of Basemath, the  
 wife of Esau. And the sons of Eli-  
 12 phaz, were: Teman, Omar, Zepho &  
 Garam, & Kenaz. And Timna was  
 concubine, to Eliphaz Esau's son; and  
 she bare to Eliphaz, Amalek: these  
 13 were the sons of Adah, the wife of  
 Esau. And these were the sons of  
 14 Reuel; Nachath, and Zerah, Sham-  
 mah and Mizzah: these were, the sons  
 of Basemath, the wife of Esau. And  
 these were, the sons of Aholibamah,

the daughter of Anah, the daughter  
 of Zibeon, the wife of Esau: and she  
 bare to Esau, Ieush and Iaalam, and  
 15 Korah. These, were dukes of the  
 sons of Esau: the sons of Eliphaz,  
 the firstborn of Esau; duke Teman,  
 16 duke Omar, duke Zepho, duke Ke-  
 naz. Duke Korah, duke Garam,  
 duke Amalek: these were the dukes of  
 Eliphaz, in the land of Edom; these  
 17 were, the sons of Adah. And these,  
 were the sons of Reuel, the son of E-  
 sau; duke Nachath, duke Zerah, duke  
 Shammah, duke Mizzah: these were  
 the dukes of Reuel, in the land of E-  
 dom; these were the sons of Basemath,  
 18 the wife of Esau. And these were the  
 sons of Aholibamah, the wife of E-  
 sau; duke Ieush, duke Iaalam, duke  
 Korah: these were the dukes of Aho-  
 libamah, the daughter of Anah, the  
 19 wife of Esau. These were the sons  
 of Esau; and these the dukes of them,  
 he is Edom.  
 20 These were the sons of Seir, the  
 Chorite; the inhabitants of the land:  
 Lotan and Shobal, and Zibeon, and  
 21 Anah. And Dishon & Ezer, & Dish-  
 an: these were the dukes of the Cho-  
 rites; the sons of Seir, in the land of  
 22 Edom. And the sons of Lotan were,  
 Chori and Hemam: and the sister of  
 23 Lotan, was Timna. And these were,  
 the sons of Shobal; Alvan and Ma-  
 nachath, and Ebal; Shepho, and O-  
 24 nam. And these were the sons of  
 Zibeon, both Ajah and Anah: this  
 Anah, was he that found the mules in  
 25 the wilderness; when he fed the asses,  
 of Zibeon his father. And these were  
 the sons of Anah, Dishon: and Aho-  
 26 libamah, the daughter of Anah. And  
 these



These were, the sons of Dishan: Chem-  
dan and Elshan, and Iethran and Ce-  
ran. These were, the sons of Ezer:  
37 Bilhan and Zaavan, and Akan. These  
38 were, the sons of Dishan; Vz and A-  
39 ran. These were, the dukes of the  
Chorites: duke Loran, duke Shobal,  
30 duke Zibeon, duke Anah. Duke  
Dishon, duke Ezer, duke Dishan: these  
were the dukes of the Chorites, accord-  
ing to their dukes, in the land of  
Seir.

31 And these were the kings, which  
reigned in the land of Edom: before  
there reigned any king, of the sons  
32 of Israel. And there reigned in E-  
dom, Bela the son of Beor: and the  
name of his citie was, Dinhabah.  
33 And Bela dyed: and there reigned in  
his sted, Iobab the son of Zerach, of  
34 Bozrah. And Iobab dyed: & there  
reigned in his sted, Chussham, of the  
35 land of Temani. And Chussham dy-  
ed: and there reigned in his sted, Ha-  
dad the son of Bedad, who smote Mi-  
dian, in the field of Moab; and the  
36 name of his citie was, Avith. And  
Hadad dyed: and there reigned in his  
37 sted, Samlah of Masrekah. And Sam-  
lah dyed: & there reigned in his sted,  
38 Saul, of Rechoboth by the river. And  
Saul dyed: and there reigned in his  
sted, Baal-chanan, the son of Achbor.  
39 And Baal-chanan the son of Achbor,  
dyed: and there reigned in his sted,  
Hadar; and the name of his citie was  
Pau: and the name of his wife, Mehe-  
40 tabel, the daughter of Marred, the  
daughter of Me-zahab. And these  
were the names of the dukes of Esau,  
according to their families; according to  
their places, by their names: duke

Timna, duke Alvah, duke Ietheth:  
41 Duke Aholibamah, duke Elah, duke  
42 Pinon. Duke Kenaz, duke Teman,  
43 duke Mibzar. Duke Magdiel, duke  
Iram: These were the dukes of Edom,  
according to their habitations, in the  
land of their possession; he is Esau, the  
father of Edom.

### Annotations.

1 **G**enerations] a rehearsal of Esaus of-  
spring, whereby the promise to Ab-  
raham for multiplication, Gen. 22. 17. the  
Oracle given to Rebekah, concerning  
two nations that were in her womb, Gen.  
25. 23. and the blessing of Isaak bestowed  
upon Esau, Gen. 27. 39. 40. may be seen in  
great measure accomplished: with the dif-  
ferent estate of the children of this world,  
from the children of God. This same ge-  
nealogie is again repeated, in 1. Chron. 1.  
36. &c. **Edom]** the name & note  
of his profanenes, see Gen. 25. 30.

2 **v. 2. of Canaan]** that is, as the Greek  
translateth, of the Canaanites: contrary to  
the wil of God, of Abraham, and of Isaak  
his father, for the Canaanites were a cur-  
sed race, Gen. 9. 25. & 24. 3. & 28. 1.

**Adah &c.]** in Gen. 26. 34, Esaus wives  
have other names, which in those times  
was usual; as Esau himself, is called Edom:  
Jakob, is called Israel. Maacah daughter of  
Abisbalon, 1. King. 15. 2. is called Miciah  
daughter of Uriel, 2. Chron. 13. 2. and many  
the like.

**Zibeon]** called in Greek  
Sebezon: he was grandfather to Aholiba-  
mah, father to Anah: so there was a dif-  
ference between these, and Anah & Zi-  
beon which were brethren, v. 20.

**Evite]** or Chivvite: in Gen. 26. 34. called  
a Chethite: which though they were dis-  
tinct peoples, (Gen. 10. 15, 16;) yet might  
they dwell one in an others territories.  
Therefore in Gen. 26. 34. for Elon a Chethite,  
the Greek there translateth Evite.

3 **v. 3. Basemath]** called also Machlath,  
Gen.



Gen. 28.9. Reuel] or Reguel, in Greek Ragouel.

5 v. 5. land of Canaan] though they were there born, and of Canaanitish mothers, yet they went out of the land; & Iakobs sonns born in Mesopotamia, came in to possess it, as their inheritance given of God, Gen. 35.26. & 37.1.

6 v. 6. took] or, had taken, to weet, before Iakobs coming; as appeareth by Gen. 32.3. & 33.14. Gods providence thus making way, for to fulfil the promises unto Iakob: Gen. 28.4. 13.

[sowls] that is, persons; in Greek, bodies: see Gen. 12.5. & 46.25.

[unto a land] that is, as the Chaldee expoundeth it, to an other land: or he went from the land; & so the Greek translateth it, from the land of Canaan. For though the Hebrue, *el*, usually signifieth unto: yet such words often vary their sense, as the text it self sometime sheweth. For that which in 1. King. 8. 30. is *el*, unto (or in) thy dwelling place, unto heaven; in 2. Chron. 6.21. is written, from thy dwelling place, from heaven. So, the redemer shal come unto Sion, Esai. 59.20. is by the Apostle translated, out of Sion, Rom. 11.26. Also in 2. Chron. 1. 13. to the high place, is in Greek according to the sense there, from the high place; so in Judg. 17.2. taken from thee: and sundry the like. [from the face] or from before, which may mean, before his coming: as Gen. 30.30.

7 v. 7. more then &c] or, much, for to dwell together. A like occasion, parted Lot and Abram; Gen. 13.6. [of their sojournings] that is, wherein they were sojourners.

8 v. 8. of Seir] a man, mentioned v.20 who dwelling there, the mountaynie country was called by his name: and to Esau, God gave this mount for a possession, Ios. 24.4. Deut. 2.5.

9 v. 9. of Edom] that is, as the Chaldee expounds it, of the Edomites: see Gen. 19.37. in the annotations.

11 v. 11. Zepho] called Zephi, 1. Chron. 1. 36. The Greek here nameth them, Thaiman, Omar, Sophar, Gothom, and Kenex.

12 v. 12. Timna] she was sister to Lotan, of the race of the Chorites, vers. 22.

Amalek:] he was a Duke, vers. 16. his posteritie were caled Amalekites, & proved great enemies to Israel. Exo. 17.8.14. God therefore comanded the memorie of them to be blotted out from under heaven, Deut. 25.17.19.

13 v. 13. Reuel &c.] in Greek these are named, Ragouel; Nachoth, Zare, Some, and Moxe; (or Samme & Maze, as 1. Chro. 1.37.)

14 v. 14. [saalam] in Greek, [teglom, and Kore.

15 v. 15. dukes] that is, Governours, Chief leaders; but inferior to Kings. A Duke is named in Hebrue *Alluph*, that is a Chief leader, or Guide, or Captayn of a thousand; in Chaldee *Rabba*, a Master; in Greek *Hegemon*, a Ruler or Governour. Here 14. Dukes are reckoned to Esau; 7. that came of his wife Adah; 4. of Basemath, and 3. of Aholibamah.

16 v. 16. Korah] in v. 18. there is an other duke of this name, that came of an other mother. Albeit ther is no mention of this Korah before, among Eliphaz his childre, v. 11. 12. neyther in 1. Chron. 1. 36. unless he there bear the name of Timna.

19 v. 19. be Edom] the Greek translateth, these are the sonns of Edom.

20 v. 20. the Chorite:] or Chorean, wherof see Gen. 14.6. these seem to be of the Evites forementioned v. 2. for Zibeon there called an Evite, cometh of this race here, & in v. 24. inhabitants] in Greek, singularly, the inhabitant. Zibeon] in Greek

21 Sebegon. v. 21. Dishon] called after, Dishan, ver. 26. the Greek in both places, calleth him Deson. Exer] in Greek Asar. Dishan] in Greek Rison: see the notes on Gen. 4.18. So after in ver. 28, 30.

22 v. 22. Hemam] caled Homam, in 1. Chro. 1.39. Here in Greek Haiman: in 1. Chron. 1.39. Heman. Timnah] in Greek Thana, concubine to Eliphaz son of Esau: ver. 12. So he and his father Esau (v. 2.) marrying into the stock of the Chorites; therefore is this genealogie set down. That the occasion may be seen, how Esau and his seed, came to inherit the Chorites land in



in mount Seir : Deut. 2, 12. and so got his living by his sword, Gen. 37. 40.

23 v. 23. *Alvan*] called *Alian*, 1. Chron. 1. 40. in Greek *Golom*. *Shepho*] called *Shephi*, 1. Chron. 1. 40: in Greek *Sophar*. but in 1. Chron. 1. 40. the Greek is *Sapphi*.

24 v. 24. both *Ajab*] Hebr. and *Ajab*: the Greek omitteth the word *and*, as superfluous; saying, the sons of *Sebegon*, *Aie* & *Onan*. The Hebrue text dooth the like, in 1. Chro. 1. 40. & in other places, as 2. K. 11. 1. & 2. Chron. 13, 1. compared with 2. Chro. 22, 10. & 1. King. 15, 1. So in Genes. 40, 9. *Anah*] father in law to *Esa*, v. 2.

*mules*] The Hebrue *temim*, is no where found but in this place; *mules* elsewhere are caled *Peradim*, 1. King. 10, 25. 2. King. 5, 17. It is therefore doubted what *temim* here meaneth. And the Greek leaveth it untranslated, *temim*, as not knowing what it should be. The Chaldees turneth it *Gibbaraja*, that is, *Mighties*, or *Giants* as the word is used Genes. 6, 4. Others, because *temim* hath affinity with *jam* the Sea, and *majim*, waters, translate it *hot-waters*, or *bathes*, which *Anah* should find in the desert. But because it is known that *mules* are ingendred of the mixture of *horses* & *asses*, or of *hee-asses* and *mares*, as *Plinie* sheweth in *Histor. b. 8. ch. 44.* (translated comoly therfore in Greek *hemi-onous*, that is *half asses* 1. King. 10, 25, &c.) and *mules* of themselves are *barren*, and doo not encrease, as the *Philosopher* noteth; *Aristot. de Animal. l. 15.* it is likely, they were not created at the first of God; because he gave all such creatures this blessing, to be fruitful and to multiplie, Gen. 1. 22. 28. & 8, 17. And that therefore they were found out by the wit of this man, who feeding his fathers asses, caused the to engender with an other kinde, as horses; which was both against nature, as first God set every thing according to his kind, Gen. 1, 24. & 6, 19, 20. & against the plain law, which he after gave unto Israel, *Levit. 19, 19.* thou shalt not let thy cattel ingender with a diverse kind. And the name *temim* first given the by *Anah*, might be changed into *Peradim*, which hath the

signification of *Parted* or *Separated*; as differing from all other beasts.

25 v. 25. *tholibamah*] in Greek here *Olibema*; & in 1. Chron. 1. 41, *Elibama*.

26 v. 26. *Disban*] called *Disbon*: v. 21. and 1. Chron. 1. 41. in Greek *Deson*.

*Chemidan*] called also *Chamran*, 1. Chron. 1. 41. d changed into r, as is often: see Gen. 10, 3. In Greek *Amada*; and *Amadam*, 1. Chron. 1. 41. *Ceran*] pronounced *Keran*, or *Cran*; in Greek *Charran*.

27 v. 27. *Akan*] called *Takan*, 1. Chron. 1. 42. in Greek here *Oukam*; and in 1. Chron. 1. 42, *Ilakan*.

28 v. 28. *Aran*] Thus have we here of *Seir* seven sons and a daughter, and again of those seven, 19. sons and a daughter. All which for *Esaus* like, are registred in the book of God.

29 v. 29. *Chorites*] Hebr. *Chorite*: singular for plural, as v. 21. see Gen. 10, 16. The Greek keepeth the singular, *Chorri*.

30 v. 30. *their dukes*] that is, *their dukedoms*, as the Greek translateth it. For these 7. sons of *Seir*, had their dukedoms at one time, in several places: and did not one succede an other; as the Kings that folow. So *King*, in *Esa. 23, 15.* is used for the kingdom of *Babylon*: & *four kings*, in *Dan. 7. 17.* are *four kingdoms*, as the Holy ghost there expoundeth it, in ver. 23. the fourth beast shalbe the fourth kingdom: & the throne of the kings 2. King. 11, 19. is by an other Prophet called, the throne of the kingdom; 2. Chron. 23, 10.

31 v. 31. *of the sons*] or, *to* (that is *over* or *among*) the sons of *Israel*; the Greek sayth, in *Israel*: that is before *Moses* time, for he was king in *Jeshurun*: Deut. 33, 5. Thus *Esau* after his dukes, had of his posterity 8. kings, which successively ruled their people; whiles *Israel* was in affliction in *Egypt*, *Exod. 1. &c.*

32 v. 32. *Bela*] in Greek, *Balak*; and in 1. Chron. 1. 43. in sted of *Beor*, the Greek hath *Sepphor*, according to the name of the king of *Moab*, in *Nam. 21, 1.*

33 v. 33. *Bozrah*] a cheif citie in the land of *Edom*, *Esa. 34, 6.* & 63, 1. in Greek cal-



ed Bosora. v. 34. of Teman] that is, of the Temanites, which had the name of duke Teman, Esau's nephew, v. 15. Of this land was Eliphaz Iob's friend, Job 4, 11. By interpretation Teman signifieth the South: & so the Chaldee here taketh it. The Greek translateth, *Asom of the land of Thaimanon.*

35 v. 35. Bedad] in Greek here Barad: but in 1. Chron. 1. 46. Badad. *smote*] that is kyll'd, as the Chaldee & Greek explain: see Gen. 14, 17. *seild*] that is, country: see Genes. 14, 7. *Avith*] called *Avith* Chron. 1. 46. in Greek here Gethaim; but in 1. Chron. 1. 46. Ebith.

36 v. 36. Samlah] in Greek Samada of Mafsekke: in 1. Chron. 1. 47. Samaa of Meserika.

37 v. 37. Rechoboth] a citie built by Nimrod, Gen. 10, 11. in Greek, Roboath. It was by the river Euphrates, as the Chaldee expoundeth it.

38 v. 38. Baal-athan] the same name by transplacing the parts of it, is Hannibal, (Channi-baal) of which name were sundry cap'tayns afterward, as in the storie of the Carthaginian wars. The Greek sayth here, Ballaenon in 1. Chr. 1. 49. Balenon son of Achabon.

39 v. 39. Hadar] called Hadad, 1. Chron. 1. 50. The Greek is, Arad son of Barad. *Pau*] called also Pai, 1. Chron. 1. 50. in Greek Phigor; but in 1. Chron. 1. 50. Phaoul. In that these Kings were of so sundry cities, it appeareth their kingdomes came not by inheritance, but either by election of the people; or gotten by conquest, according to the oracle, by thy sword shalt thou live, Gen. 27. 40. *daughter of Me-zahab*] by daughter; some understand *nece*: others take Mezahab for the name of a citie, Medava, named of golden waters, which the word signifieth; a daughter (or inhabitant) wherof she was. The Greek here translateth Son of Maizob. in 1. Chr. 1. daughter: in Chaldee, daughter of the Gold-melter (or goldsmith.) In 1. Chron. 1. 51. there is added the death of this Hadar, here omitted; as, And Hadad dyed.

40 v. 40. the Dukes] after eight Kings, it

seemeth the form of government was again changed among the Edomites, though it is uncertayn when it was. At Israel's coming out Egypt, they mention the Dukes of Edom, Exod. 15, 15. and as they passed through the wilderness, they sent to the King of Edom, Num. 20, 14. and here it was sayd, these 8. Kings reigned in Edom before any King reigned in Israel, v. 31. It is likely therefore, that upon the unkind dealing of that King of Edom, (which seemeth to be Hadar,) who denyed to let Israel pass through their land: the Lord removed the dignity of Kings from that comonwealth, & let it be ruled by Dukes again; whereof eleven, are here by name rehearsed. *families*] the Greek sayth, in their tribes.

*Timna*] in Greek Thaimna: and Thaiman, in 1. Chron. 1. 51.

*Alva*] called *Alia*, 1. Chron. 1. 51. in Greek Gola: and there, *Aloua*. *Jetheth*] in Greek Jethay.

41 v. 41. Aholibamah] the Greek writeth these names here, Olibemas, Helas, Phiron; and in 1. Chron. 1. 52. Elibama, Hila, Phiron.

42 v. 42. Mibzar] in Greek, Mazar.

43 v. 43. Iram] in Greek here Zaphoei: but in 1. Chron. 1. 54. Areraman.

*habitations*] which the Greek translateth *adifices*, that is builded habitations.

*possession*] or firm-hold: wheras Iokob & his children dwelt in the land of their peregrination or sojournings, v. 7. Gen. 37, 1. & 28, 4. God thus giving Esau his portion first in this world; and after, doing good unto Israel. Deut. 2. 5. &c. See also Gen. 25, 12.

## CHAPTER 37.

2. Joseph hated of his brethren. 5. His two dreams: portending his superiority over them. 13. Jakob sendeth him to visite his brethren. 18. They conspire his death. 21. Reuben saveth him. 23. They strip him and cast him into a pit. 26. By Judah's advise, they sel him to the Ismaelites. 31. His father, deceived by the bloody coat, mourneeth for him. 36. He is sold into Egypt to Potiphar Pharaoh's eunuch.



**A**Nd Iakob dwelt, in the land of  
 the sojournings of his father: in  
 the land of Canaan. These are the  
 generations of Iakob; Ioseph being se-  
 venreen yeres old, was feeding the  
 flock with his brethren, and he was a  
 lad; with the sonns of Bilhah & with  
 the sonns of Zilpah, his fathers wives:  
 and Ioseph brought their evil report,  
 unto his father. And Israel, loved  
 Ioseph, more then al his sons; because  
 he was the son of old-age, unto him:  
 and he made him, a coat of many-co-  
 lours. And his brethren saw, that  
 their father loved him, more then al  
 his brethren; & they hated him: and  
 could not speak to him, with peace.  
 And Ioseph dreamed, a dream; & he  
 told it, to his brethren: and they ha-  
 ted him, yet the more. And he sayd  
 unto them; Hear I pray you this dream,  
 which I have dreamed. For behold,  
 we were binding sheaves, within the  
 feild; and loe my sheaf arose, and also  
 stood upright: and loe your sheaves,  
 compassed about; and bowed-down  
 themselves, to my sheaf. And his  
 brethren sayd to him; shalt thou reign-  
 ing reign over us, or ruling rule over  
 us? & they hated him, yet the more;  
 for his dreams, and for his words.  
 And he dreamed yet, an other dream;  
 and told it to his brethren: and sayd;  
 behold I have dreamed yet a dream;  
 & behold, the sun & the moon, and  
 eleven starrs, bowed-down themselves  
 unto me. And he told it to his father,  
 and to his brethren: and his father  
 rebuked him, & sayd unto him; what  
 a dream is this, which thou hast

dreamed? shal I, and thy mother &  
 thy brethren, coming come, to bow-  
 down our selves to thee, to the earth?  
 And his brethren, envied him: but his  
 father, observed the saying. And his  
 brethren went, to feed their fathers  
 flock, in Sechem. And Israel sayd,  
 unto Ioseph; doe not thy brethren  
 feed in Sechem? Come, and I will send  
 thee unto them: and he sayd to him,  
 loe here am I. And he sayd to him;  
 Goe I pray thee, see the peace of thy  
 brethren, and the peace of the flock,  
 and bring me word agayn: & he sent  
 him from the vallie of Chebron, and  
 he came to Sechem. And a man  
 found him; and behold he was wan-  
 dring in the feild: and the man asked  
 him saying, what seekest thou? And  
 he sayd, I am seeking my brethren: tel  
 me, I pray thee, where are they feed-  
 ing? And the man sayd, they are de-  
 parted hence, for I heard them saying,  
 Let us goe to Dothan: And Ioseph  
 went, after his brethren; and found  
 them, in Dothan. And they saw him,  
 a farr off: and before he came-neer  
 unto them, they craftily conspired a-  
 gainst him, to slay him. And they  
 sayd, each man unto his brother: be-  
 hold, this mayster of dreams, is co-  
 ming. And now, come and let us  
 kyl him, and cast him into one of the  
 pits; and we wil say, an evil wild-beast  
 hath eaten him: and we shal see, what  
 his dreams wil be. And Ruben heard  
 it, and he delivered him, out of their  
 hand; and sayd, let us not smite him,  
 in sowl. And Ruben sayd unto them;  
 Shed no blood; cast him, into this pit  
 which is in the wilderness, and lay no  
 hand upon him: that, he might deli-



23 ver him, out of their hand; to return  
 him, unto his father. And it was,  
 when Ioseph was come, unto his bre-  
 24 thren: that they stript Ioseph out of  
 his coat; the coat of many colours,  
 which *was* on him. And they took  
 him, and cast him into a pit: and the  
 pit *was* empty, *ther was* no water in it.  
 25 And they late-down, to eat bread: &  
 they lifted-up their eyes, & saw; and  
 behold, a wayfaring-companie of Is-  
 maelites, *was* coming from Gilead: &  
 their camels bearing, spicery, and  
 26 baulm and myrrh; going, to cary *it*  
 down to Egypt. And Iudah sayd,  
 unto his brethren: what profit *is it*, if  
 we kil our brother, and concele his  
 27 blood? Come, and let us sel him to  
 the Ismaelites; and let not our hand,  
 be upon him; for he *is* our brother,  
 our flesh: and his brethren hearkned.  
 28 And ther passed by, Midianites mer-  
 chant men; and they drew, and lifted-  
 up Ioseph, out of the pit; and sold Io-  
 seph to the Ismaelites, fortwenty (*she-*  
 29 *kels*) of silver: and they brought Io-  
 seph, into Egypt. And Ruben retur-  
 ned, into the pit; and behold Ioseph,  
 30 *was* not in the pit: and he rent his  
 clothes. And he returned unto his  
 brethren, and sayd: the lad is not, & I,  
 31 whither shall I goe. And they took,  
 Iosephs coat: and killed, a kid of the  
 goats; and dipped the coat, in the  
 32 blood. And they sent the coat of  
 many-colours, and they brought *it*  
 to their fathers; and sayd, this have we  
 found: know now, whither it *be* thy  
 33 sons coat, or no. And he knew it,  
 and sayd, *it is* my sonns coat; an evil  
 wild-beast hath eaten him: Ioseph is  
 34 torn is torn-in-peeces. And Iakob

35 rent his garments, and put sackcloth  
 upon his loins: and mourned for his  
 son, many dayes. And al his sonns,  
 & al his daughters, rose-up to com-  
 fort him; and he refused to be com-  
 36 forted: & he sayd, for I wil goe-down  
 unto my son, mourning, to hell: &  
 his father, wept for him. And the  
 Medanites, sold him into Egypt un-  
 to Potiphar, an Eunuch of Pharaohs;  
 the Provost Marshall.

## Annotations.

Here beginneth the ninth  
 section of the Law, caled *And* (Iakob)  
 dwelt. See Gen. 6. 9. & 18. 10.

v. 1. of the *sojournings*] or pilgrimages,  
 that is, (as the Greek sayth) *wherein his fa-*  
*ther Izaak sojourned*: so Gen. 17. 8. & 28. 4.  
 Hereby Gods remembrance of his pro-  
 mise to Iakob, and providence for him is  
 manifested, Gen. 28. 13. & 36. 6. 7. also  
 Iakobs faith. Heb. 11. 9. Psal. 37. 3.

v. 2. *These*] which are rehearsed in  
 Gen. 35. 23. 26. for this is a prosecuting  
 of that historie, which was by narration  
 of Esaus pedigree, interrupted: or, *these*  
 which follow, are the generations, that is  
 the *storie* of things which did befall him:  
 see Gen. 6. 9. & 25. 19. *old*] Hebr.  
*son of 17. yere*: see Gen. 5. 32. As his father  
 nourished him a child 17. yeres, so he a-  
 gaine nourisheth his aged father 17. yeres  
 in Egypt. Gen. 47. 9. 28. *a lad*] or  
 yong man: which word is used not onely  
 for yong in yeres, but often for a *servant*,  
 or minister, see Gen. 14. 24. In this sense, it  
 noteth Iosephs humilitie; and how his fa-  
 ther, though he loved him most, yet  
 brought him up without idlenes, or coo-  
 kering. So Christ the son of man, came not  
 to be served, but to serve: Mat. 20. 28.

*report*] for infamie; their infamous cariage,  
 which caused yll report of them. It inti-  
 mateth Iosephs good affectio & godlines.

And



And this was one occasion, which his brethren took to hate him. So Christ was hated of the world, for testifying that the works thereof were evil. *Ioh. 7. 7.*

**3** v. 3. of old-age unto him] that is, of his old-age, born when his father was old: so *Gen. 41. 20.* The Chaldee applieth this old age to Iosephs manners, saying, he was a wise son unto him. And others say, was not Benjamin also a son of old age? But because (*Iakob*) saw by (the spirit of) prophesie, that Ioseph should reign; therefore he loved him, above all his sons. *Pirkei R. Eliez. ch. 38.*

many-colours] *Hebr. passim*, that is, varieties, and so the Greek hath (*poikilon*), various or manifold, to weet in threeds & colours; an embroydered coat; such kings daughters used to wear, *2 Sam. 13. 18.* Such God spiritually clotheth his church withal, *Pf. 45. 14. 15.* *Ezek. 16. 10. 13.* and thereby is signified the varietie of wisdom and manifold graces given to his people. *Ephes. 3. 10. 1. Pet. 4. 10.* *Song. 1. 9. 10.* And Christ had such, above his fellowes, *Psal. 45. 8.* *Hebr. 1. 9.*

**4** v. 4. with peace] or unto peace, that is, peaceably, gently, lovingly: for of the abundance of the hart, the mouth speaketh, *Mat. 12. 34.* The Greek translateth, no peaceable thing.

**5** v. 5. dreamed] by such means God used of old to shew unto me, what he was about to doe; *Gen. 41. 25.* *Ioel 2. 28.* *Num. 12. 6.* *1. King. 3. 5.* Such dreams were to be regarded as oracles of God: other, have their deceits and vanities: see *Gen. 20. 3.* And God sent dreams to his people, sometime to comfort, sometime to chasten & afflict the. *Mat. 2. 19-22.* *Iob. 7. 13. 14.* yet the more] *Hebr. they added yet to hate him.* So Christ & his disciples for declaring Gods word, were hated of me, as *Ioh. 17. 14.* I have given thee thy word, & the world hath hated thee. This storie of Ioseph is a pattern of afflictions, which the godly suffer in this world for Christs sake and for the word of their testimony: and it ministreth comforts to the distressed.

**7** v. 7. binding] *Hebr. sheaving, or sheaf-*

binding. This being harvest work, and harvest usually signifying the later time or end, *Psal. 116. 3. 6.* *Mat. 13. 39.* *Rev. 14. 15.* God forethrewed, not the present but future honour which Ioseph should have, after many dayes of sorow. Also when his brethren went into Egypt for corn, this dream was fulfilled, *Gen. 42. 6.* within] or, in the midst of a feild. compassed] or stood round about; and this is a signe of honour to him that is compassed. Therefore the testimonial of Gods glorious presence, usually is in the midst; and others stand about. *Nu. 2. 17.* *Rev. 4. 3. 4.* So *Exo. 18. 13.* *Pf. 78. 142. 3.* bowed-down] or did obeysance: as was fulfilled in *Gen. 42. 6.*

**8** v. 8. reigning reign] that is, in deed reign: so after, in deed rule: and in v. 10. in deed come. They apply this dream unto themselves, (as did also the Madianites, *Judg. 7. 13. 14.*) which aggravated their syn, in resisting Gods manifested wil. *Ioh. 15. 22.* The manner of speaking, is also a denial: shalt thou reign? that is, thou shalt not: see *Gen. 18. 17.* Thus Moses, and Christ himself, were refused by their people, *Act. 7. 27. 35.* *Luk. 19. 14.*

**10** v. 10. brethren] Abrahams seed were likened to stars for multitude, *Gen. 12. 17.* here Iakobs childre are likened to stars, for glorie, shining as lights in the world *Phil. 2. 15.* & in *Dan. 8. 10.* they are also the host of heaven. *Iakob* and his wife are here the sun & moon; such honour God vouchsafeth to his contemned servants. And Ioseph in this, as in many other particulars, may resemble *Iesus*, at whose name all knees must bow. *Phil. 2. 10.*

**11** v. 11. observed] layd it to hart, howsoever for the present, he gave his son a leight rebuke: not fully perceiving the end of the thing. Thus is it spoken also of Marie the mother of Christ, *Luk. 2. 19. 51.*

**14** v. 14. the peace] that is, the welfare, or how they prosper: as the Greek explynerh it, if they be wel. See *Gen. 41. 15.* As Ioseph here, so Christ was sent to the lost sheep of the howse of Israel, not only to know, but to procure their peace. *Mat. 18. 14.* *Luk. 19. 42.*



to Sechem] which was about 60. English miles, distant from Chebron. There also was that great massacre committed a while before, by Iakobs sons, Gen. 34. The danger of the place, might make Iakob more careful to inquire of their welfare.

15 v. 15. a man] The Hebrew doctors understand this of the Angel Gabriel, called in Dan. 9. 21. the man Gabriel; Pirkei R. Eliezer ch. 38. but this is uncertayn.

16 v. 16. seeking my brethren] this setteth forth Iosephs care and diligence. So the Son of man came, to seek and save that which was lost: Luk. 19. 10.

17 v. 17. Dothan] or Dothaim; for both wayes it is written. The Greek calleth it Dothaim. It was a place about 8. miles from Sechem. In this town was Elizeus the Prophet, 2. King. 6. 13.

18 v. 18. craftily conspired] or malignantly, as the Greek translation sayth. This word is also used in Psal. 105. 25. & Num. 25. 18. of the Egyptians and Madianites, craftily plotting against the Israelites. So the husbandmen conspired the death of the son of God, Luk. 20. 14. This is the heire, come let us kyll him.

19 v. 19. mayster of dreams] this they speak in mockage: the Greek translateth it, a dreamer. The Hebrue phrase meaneth one that hath great skill in dreaming, or a captain dreamer: as his brethren, are after called Masters of arrows, that is, cunning archers, for their malicious practises against him, Gen. 49. 23. and a master of anger, is an angry furious man, Prov. 22. 24. & 29. 22.

20 v. 20. one of the pits] or, some pit; this setteth forth their inhumane cruelty, that would kill their brother, and not vouchsafe him honest burial: to which they next add, a lye to dissemble their murder, and a contempt of the oracles of God, which they sought and thought to defeat. So running headlong together, into a world of wickednes: envie carying them, Act. 7. 9, Gen. 49. 23.

21 v. 21. delivered him] to weete, in respect of death which they intended a-

gainst him. in soul] that is, so as to take away his life: smite him dead. A like phrase is in Jer. 40. 14. Dent. 19. 6. 11. for which in Num. 35. 11. 15. is sayd to smite a soul; so also in Levit. 24. 17. 18. where soul is put for the life of man or beast. See Gen. 19. 17. Smiting is used for kylling, Gen. 4. 15.

22 v. 22. that] or, to the end that. The Greek addeth, for he sought, that he might deliver him. It appeareth by Gen. 42. 22, that Ruben exhorted them to more then they would yeild unto.

23 v. 23. stripped Ioseph] so Iesus also was stripped by the wicked, Mat. 27. 28. Here Ioseph, in the anguish of his soul, besought his brethren, for favour, but they would not hear him. Gen. 42. 21.

24 v. 24. no water] into such a Dungeon was Ieremie put, Jer. 38. 6. and out of such a pit in figure, God delivereth his people, as Zach. 9. 11. I have sent forth thy prisoners, out of the pit, wherein is no water.

25 v. 25. eat bread] so doo the wicked, eating Gods people, Psal. 14. 4. This sheweth they wanted remorse, or sought (at least) to put it away with banqueting, as eating of bread sometime signifieth, Exod. 18. 12. See also Gen. 25. 34. way faring-company of Ism.] the Greek translateth, wayfaring Ismaelites, and the Chaldee calleth them a troupe of Arabians. After vers. 28. they are caled Midianites, and in vers. 36. Medamites, so they were a mixt people, dwelling in that countrie, caled therefore by the Chaldee Arabians which signifieth Mixed people, see Gen. 10. 7.

Gilead] which was a place of merchandise, as appeareth also in Jer. 8. 22. & 22. 6. & 46. 11. spicerie] in Hebrue Neeoth, which is thought to be a certayn fruit: of some, waxe. baulm] or resin, as the Greek translateth it: a thing good to heal wounds, Jer. 8. 22. & 46. 11. & 51. 8. myrrh] or Ladanum, which is a fat moisture on the herb Ladu; or, the fruit of the Lot tree, according to the Hebrue name Lot. So Gen. 43. 11. Or according to the Greek Stasice, (comonly called Storax



*Storax liquida* which is made of the fat of new murr, as Dioscorides sayth in b. i. c. 62.

26 v. 26. conceale] or cover, (hide) his blood.

*Job. 16. 18.*

27 v. 27. bearkned] or heard, and so consented, and obeyed.

28 v. 28. Midianites] children of Midian Abrahams son by Keturah, Gen. 25. 2. who dwelt in the Ismaelites country, (which also were Abrahams children by Hagar, Gen. 16. 15.) therefore they are here called by both names. So in *Judg. 8. 22. 24. 26.* It may also be translated thus, And the men, the Midianite merchants, passed by. *shekels*] or *shillings*: this word the Chaldee expresseth, which wanteth in the Hebrue. What a *shekel* was, see noted on *Gen. 20. 16.* Christs price was a litle more, whom Iudas Iscariot sold for 30. shekels *Mat. 27. 3.* yet that was but the price of a slaves life, *Exod. 21. 32.* here Ioseph is by the counsel of his brother Iudas the patriarch, sold for a slave, *Psal. 105. 17.* for twenty shekels. After by the law, mens persons of Iosephs age, were in case of voves, valued at twenty shekels; *Levit. 27. 5.* but those were shekels of the sanctuary, double the value of comon shekels. The Hebrew doctors referr unto this, that threatning against *Israell*, because they sold the just one for silver; and the poore, for a paire of shoes, *Amos 2. 6.* and they feigne, that of the 10. shekels, every of the ten patriarchs had two shekels, to buy shoes for their feet: *Pirkei R. Eliez. ch. 38.*

29 v. 29. rent his clothe] a sign of sorrow, and renting of the hart with grief; *Joel 2. 13.* So Iakob did, *vers. 24.* and others, *Iob 2. 12. Gen. 44. 13. Num. 14. 6.*

30 v. 30. is not] to weete, alive: so he thought, and so the phrase signifieth, *Ier. 31. 15.* for he supposed, his brethren had killed him, *as v. 20.*

31 v. 31. a kid] or, goat-buck. By this pollicie, Iakob should suppose his son was dead, and make no further inquirie after him.

33 v. 33. is torn is torn] or, tearing is torn, that is, surely torn: the Chaldee sayth, killed.

This is added to all Iakobs former sorowes, and one of the most greivous, for which he admitted no comfort; *v. 35.* *Isaak* also was yet alive, and a partaker of his son Iakobs greif. See the notes on *Gen. 35. 29.*

34 v. 34. sackcloth] an other sign of sorow, with which they sometime added earth or ashes upon their heads. *2. Sam. 3. 31. 1. King. 21. 27. Nehem. 9. 1. Est. 4. 1.*

35 v. 35. all his sons] the evil doers counterfeyt sorow, & conceale their cruel fact, Ruben himself also keepeth counsel. The Rabbines say, they had bound themselves by a curse, not to bewray it. *R. Eliez. per. 38.*

to helle] or, to the grave: the word meaneth not the grave digged or made with hands, named in Hebrew *Keber*; but the comon place, or state of death, here called in Hebrew *Sheol*; which hath the significatiō of craving or requiring, because it is one of the four things that are never satisfied, *Prov. 30. 15. 16.* The Greek, and new testament usually translate it *Hades*, or *Haides*, which word is by change of letters, formed of the Hebrue *Adam*, & *Adamah*, the earth, unto which for syn, God hath condemned Adam and all his race to return, *Gen. 3. 19.* For so in the first book of the ancient Greek oracles of *Sibylla*, it is sayd: they call it *Haiden*, for that Adam first went thither, when he tasted death. As *Abram*, is in Greek *Habram*, *Gen. 12. 1.* and *Habydam*, *Luk. 3. 34.* & *Mizraim*, in Greek is *Mesraim*, *Gen. 10. 6.* *Hemam*, is *Haiman* *Gen. 35. 12.* so of Adam they formed *Haiden*, and after the Greek termination *Haides*, or *Hades*: such changes of letters are usual. The Chaldee paraphrase, (when it keepeth not the Hebrue word,) most commonly translateth it the howse of the grave, or place of burial. Our English, cometh from the old Saxo or Germā word *Helle*: in which tongues originally *Hel* signifieth High & Deep; *Leh*, is low: & so it meaneth a low or deep place; and agreeth with the Hebrue *Sheol*, which is sayd to be Low and Deep. *Deut. 32. 22. Job 11. 8.* And as death is appointed for all men, so is this *Sheol*, *Pf.*



89. 49. *Eccles.* 9. 10. as death is sometime desired of the godly, so Iob desired to be hid in Sheol *Iob.* 14. 13. By this Hell therefore in scripture is not meant the place of the damned onely, but of al that goe out of this world: as *Sibylla* in the fore-named place sayth, all earthly men are sayd to goe into the howses of Haides. And as for the wicked, they have a prison, *1. Pet.* 3. 19. and place of torments, in hell *Luk.* 16. 23. which the scripture calleth everlasting fyre, *Mat.* 25. 41. and by another Hebrue name, *Gehenna*; wherof see *Mat.* 5. 22. the Greeks called that place *Tartaros*, *Homer.* *Iliad.* 8. unto which word, the Apostle hath reference in *1. Pet.* 2. 4. *Tartaros*as, He cast them down (to Hell or) into *Tartarus*. So on the contrary, Heaven is not onely the place of the Angels and holy men, but generally all above us, as the aire, spheres, &c; where the fowls fly, and the sun & starrs run their courses, as is shewed on *Gen.* 1. 7. And the place of joyes in heaven, is caled the garden of Eden, or Paradise, *Luk.* 23. 43. to which the heathens alluded by the garden of *Alcinous*: *Homer.* *Odyss.* 7. Iakob therefore by going down to hell, meaneth a departing out of this life, into the comon place and itate of death, whither al must goe. So after in *Gen.* 42. 38. & 44. 29. 31. See also the annotations on *Psal.* 16. 10.

36 v. 36. *Medanites*] which were the posteritie of *Medan*, the son of Abraham, and brethren to the *Midianites* before mentioned, v. 28. *Gen.* 25. 1, 2. these were mixed in dwelling with the *Ismaelites*, as they were generally before called, in v. 25.

*Eunuch*] properly and commonly this word is used for a gelded man, *Esa.* 56. 3, 4, 5. *Mat.* 19. 12. & is borrowed of the Greek *Eunouchos*, which signifieth a keeper of the bed, or Chamberlain: in Hebrue he is caled *Saris*. Such gelded men they used to have in kings courts, for Chamberlains to keep their womē, *Esa.* 2. 3. & 4. 4. But in Israel, the law allowed not such, *Deut.* 23. 1. Through custome, the name was also given to other cheif officers and courriers, as here to *Potiphar*, who was a married man, *Gen.*

39. 7. and after, to the Kings cheif butler and baker, *Gen.* 40. 2. Therefore the Chaldee here translates it *Rabba*, a Prince, or Officer. Provost Marshal] or prince of the slaughter men; or Captayn of the guard: he was an officer that kept malefactors in prison, *Gen.* 40. 3. & was sent with a band of men to doo execution upon rebels: 2. *King.* 25. 8. 10. Or, as the Greek translate it, the Cheif cook: for so the Hebrue word is sometime used for a cook that killeth & dresseth meat, *1. Sam.* 9. 23. & 8. 13.

CHAPTER. 38.

1. *Judas* marieth a *Canaanite*, and begetteth of her *Er*, *Onan*, and *Selah*. 6. *Er* marieth *Thamar*, and dieth. 8. *Onan* marieth her, and for spilling his seed, the Lord slayeth him. 11. *Thamar* stayeth for *Selah*, but is not given to him to wife. 13. wherfore she deceiveth *Judas*, who supposing her to be an whore, lieth with her. 24. He hearing she was with child, would have had her burnt. 26. but knowing himself to be the father, he acknowledgeth his fault. 27. She beareth twinn, *Pharez* and *Zarah*.

1 **A**ND it was, in that time, that *Judah* went-down, from his brethren: and turned-in to a man an *Adullamite*, and his name was *Hirah*.  
2 And *Judah* saw there, a daughter of a man a *Canaanite*, and his name was *Shua*: and he took her, and went-in  
3 unto her. And she conceived, and bare a son: and he called his name,  
4 *Er*. And she conceived agayn, and bare a son: and she called his name,  
5 *Onan*. And she added again, & bare a son; and she caled his name, *Selah*:  
6 and he was in *Chezib*, when she bare him. And *Judah* took a wife, to *Er*  
7 his firstborn: and her name was *Thamar*. And *Er* *Judahs* firstborn, was  
8 evil in the eyes of *Iehovah*: and *Iehovah*, slew him. And *Judah* sayd, un-



9 to Onan; goe in unto thy brothers  
 wife, and mary her: and raise-up seed,  
 to thy brother. And Onan knew,  
 that the seed should not be his: and it  
 was, when he went in unto his bro-  
 10 thers wife, that he spilled *it* on the  
 earth; that *he* might not give seed, to  
 his brother. And that which he did,  
 was evil, in the eyes of Iehovah: and  
 11 he slew, him also. And Iudah sayd,  
 to Thamar his daughter-in-law; Re-  
 mayn a widow *in* thy fathers howse;  
 til Selah my son, be growen-great; for  
 he sayd, least he also die, as his bre-  
 thren: and Thamar went, and remay-  
 12 ned, *in* her fathers howse. And the  
 dayes were multiplied; & the daugh-  
 ter of Shua Iudahs wife, dyed: & Iu-  
 dah was comforted, and went up un-  
 to his sheep shearers, he, and Hirah  
 his freind the Adullamite, to Timnath.  
 And it was told unto Thamar, saying:  
 13 behold thy father-in-law, *is* going-up  
 to Timnath, to shear his sheep. And  
 14 she put-away, the garments of her  
 widowhood, from upon her; and co-  
 vered *her* with a veil, and wrapped her  
 self; & sate in the opening of Enaim,  
 which *is* by the way to Timnath: for  
 she saw, that Selah was growen-great;  
 and she, was not given unto him, to  
 15 wife. And Iudah saw her, & thought  
 her, to be an harlot: because she had  
 16 covered her face. And he turned-  
 aside unto her, by the way; and sayd,  
 Graunt I pray thee, *that* I may come-  
 in unto thee; for he knew not, that she  
 was his daughter-in-law: & she sayd,  
 what wilt thou give me, that thou  
 17 mayst come-in unto me? And he  
 sayd, I wil send a kid of the goats, fro  
 the flock: and she sayd; if thou wilt

18 give a pledge, til thou send *it*. And  
 he sayd; what *is* the pledge, that I shal  
 give thee? and she sayd; thy signet, &  
 thy bracelet; and thy staff, that *is* in  
 thy hand: and he gave *them* unto her,  
 and went-in unto her, and she concei-  
 19 ved by him. And she arose & went-  
 away; and put-away her veil, from up-  
 on her: and put-on, the garments of  
 20 her widowhood. And Iudah sent,  
 the kid of the goats, by the hand of  
 his freind the Adullamite; to receive  
 the pledge, from the womans hand:  
 21 but he found her not. And he asked  
 the men of her place, saying; where *is*  
 the whore, she *that was* in Enaim, by  
 the way? And they sayd, ther was no  
 22 whore, in this (*place.*) And he retur-  
 ned, to Iudah; and sayd, I have not  
 found her: and also the men of the  
 place sayd, ther was no whore, in this  
 23 (*place.*) And Iudah sayd, let her take  
*it* to her; least we become a contempt:  
 Behold, I sent this kid; and thou, hast  
 24 not found her. And it was, about  
 a three moneths *after*; that it was told  
 unto Iudah saying, Thamar thy  
 daughter-in-law hath committed-  
 fornication; and also, behold (*she is*  
 with childe, by fornications: & Iu-  
 dah sayd; bring her forth, and let her  
 be burnt. She *was* brought forth;  
 and she, sent unto her father-in-law,  
 saying; by the man whose these are,  
 25 *am* I with child: and she sayd, ac-  
 knowledge I pray thee; whose *are*  
 these, the signet, and the bracelet, &  
 26 the staff? And Iudah acknowledged;  
 and sayd, she *is more* just then I; for  
 because that I gave her not, to Selah  
 my son: and he did not agayn, know  
 27 her any more. And it was, in the



time of her *child-birth*: that behold,  
 28 twins *were* in her womb. And it  
 was in her *child-birth*, that *she* ~~the~~ *one*  
 gave ~~out~~ the hand: and the midwife  
 took, and bound upon his hand a  
 skarlet-*thread*, saying; This, is come-  
 29 out first. And it was, as he turned-  
 back his hand; that behold, his bro-  
 ther came-out; and she sayd, How hast  
 thou broken forth, upon thee the  
 breach: and he called his name, Pha-  
 30 rez. And afterward, came-out his  
 brother; that *had* on his hand, the  
 skarlet-*thread*: and he called his name,  
 Zarah.

### Annotations.

I **I**N that time] in the time before spoken  
 of, when Iakob returned out of Me-  
 sopotamia into the land of Canaan, and  
 long before the selling of Ioseph into E-  
 gypt; did these things begin about Iudah.  
 Who likewise married when he was very  
 yong, as did also his children, otherwise  
 the Chronicle wil not agree. For Ioseph  
 was born six yeres before Iakob left Labā  
 and came into Canaan, Gen. 30. 25, & 31.  
 41. and Ioseph was seventeen yeres old,  
 when he was sold into Egypt, Gen. 37. 2.  
 25. and thirtie yere old was he, when he  
 interpreted Pharaohs dream, Gen. 41. 46.  
 and nine yeres after, when ther had been  
 7. yeres plenty, and two yeres famine, did  
 Iakob with his familie goe down into E-  
 gypt, Gen. 41. 53. 54. & 45. 6, 11. & at their  
 going-down thither, Pharez the son of  
 Iudas (whose birth is set down in the end  
 of this chapter,) had two sonns, Exron, &  
 Hamul, Gen. 46. 8, 12. Seing then from the  
 selling of Ioseph, unto Israels going into  
 Egypt, there cannot be above three and  
 twentie yeres; how is it possible that Iu-  
 das should take a wife, and have by her  
 three sonns one after another, and Selah  
 the yongest of the three be marriageable,

when Iudas begat Pharez of Thamar, Gen.  
 38. 14. 24. and Pharez be grown up,  
 married, and have two sonns, al within so  
 short a space? The time therefore here spo-  
 ken of, seemeth to be soon after Iakobs  
 coming to Sechem, Gen. 33. 18. before  
 that historie of Dinah, Gen. 34. though  
 Moses, for special cause, relateth it in this  
 place. *Judah*] or *Judas* as the Greek  
 alwayes nameth him: *Mat. 1. 2.*  
*man an Adullamite*] that is, an hethen man  
 dwelling in *Adullam* (or *Odollam* as the  
 Greek calleth it,) a citie in the land of  
 Canaan, which afterward was given for  
 a possession to the sonns of this Iudas, *Jos.*  
*15. 1. 35.* The word *man* here (as in the  
 verse folowing) may be omitted, for the  
 sense: see *Gen. 13. 8.* or it may be read a  
*man of Adullam*; as where one Evangelist  
 writeth, *The men Ninivites*, *Mat. 12. 41.*  
 another writeth, *The men of Niniveh*, *Luke*  
*11. 32.*

2 **V. 2.** *Canaanite*] the Chaldee transla-  
 teth it a merchant, and so the word is som-  
 time used in scripture, *Prov. 31. 24.* *Job.*  
*41. 6.* but the Greek here calleth him a  
*Chananan*. *Shua*] in Greek *Saba*:  
 but in *v. 11. Sava*. *took her*] name-  
 ly to wife, as *vers. 12.* Contrary to his du-  
 ty, for he should not have married with  
 such, *Gen. 24. 3. & 27. 46. & 28. 1.* Iu-  
 das was now in likelihood, about 13. or  
 14. yeres of age. *went in*] that is, lay  
 with her: see *Gen. 6. 4.*

4 **V. 4.** *Onan*] in Greek *Aunan*.

5 **V. 5.** *Selah*] or *Shelah*: in Greek *Selom*:  
 so after, *v. 11. &c.* *he was*] the Greek  
 sayth, *she was*. *Chexib*] a town cal-  
 led also *Achzib*, which likewise bel to the  
 tribe of Iudah, *Jos. 15. 44.* The Greek cal-  
 leth it *Chazbi*. The name hath in Hebrue  
 the signification of lying: & to it the pro-  
 phet alludeth, saying, *the howses of Ach-*  
*zib shalbe* (*Achzab*) *a Lye to the Kings of Is-*  
*rael*, *Micah. 1. 14.*

6 **V. 6.** *to Ev*] or, for *Ev*; when in likeli-  
 hood, he also was about 14. yeres of age.

*Thamar*] or *Tamar*, that is by inter-  
 pretation a palm tree, *Song. 7. 7.* Of what  
 kindred



kinred she was, the scripture speaketh not; but she became the mother of our Lord Christ, according to the flesh: *Mat. 1.3.*

**7** **v. 7.** *evil in the eyes* ] that is, *displeasing*. The letters in Hebrue of this word *tevil*, and of his name *Ev* are the same, the order onely changed: the like wherof is before in Noes name, and Grace, *Gen. 6.8.*

**7** *[slew him]* this was very soon after his marriage, in his youth. So *evil doers shal be cut-off*, *Psal. 37.9.* And this judgment on Judahs firstborn, is mentioned sundry times. *Gen. 46.12. Num. 26.19. 1. Chron. 2.3.* And as our Lord Christ was to come of Judas, *Hebr. 7.14.* so God would have no wicked man to be his progenitor,

**8** **v. 8.** *marie her* ] The Hebrue word is not meant of usual solemnization of marriage, but peculiar for *marrying with his brothers widow*, & doing that dutie of a kinsman: wherof there was a law after give of God, according to this case, *Deut. 25.5.* which law (as many other) God had made known before unto the patriarchs, as this scripture manifesteth. The Hebrew doctors say, *It is comanded by the Law (in Deut. 25.5,6.) that a man shal marie the wife of his brother by the fathers side, if they have been married, or if they have been betrothed together, if he dye without seed. Brethren by the mothers side onely, are not counted brethren in this case of marrying the brothers wife, or for matter of inheritance &c. Maimony in Misneh. tom. 2. in Tzibbum & Chalitsah. chap. 1. S. 1.7. See the annotations on Deut. 25.*

**9** *[seed]* a child; which may be counted thy brothers, who is deceased; that his name be not wiped away out of Israel. *Deut. 25.6.* Otherwise excepting this case, it was unlawful for a man to have his brothers wife, *Levit. 18.16. & 20.21.*

**9** **v. 9.** *not be his* ] but stand up with his brothers name, as his brothers child: though this was onely for the firstborn, all the rest should have been counted his own: *Deut. 25.6.* So the Chaldee translateth, that the seed should not be called by his name. *when* ] or, if at any time. *When-*

*soever.* *[spilled]* or *corrupted*, which the Greeke translateth, *shed* (or *spilled*.) An unkind, and most unnatural fact, to spil the seed, which by Gods blessing, should serve for the propagation of man kind; & in this man, for the propagation of the son of God according to the flesh; in who al nations of the earth should be blessed, *Gen. 22.18.* which made the syn, most impious, and hastened Onans speedy death from the hand of God.

**11** **v. 11.** *Remayn* ] or *sit, dwell a widow*: so sending her home to her fathers house, but without permission to marry another man, yet not purposing she should have his son, for whom he made her stay. This was in him very injurious, which God soon chastened him for, by the death of his wife, and giving him over to incest with his daughter in law. By the Law, in *Lev. 22.13.* a widow that had no childe, might return to her fathers house, & her estate was, as in her youth. *he sayd,* ] in his hart, as the Greeke explyneth it.

*least he dye* ] meaning, *I wil not give her unto Selah to wife, least he dye also*, *v. 14.* An unperfect speech, (wherof see *Gen. 3.22.*) and an evil surmise that he had of Thamar, as if she had caused his other sons death.

**12** **v. 12.** *the daughter of Shuah* ] the Greeke translateth, and *Saua* the wife of Judas dyed, *was comforted* ] after mourning for his wifes death, as *Gen. 23.2. & 24.67.*

*sheep shearers* ] At such times they used to have feasts, *1. Sam. 25.8.11.* So he went to make merry, after his mourning.

*his freind* ] the Greeke translateth *Eira* his shepherd: reading for *Regneh*, a freind, (with out vowels) *Rogneh*, a shepherd: and so in *v. 20.* but the Chaldee translateth *freind*: & it hath the name in Hebrue of feeding-together; and so generally of societie, freindship, neighbourhood.

*Timnath* ] or *Thanna*, a citie in the Philistines countrie, which also besel to Judahs children for a possession, *1. Jos. 15.57.* There Sapsen took a wife, *Judg. 14.1. &c.*

**14** **v. 14.** *wrapped her self* ] that she might not



not be known. The Greek and Chaldee understand it, of *trimming and adorning*.

*the opening*] or, *dore of Enaim*, as being the name of a place: so the Greek translateth, *the gates of Ainan*. Enaim signifyeth eyes, or fountains: & the dore (or opening) of the eyes, may be understood, an open place to be viewed, or place of two wayes. After it is called onely Enaim, v. 21. Such open places, harlots used, Ezek. 16, 25. Ier. 3, 2.

16 v. 16. *Grant*] or Give me leave: as the Greek sayth *Suffer me*. or, *Come on now, let me &c.* An example of inordinate lust, in this patriarch: so leightly to be affected unto a stranger, and esteemed harlot. But God hereby would shew, how the Iewes (so named of this Judas) have nothing wherof to rejoyce in the flesh, more then other nations: but onely in Christ, his holy seed, (if they would receiv him) who came to save synners, 1. Tim. 1, 15.

17 v. 17. *a pledge*] or pawn; earnest: in Hebrue *Evabon*, whence the Greek *Arrhabon*, is borrowed. By this means, she provided for her securitie, against the danger which after folowed, v. 24. 25. Yet she carried her self herein, after the manner of harlots, Ezek. 16, 33.

18 v. 18. *signet*] or seal: the Greek translateth it *ring on the finger*. Men did wear such for honour: Luk. 15, 22. Ier. 22, 24. *bracelet*] or, *riband*; or *handkerchief*.

21 v. 21. *her place*] that is, *the place where she was*. So, the prayer of this place; that is, *made in this place*: 2. Chron. 6, 40.

*the whore*] The word here used, in Hebrue *Kedesah*, cometh from *Kadas*, which comonly signifyeth *Holynes*: and the man thus prostitute unto filthines, is caled *Kades*, usually Englished a *Sodomite* 1. King. 14, 24. This name is thought to be given (by a contrary meaning,) to comon whores, who are most unholy and unchast. But it may be such abomination was comitted among the Canaanites, under a pretext of religion and holynes. For in the apostasie of Israel, howses of such unclean persons, were in the howse of the Lord. 1. King. 23, 7. and they sacrificed with such

whores, Hos. 4, 14. An expresse law was given to Israel, that there should be no such *Sodomite* or *Sodomites* among them, nor their hire brought into Gods howse, for any vow. Deut. 23, 17, 18. *become a contempt*] or, *be to contempt*: be laughed to scorn, for being thus deceived by a whore. Among the hethens this syn was infamous.

24 v. 24. *be burnt*] By Gods law after given, to defile a betrothed woman (which here was Thamar's case with Selah,) was death; by stoning them, Deut. 22, 23, 24. and a Preists daughter if she played the harlot, was to be burnt with fyre, Levit. 21, 9. These lawes it seemeth were executed before, and after even among the hethens: so the King of Babylō rosted two Iewes in the fyre, for comitting adultery, Ier. 29, 22, 23. Here Judas in judging an other, condemned himself, Rom. 2, 1. so David, in like case, 2 Sam. 12, 5, 7.

26 v. 26. *know her*] that is, *lye with her*: see Gen. 4, 1. By this free confession (according to Iudahs name, which signifyeth a *Confessor*;) and absteyning frō further evil with her; appeareth the true repentance of the Patriarch. And though he was now (in all likelihood) not above thirtie yeres of age; yet find we no mention of any children that ever he had more, but these two of Thamar, and Selah his son before: from which three onely, the families of Iudah are reckoned, Gen. 46, 12. Num. 26, 19, 22. 1. Chron. 2, 3, 4. Eyther he maryed not after this tyme; or God blessed him not with any more seed.

28 v. 28. *gave-out*] that is, *put forth*: the Greek translateth, *the one brought forth the hand*. This sheweth the birth to be most hard and dangerous, not according to the course of nature. God so chastening the syn of Thamar, with her father. See the like also in Iakobs birth, Gen. 25, 26.

*is come out*] the Greek translateth, *shall come out*: as comforting the woman in the extremitie of her travel.

29 v. 29. *Hast thou broken forth*] or *hast thou made a breach*? *upon thee*] that is, *the breach is thine*, thou hast made it, and shalt



shall carry the name of it upon thee. The Greek translateth, *Why is the partition divided for thee?* The Chaldee, *How great strength hath been in thee, that thou mightest prevail?* This strange & perilous childbirth, may be compared with that of Iakob & Esau, Gen. 25, 22-26, who strove for the first birthright in the womb; as these also did at the birth.

Pharez] Hebr. Perets, that is by interpretation *Breach*, so named upon this fact of his, at the birth. He violently took the dignity of the firstbirth-right from his brother, is set before him in the genealogie, Num. 26, 20. 1. Chron. 2, 4, 5. and became father of Christ, after the flesh, Mat. 1, 3.

Zarah] Hebr. Zerah, which signifieth *Risen* or *Sprung up*: (as the Sun is sayd to *Rise*;) because he should first have risen, that is, have been born, but for the breach which his brother made. The Hebrue doctors say, that Zarah had his name of the Sun, & Pharez had his name of the Moon, which sometimes is broke (as in peeces,) sometimes is full. And that in Pharez, the strength of Davids house was portended: and therefore from him proceedeth the kingdome of the house of David. R. Menachem, on Gen. 38. In the birth of these two brethren, the estate of the two churches of Iewes & Gentiles, may as in a figure, be considered: the Iew, as the elder, drawing back the hand through unbelief, Rom. 10, 3, 21. the Gentiles as by violence getting the heavenly birthright, Math. 11, 12. Luk. 15, 11-32. Act. 13, 46. & 48. and when the Gentiles are fully born, then shall the Iewes (that had the sign of the firstbirthright on their hand) come forth again, Rom. 11, 11-25, 26.

CHAPTER 39.

1. Ioseph being sold into Egypt, is there advanced in Potiphars house. 5. The Lord blefseth the house for Iosephs sake. 7. His mistress tempteth him to lye with her, but he refuseth & shunneth her. 15. She complayneth of Ioseph to the men of her house: 17. & falsely accuseth him to her husband, 19. who in anger casteth him into prison, 23. but God is with him there.

**A**Nd Ioseph, was brought-down to Egypt: and Potiphar an Eunuch of Pharaoh, the Provost Marshal, an Egyptian man, bought him; of the hand of the Ismaelites, which had brought him down thither. And Iehovah was with Ioseph, and he was a prosperous man: and he was, in the house of his lord, the Egyptian. And his lord saw, that Iehovah was with him: & al that he did, Iehovah made it prosper in his hand. And Ioseph found grace, in his eyes, and ministered to him: and he made him overseer, over his house; and al that he had, he gave into his hand. And it was, from the time that he had made him overseer, in his house, & over al that he had; that Iehovah blessed the house of the Egyptian, for Iosephs sake: and the blessing of Iehovah, was upon al that he had; in the house, and in the feild. And he left al that he had, in Iosephs hand: & he knew not ought (that was) with him, save the bread which he did eat: and Ioseph was fair in form, and sayr in countenance.

And it was, after these things; that his lords wife lifted-up her eyes, unto Ioseph: and she sayd, Lie with me. And he refused, and sayd unto his lords wife, behold, my lord knoweth not what is with me in the house: & al that he hath, he hath given into my hand. *Ther is not he greater in this house, then I:* and he hath not kept-back from me, any-thing; but thee, because thou art his wife: and how shall I doe this great evil, and syn against God? And it was, as she spake to Ioseph, day by day: that he hearkned not unto her, to lye by her, to be



11 with her. And it was, on a certaine  
like day; that he went into the howse,  
to doe his work: & ~~she~~ <sup>was</sup> no man,  
of the men of the howse, there in the  
12 howse. And she caught him by his  
garment, saying, lie with me: and he  
left his garment, in her hand; & fled,  
13 and got him out. And it was, when  
she saw, that he had left his garment,  
14 in her hand: and was fled, out. Then  
called she to the men of her howse, &  
sayd unto them, saying; See, he hath  
brought-in unto us an Hebrue man,  
to mock us: he came-in unto me, to  
lie with me; and I called, with a great  
15 voice. And it was, when he heard,  
that I lifted-up my voice, & called:  
that he left his garment by me; and  
16 fled, and got him out. And she layd-  
up his garment, by her: until his lord  
17 came, unto his howse. And she spake  
unto him, according to these words,  
saying: the Hebrue servāt, which thou  
hast brought unto us, came-in unto  
18 me, to mock me. And it was, when  
I lifted-up my voice, and called: then  
left he his garment by me, and fled  
out. And it was, when his lord heard  
19 the words of his wife; which she spake  
unto him, saying; according to these  
words, did thy servant unto me: then  
20 his anger was kindled. And Iosephs  
lord, took him; and cōmitted him in-  
to the tower howse, a place where the  
kings prisoners were bound: and he  
21 was there, in the tower howse. And  
Iehovah was with Ioseph, and exten-  
ded mercie unto him: and gave him  
grace, in the eyes of the chief-keeper  
22 of the tower howse. And the chief-  
keeper of the tower howse, cōmitted  
to Iosephs hand; al the prisoners, that

were in the tower howse: and al that  
they did there; he, was the doer of it.  
23 The chief-keeper of the tower howse,  
looked not to any thing at al, in his  
hand; because Iehovah was with him:  
and that which he did, Iehovah made  
it to prosper.

## Annotations.

1 **E**gypt] in Hebrew, *Mizraim*; meaning  
the land of *Mizraim*. See Gen. 12. 10. God  
sent Ioseph before his brethren, for their  
preservation, Gen. 45. 5. 7. *Potiphar*]  
in Greek, *Pentephres*. *Provost* *Ma-*  
*shal*] or *Prince of the slayers*: see Gen. 37. 36.  
[*maelites*] the Chaldee calleth them  
*Arabians*. See Gen. 37. 25.

2 v. 2. with *Ioseph*], and delivered him out  
of al his afflictions, Act. 7. 9. 10. The Chal-  
dee sayth, the word of the Lord was his help:  
So after, in v. 3. & 21. The like promise  
God maketh to every faithful man, I wil-  
be with him in trouble: Psal. 91. 15.

was in the howse] that is, remayned there,  
patiently bearing his servitude: and ran  
not away, to his father againe. For in his  
masters howse, and in prison, he continu-  
ed thirteen yeres. Gen. 37. 2. & 41. 46. In  
the Iewish records it is sayd, that he ser-  
ved 12. moneths in *Potiphars* howse, &  
was 12. yeres in prison: *Seder Olam*, chap. 2.

4 v. 4. ministred] or served: in Greek  
pleased. *Ministration* is a free service diffe-  
ring from slavery. made him overseer]  
or visiter: in Greek constituted him; which  
word is used in this sense, in Luk. 12. 44.

5 v. 5. from the time] so the Chaldee ex-  
pounds the Hebrew phrase from then; the  
Greek translateth it after.

6 v. 6. save the bread] this may be meant  
eyther of his ease and securitie, vvhich ca-  
red for nothing, but to eat and drink, lea-  
ving al the trouble of his howse upon  
Ioseph: or, it excepteth bread, that is meat  
and drink, for that the Egyptians vvhould  
not eat with the Hebrewes; see Gen. 43. 32.

7 v. 7. lifted up] that is, cast her eyes; or  
looked



looked, vvith impure affections and lust, vvhich Christ condemneth for adulterie; Mat. 5. 28. So the Apollle speaketh of eyes full of adulterie, 2. Pet. 2. 14. The contrary vvvas in Job, Job. 31. 1. *I made a covenant with mine eyes; &c.* Lye with me] this sheweth the impudencie of her face, such as Solomon vvarneth of, Prov. 7. 13. 14. And the dangerous assault of Ioseph, vvhom Satan tempteth now with pleasure; when he could not before overcome him vvith afflictions.

v. 9. not he] This may be meane of al the howshold, not any; or of his lord himself, in a respect, not he himself.

v. 10. day by day] or dayly: Hebr day day, vvhich the Greek explaineth day after day: the Hebrue sometime addeth day and day: Hest. 3. 4. so the Greek, in 2. Cor. 4. 16. to be with her] in her company, so avoyding the occasions of evil. According to Solomons counsel, Remove thy way farr from her; and come not nigh the dore of her howse Prov. 5. 8. This chastitie of Ioseph, is here opposed to the unchast cariage of Iudah, in Gen. 38.

v. 11. on a certaine like day] so the Greek explaineth the Hebrevv phrase as this day: meaning, a day vvherin his mistress lusted after, or intised him. Or day, being put for time, (as in 2. Cor. 6. 2.) the meaning may be, About this time.

his work] in Greek, works, which the Chaldee explaineth to be the serching of the writings of his accounts.

v. 12. got him out] or, went-forth out: so in v. 13. The woman, whose hart is snares & nett; her hands, bāds; is more bitter then death; but, he that is good before God, escapeth from her: Eccles. 7. 26.

v. 14. Hebrue] so she nameth him in contempt: for the Hebrues were abhorred of the Egyptians, Gen. 43. 32. but it was in deed a name of honour; see Gen. 14. 13.

to mock] to abuse us, wherupon we shall be mocked and laughed to scorn. Or, to play with us. This word was used before, but in a better sense, Gen. 26. 8. And here, the adulterers hunteth for the precious life, Prov. 6. 26.

v. 20. tower howse] or, round howse, a prison built after a round form. The Greek calleth it a fort, (or skonce:) the Chaldee, a howse of prisoners. prisoners] bound-men; or, vestrained of their libertie. Among them, Ioseph was layd in yrons, they hurt his feet with fetters; until the time that his word came, the word of the Lord tried him: Psal. 105. 18, 19. He suffered trouble as an evil doer, even unto bonds: but the word of God is not bound: 2. Tim. 2. 9. And in his sufferings he was a figure of Christ, who was taken from prison and from judgment: Esai. 53. 8. and in his humiliation, his judgment was taken away: Act. 8. 33.

v. 21. gave him grace] so the Greek explaineth the Hebrue phrase, gave him grace: that is, made him to be gracious, and favoured. For if when men doe wel, they suffer for it, and take it patiently; this is acceptable with God, 1. Pet. 2. 20.

chief-keeper] Hebr. Prince, or master: the Greek translateth it, Cheif-gaolor.

v. 22. the doer] that is, by his word & appointment it was doen. So the Chaldee paraphrase, (in the Massorites Bible) explaineth it, adding, by his word. Thus Pilate is sayd to grve the body of Christ unto Ioseph, Mark. 15. 45. vvhen he cōmanded it to be give: Mat. 27. 58. See also Exo. 7. 17.

v. 23. looked not &c.] or saw not any thing: the Greek translateth, knew not any thing by him. The Chaldee sayth, saw not any fault: understanding the Hebrue Meumah, as Meum, in Dan. 1. 4. For a fault, or blemish. And thus, though many archers had shot at Ioseph; his bow abode in strength, and, the arms of his hands were made firm, by the hands of the Mighty (God) of Iakob: Gen. 49. 23, 24.

## CHAPTER. 40.

1. The Butler and Baker of Pharaoh in prison, 4. Ioseph hath charge of them. 5. He interpreteth their dreams; 20. which come to pass, according to his interpretation, the Butler being restored to his place, and the Baker hanged. 23. Yet the Butler forgetteth Ioseph.

And



1 **A**ND it was, after these things, *that*  
 2 the butler of the king of Egypt,  
 and the baker, synned: against their  
 lord, the king of Egypt. And Pha-  
 3 raoh was wroth, against two of his  
 Eunuches: against the chief of the  
 butlers, and against the chief of the  
 4 bakers. And he comitted them in-  
 to ward, *in* the howse, of the Provost  
 Marshal, into the tower howse: the  
 place, where Ioseph was bound. And  
 the Provost Marshal, charged Ioseph,  
 with them, & he ministred to them:  
 and they were *some* dayes in ward.  
 5 And they dreamed a dream both of  
 the, *each* man his dream in one night;  
*each* man, according to the interpre-  
 tation of his dream: the butler & the  
 baker, which (*belonged*) to the king  
 of Egypt, which *were* bound in the  
 6 tower howse. And Ioseph came in  
 unto them, in the morning: and saw  
 them, and behold, they *were* sad.  
 7 And he asked Pharaohs Eunuches,  
 which *were* with him in the ward of  
 his lords howse, saying: wherfore, *are*  
 8 your faces evil, to day. And they  
 sayd unto him; we have dreamed a  
 dream, and *ther is* no interpreter of  
 it: And Ioseph sayd unto them; doe  
 not interpretations (*belong*) to God?  
 9 tel me *them*, I pray you. And the  
 chief of the butlers, told his dream,  
 to Ioseph: and sayd unto him; in my  
 dream, behold a vine, *was* before me.  
 10 And in the vine, *were* three branches:  
 and it *was* as though it budded, the  
 blossome therof shot up; the clusters  
 therof, brought-forth-ripe grapes.  
 11 And Pharaohs cup, *was* in my hand:  
 and I took the grapes, and pressed  
 them into Pharaohs cup; and I gave

12 the cup, into Pharaohs hand. And  
 Ioseph sayd unto him; This *is* the in-  
 terpretation of it: the three branches,  
 13 they *are* three dayes. Yet within three  
 dayes, shal Pharaoh lift-up thine head,  
 and restore thee into thy place: and  
 thou shalt give Pharaohs cup, into his  
 hand; after the former manner, when  
 14 thou wast his butler. But remember  
 me with thee, when it shal be wel with  
 thee; and doe mercy with me, I pray  
 thee; and make-mention of me, un-  
 to Pharaoh; and bring me forth, out  
 15 of this howse. For I was stollen by  
 stealth, out of the land of the Hebrues:  
 and here also, I have not doen any-  
 thing; that they should put me, into  
 16 the dungeon. And the chief of the  
 bakers saw, that he had given a good  
 interpretation: and he sayd, unto Ioseph;  
 I also (*saw*) in my dream; and  
 behold, three white baskets, *were* on  
 17 my head. And in the uppermost  
 basket, *there was* of al Pharaohs meat,  
 of bakers work: and the fowls, did  
 eat them, out of the basket, upon my  
 18 head. And Ioseph answered, & sayd;  
 This *is* the interpretation therof: the  
 three baskets, they *are* three dayes.  
 19 Yet within three dayes, shal Pharaoh  
 lift-up thy head, from off thee; and  
 shal hang thee, on a tree: and the  
 fowls shal eat thy flesh, from off thee.  
 20 And it was, in the third day, *which*  
*was* Pharaohs birth day; that he made  
 a banquet, unto al his servants: and  
 he lifted-up the head, of the chief of  
 the butlers; and the head, of the chief  
 of the bakers, among his servants.  
 21 And he restored, the chief of the but-  
 lers, unto his butlership: and he gave  
 22 the cup, into Pharaohs hand. And  
 the



23 the chief of the bakers, he hanged: as Joseph, had interpreted to them. Yet did not the chief of the butlers, remember Joseph, but forgot him.

*Annotations.*

- 1 **B** *Viler*] or, cupbearer, who used to give the cup into the kings hand, *vers.* 13. So *Nehe.* 1. 11.
- 2 *v. 2. Eunuchet*] or officers, in Chaldee *Princes*; see *Gen.* 37. 36. *chief*] or Prince. The Greek translateth *Archioinochoos*, the Chief wine powerer: and *Archistopos* the Chief bread-maker. The Chaldee *Rab-shakei*.
- 3 *v. 3. Provost Marshal*] see *Gen.* 37. 36. *tower*] prison, *Gen.* 39. 20.
- 4 *v. 4. some dayes*] or 4 yere: for so the word *dayes* often signifieth: see *Gen.* 24. 55. & 4. 3.
- 5 *v. 5. according to the interpretation*] that is, no vayne dream, but significant, and shewing things to come, according to the interpretation that Joseph gave of them. Of dreaming, see the notes on *Gen.* 20. 3.
- 6 *v. 6. sad*] the Greek translateth, troubled: & so the Hebrue importeth an angrily discontent, and fierfull trouble of mind, *Prov.* 19. 3. with a sad and lowring countenance, *Dan.* 1. 10. So dreams and visions sent of God, use much to affect men, *Gen.* 41. 8. *Dan.* 2. 1. 3. *Mat.* 27. 19.
- 7 *v. 7. evil*] that is, sad; as the Greek translateth *skuthropa*, which word the Evangelists use in like sense, *Luke* 24. 17. *Mat.* 5. 16. so good, is often used for merry or chereful. *Esa.* 1. 10. *Esa.* 65. 14.
- 8 *v. 8. no interpreter*] they being prisoners, could not goe to the soothsayers & wise men of Egypt, as that people was wont to doe, *Gen.* 41. 8. When Gods oracles are not opened and understood, it is a cause of heavines, *Rev.* 1. 4. *tel me*] Joseph was in bonds, as an evil doer: but the word of God was not bound: & so Paul; *1. Tim.* 2. 9. Here Josephs faith shewed it self; before, he him self was a

dreamer, *Gen.* 37. 5. 9. now he becometh an interpreter, and maketh a way for the accomplishment of those promises: and calleth these idolaters from their superstitions, to the true God, as *Deut.* 18. 10. 11. 12. *Esa.* 8. 19. And taxeth the vanitie of such in our times, as write books of the art of interpreting dreams.

- 9 *v. 9. behold*] Hebr. and behold: but the word and sometime is redundant in that tongue, as is observed on *Gen.* 36. 24.
- 10 *v. 10. as though*] or, when it budded. *shot-up*;] Hebr. ascended.
- 12 *v. 12. they are*] that is, they signifie three dayes. So in *Gen.* 41. 26.
- 13 *v. 13. within three dayes*] which is explained *vers.* 20. to be in the third day: see a like phrase in *Gen.* 7. 4. and of the mystical number three, see *Gen.* 22. 4.
- lift up*] this phrase sometime signifieth to promote unto honor, as *Jer.* 52. 31. sometime head, is used for summ, & it meaneth to take the summ, or to reckon, as *Exod.* 30. 12. which may also be intended here. The Greek translateth *shal remember thy principality*: the Chaldee, *shal remember thee.* *place*] or base, seat: meaning his office, of butlership, as the Greek and Chaldee explain it; and is confirmed by *vers.* 21.
- 14 *v. 14. this howse*] this prison: so the Greek sayth, *this hold*. Joseph though patient in adversitie, yet useth all good means to procure his libertie.
- 15 *v. 15. stolen by stealth*] or; indeed stolen: Hebr. *stealing stolen*. *the Hebrues*] the land of Canaan, wherein the children of Abraham dwelt, who was called an Hebrue, *Gen.* 14. 13. Thus Joseph calleth it, by faith in Gods promises. In *Zach.* 2. 12. it is called the holy land.
- dungeon*] or pit: in Chaldee, the howse of prisoners. Thus Joseph pleadeth his innocencie; as Daniel also did, *Dan.* 6. 22. & Paul; *Act.* 24. 12. 13. 20. & 25. 10. 11.
- 16 *v. 16. saw*] this word the Greek addeth, *7 saw a dream*. *white*] or, with holes, for the Hebrue word signifieth both: and may mean baskets made of white rods, with holes, as net work. But the



the Greek, and Thargum Ierusalem do understand it of white bread, or meats in them.

19 v. 19 *lift up*] or (as the Greek translateth it,) *take away thine head*; in a contrary meaning to the former, *verf. 13.* but it may be understood of *reckoning*, as before; and putting this man out of the number of his officers. *a tree*] the Chaldee translateth it, *a gallow tree*, or *gybber, croſs*: ſuch as that wheron Chriſt was crucified, called ſometime only *a tree*, as *Act. 5. 30. & 10. 39. 1. Pet. 2. 24.* After by the law, ſuch as dyed on tree, had the curſe of God upon them; *Deut. 21. 23.*

20 v. 20. *a banquet*] Hebr. *a drinking*. This cuſtome to keep banquets on birth dayes, appeareth to be moſt ancient; and it continued til Chriſts time on earth, *Mat. 14. 6.* and ſo til this day. *lifted up*] the Chaldee translateth, *he remembered the head*, &c.

22 v. 22. *hanged*] As Ioseph was in priſon with theſe two malefactors, & according to his word, the one was reſtored to his former honour; the other put to death: ſo Chriſt was in the miſt of two malefactors; who one of them was reſtored to eternal life, the other left to dye in his ſynns *Luke 23. 33. 39. 43.*

23 v. 23. *forgot him*] which was both great unthankfulnes; and unto Ioseph, a further exerciſe of faith & patience from the hand of God, two yerres longer; until the time his word came, *Pſal. 105. 19.* So the ſcripture elſewhere taxeth forgetfulnes of benefits, & of the affliction of Ioseph. *Eccleſ. 9. 15. 16. Amos. 6. 6.*

# CHAPTER. 41.

1. Pharaohs two dreams, of ſeven kine, and ſevē ears of corn. 8. the wiſe men of Egypt could not interpret them, 9. The Butler remembreth Ioseph, and mentioneth him to Pharaoh. 14. Who ſendeth for Ioseph out of priſon, & propoundeth to him his dreams. 25. Ioseph interpreteth them. 29. Seven yerres of plenty are foretold, and ſeven

yerres of famine. 33. Pharaoh is counſeled to provide againſt the dearth. 39. Ioseph is advanced to be over Pharaohs houſe, & over al the land of Egypt. 45. He marieth Aſenath. 49. gathereth up much corn. 50. begetteth two ſonns, Manasse and Ephraim. 54. The famine beginneth in Egypt and al lands.

§ § §

1 **A**Nd it was, at the end of two yerres of dayes: that Pharaoh dreamed; and behold, *he was* ſtanding by the river. And behold, there came-up out of the river, ſeven kine; fair in ſight, and fat in fleſh: and they fed, in a meadow. And behold, ſeven other kine came-up after them, out of the river; yll in ſight, and lean in fleſh: and they ſtood, by the (*other*) kine, upon the brink of the river. And the kine (*that were*) yll in ſight, and lean in fleſh; did eat-up the ſeven kine, (*that were*) fair in ſight, and fat: and Pharaoh awoke. And he ſlept, and dreamed the ſecond-time: & behold, ſeven ears-of-corn, came-up in one ſtalk, fat and good. And behold, ſeven ears-of-corn, thinn and blaſted with the eaſt-wind; ſprang-up, after them. And the thinn ears, ſwallowed-up the ſeven fat and ful ears: and Pharaoh awoke, and behold, (*it was*) a dream. And it was in the morning, that his ſpirit was ſtricken-amazed; & he ſent, and called al the magicians of Egypt, and al the wiſe-men therof: and Pharaoh told them, his dream; and *ther was* no interpreter of them, to Pharaoh. And the chief of the butlers, ſpake to Pharaoh, ſaying: I doe remember *this* day, my ſynns. Pharaoh, was wroth with his ſervāts: and comitted me into ward, in the howle



house of the Provost Marshall: *both* me, and the chief of the bakers. And we dreamed a dream in one night, I and he: we dreamed, *each* man according to the interpretation of his dream. And *ther was* there with us, a yong-man an Hebrue; servant to the Provost Marshall; and we told him, & he interpreted to us our dreams: *to each* man according to his dream, did he interpret. And it was, as he interpreted to us, so it was: me, he restored unto my place, & him he hanged. And Pharaoh sent, and called Ioseph; & they brought-him-hastily, out of the dungeon: and he shaved *himself*, and changed his garments; & came-in unto Pharaoh. And Pharaoh sayd, unto Ioseph; I have dreamed a dream, and *there is* no interpreter of it: and I, doe hear say, of thee, thou wilt hear a dream, to interpret it. And Ioseph answered Pharaoh, saying, It *is* not in me: God wil answer, the peace of Pharaoh. And Pharaoh spake, unto Ioseph: In my dream, behold I *was* standing, upon the brink of the river. And behold, *ther* came-up out of the river, seven kine; fat in flesh and faire in form: and they fed, in a meadow. And behold, seven other kine, came-up after them; poor and very yll in form, & lean in flesh: I have not seen their like, in al the land of Egypt, for evilnes. And the lean and evil kine, did eat-up, the first seven fat kine. And they came into the inward-parts of them; and it was not knowen, that they were come into their inward-parts; and their sight *was* evil, as at the beginning: and I awoke. And I saw, in my dream; and behold, seven

ears-*of-corn*, came-up in one stalk, ful and good. And behold, seven ears-*of-corn*; withered, thinn, blasted with an east-wind: sprung-up, after them. And the thinn ears, swallowed-up the seven good ears: and I told *this*, unto the magicians; and *ther is* none that declareth *it*, to me. And Ioseph sayd, unto Pharaoh; the dream of Pharaoh, is one: that which God *is* a doing, hath he declared to Pharaoh. The seven good kine, they *are* seven yerres; and the seven good ears-*of-corn*, they *are* seven yerres: the dream, is one. And the seven lean and evil kine, that came-up after them, they *are* seven yerres; and the seven empty ears-*of-corn*, blasted with an east-wind: *shalbe*, seven yerres of famine. This *is* the word, which I have spoken unto Pharaoh: that which God *is* a doing, he sheweth unto Pharaoh. Behold, seven yerres *are* coming: of great plentie, in al the land of Egypt. And seven yerres of famine, *shal* arise after them; and al the plentie *shalbe* forgotten, in the land of Egypt: and the famine, *shal* consume the land. And the plentie *shal* not be known, in the land; because of that famine, afterwards: for it, *shalbe* very heavy. And for that the dream was doubled, unto Pharaoh, *twise*; *it is* because the thing *is* firmly-prepared, of God; and God hasteneth, to doe it. And now, let Pharaoh provide, a man discreet and wise: and set him, over the land of Egypt. Let Pharaoh doe *this*; and let him appoint Bishops, over the land: and take up the *fift-part*, of the land of Egypt; in the seven yerres of plentie. And let them gather, all the meat of



these good yeres that come: and lay-  
 up corn under the hand of Pharaoh;  
 for meat in the cities, and let them  
 36 keep it. And the meat shalbe for  
 store, to the land; for the seven yeres  
 of famine, which shal be in the land  
 of Egypt: that the land be not cut-  
 37 off, by the famine. And the word  
 was good, in the eyes of Pharaoh; &  
 38 in the eyes, of al his servants. And  
 Pharaoh sayd, unto his servants: shal  
 we find such ~~a one~~ as this is, a man in  
 39 whom the spirit of God is? And Pha-  
 raoh sayd, unto Ioseph; forasmuch,  
 as God hath made known unto thee,  
 al this: ~~ther is~~ none discreet and wise,  
 40 as thou art. Thou, shalt be over my  
 howse; and at thy mouth, shal al my  
 people kyss: onely in the throne, wil  
 41 I be greater then thou. And Pharaoh  
 sayd, unto Ioseph; see, I set thee, over  
 42 al the land of Egypt. And Pharaoh  
 took-off his ring, from on his hand;  
 and put it, upon Iosephs hand: and  
 arrayed him, in vestures of fine-linnen;  
 43 and put a chain of gold, upon his  
 neck. And he made him to ride, in  
 the second charret, which he had; and  
 they cried before him, Abrek: and he  
 set him, over al the land of Egypt.  
 44 And Pharaoh sayd, unto Ioseph, I am  
 Pharaoh: and without thee, shal not  
 a man lift-up his hand, or his foot,  
 45 in al the land of Egypt. And Pha-  
 raoh called Iosephs name, Zaphnath-  
 paaneach; and he gave unto him Ase-  
 nath, the daughter of Poti-pherah,  
 preist of On, to wife: & Ioseph went-  
 46 out, over the land of Egypt. And  
 Ioseph, was thirrie yeres old; when he  
 stood, before Pharaoh king of Egypt:  
 and Ioseph went-out, from before

Pharaoh; and passed through al the  
 47 land of Egypt. And in the seven yeres  
 of plentie; the land yeilded, by hand-  
 48 fulls. And he gathered-up al the  
 meat of the seven yeres, which were  
 in the land of Egypt; and layd-up the  
 meat, in the cities: the meat of the  
 field which was round-about every  
 citie, he layd-up within the same.  
 49 And Ioseph gathered corn, as the sand  
 of the sea, very much: until he left  
 numbring, for ~~it was~~ without num-  
 50 ber. And unto Ioseph were born,  
 two sonns; before there came, a yere  
 of the famine: which Asenath the  
 daughter of Poti-pherah, preist of  
 51 On, bare unto him. And Ioseph  
 called, the name of the first-born,  
 Manasses; for God hath made me for-  
 get, al my molestation; and al my fa-  
 52 thers howse. And the name of the  
 second, called he Ephraim: for God  
 hath made me fruitful, in the land  
 53 of my affliction. And the seven yeres  
 of plentie, which were in the land of  
 54 Egypt; were ended. And the seven  
 yeres of famine, began to come; as  
 Ioseph had sayd: and the famine was  
 55 in al lands; but in al the land of Egypt,  
 there was bread. And al the land of  
 Egypt, was famished; and the people  
 cried to Pharaoh, for bread: & Pha-  
 56 raoh sayd unto al the Egyptians, Goe  
 unto Ioseph; what he sayth unto yow,  
 doe. And the famine was, over al  
 the face of the earth: and Ioseph ope-  
 ned al ~~(the howses)~~ that ~~(had corn)~~ in  
 them, and sold to the Egyptians: &  
 the famine waxed strong, in the land  
 57 of Egypt. And every land, came in-  
 to Egypt; to Ioseph, for to buy ~~(corn)~~:  
 because the famine was strong, in e-  
 very land.



Annotations.

**Here** beginneth the tenth section of the law, called AT THE END: See Gen. 5, 9.

**1** v. 1. of dayes] that is, two full yerres; as a moneth of dayes, is a full moneth; Gen. 29. 14. See the notes on Genes. 4, 3. So in the second yere, Nebuchadnezzar dreamed; Dan. 2, 1, and behold] the Greek translateth, he thought he stood. So in v. 17.

**3** v. 3. yll] that is, deformed, or (as the Greek translateth) fowl. So after, in v. 4. &c. brink] or bank; Hebr. lip. So v. 17.

**6** v. 6. East wind] whose propertie is to burn and blast the fruits; Ezek. 17, 10. & 19, 12. Hos. 13, 15.

**7** v. 7. the thin] the Greek addeth, the seven thin ears; so in v. 20, 24. a dream] or, the dream was; that is, continued in his mind and troubled him, as the next vvords manifest. Of a dream, see Gen. 20, 3, & 37, 5.

**8** v. 8. stricken amazed] the Greek translateth, his soul was troubled. The Hebrue word signifieth stricken or beaten as with a hammer; behammered. The same is spoken of K. Nebuchadnezzar in like case, Dan. 2, 1, 3. It sheweth the power of God in his word and works, even before men doe understand the meaning of them:

magicians] in Hebrue Chartummin; the Greek calleth them here expositors (elsewhere, inchanters; Exod. 7, 11.) they were such as had skil in the nature of things. Nebuchadnezzar King of Babylon called also for such, to shew him his dream, Dan. 2, 2. and Belshazzar, his vision; Dan. 5, 7, 8.

wise-men] the Learned of all nations, were so called, even among the Jewes, Mat. 23, 34. among the Greeks they were named Philosophers, that is Lovers of wisdom. Act. 17, 18. Pythagoras was the first, who devised the name, because he thought no man was wise, but God onely. dream]

both his dreams, as the word them after manifesteth: called a dream because they

were both one, v. 26. or, after the usuall manner of the Hebrue tongue, that putteth one for many: see Gen. 3, 2, [inter-preter] that could interpret. Thus God maketh the wisdom of the wise, to perish, Esai. 29, 14. So was it also with the Mages of Babylon, Dan. 2, 10. & 1, 8.

**13** v. 13. he] that is Pharaoh restored: v. 20. The Greek translateth that I was restored to my principalltie, & he was hanged.

place] that is, as the Chaldee expounds it Office, or minist-ation. So Gen. 40, 13.

**14** v. 14. brought him hastily] Hebr. made him runn. So Daniel was brought before the King in hast, Dan. 2, 25. Of Ioseph it is sayd, The King sent & loosed him; the ruler of the people (sent) and released him: Psal. 101, 20.

dungeon] or put: the Chaldee sayth, the howse of the prisoners.

shaved] who before (it seemeth) had let his hayr grow, in sign of sorow and mourning, as in 2. Sam. 19, 24. Mephiboseth had not trimmed (as the Chaldee paraphrast sayth not shorn) his beard, from Davids departure, til his return in peace. And other nations kept this rite: for T. Livius (in his 6. booke,) telleth how one Marius being cast in prison, many men sorowing for him, did let the haire of their head and beard grow long. The like is mentioned of others, Plutarch in Catone Vtic. Cicero in Orat. de lege Agrar. And by shaving, understand polling in a seemly sort; for to shave the haire all away, specially of the beard, was also a signe of sorow, ler. 41, 5. Therefore both extremities are forbidden, and the mean comanded to the Preists, in Ezek. 44, 20. See also the notes on Lev. 10, 6. garments] his prison weeds, which were also mournful, & so not meet to come in before the King; as Est. 4, 2.

**15** v. 15. thou wilt hear] or, that thou canst understand: as hearing often signifieth, Gen. 11, 7. The Greek translateth, that thou hearing dreams, doost interpret them.

to interpret] or, as the Chaldee explains it, and interpret it. See the notes on Gen. 2, 3.

**16** v. 16. It is not in me] or Be it not in me, to take this upon me: or, without me, God



will answer. The Greek (neglecting the points & distinctions) translateth, without God, shal not be answered, the salvation of Pharaoh. The Chaldee addeth, not out of my wisdom, but from before the Lord, answered shal be the peace of Pharaoh. Like modellie was in Daniel also, not to take the glorie to himself. Dan. 2. 30, 28. peace] in Greek, salvation: peace comprehendeth welfare, prosperitie, safetie, and al good things. For the word Salom, Peace, hath the signification of integritie & whole perfection of ones good estate. So Gen. 37, 14.

19 v. 19. evilnes] that is, leannes, yll favourednes, or deformitie.

21 v. 21. the inward parts] that is, the bowels, as the Chaldee; the bellies, as the Greek translateth. This noteth the greatnes of the famine: v. 30. And both sorts of kine, fat & lean, coming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no rayn, but the land is watred by the overflowing of the river Nilus, & by the husbandmens care to draw small rivers along to moysten the countrie, Deut. 11, 10, 11. And as the overflowing of that river is less or more, so have they there increase.

I awoke] the Greek addeth, and slept againe.

30 v. 30. the land] that is, as the Chaldee explayneth, the people of the land: So v. 36. See Genes. 11, 1.

31 v. 31. very heavy] or vehemently greivous: the Greek translateth it strong.

32 v. 32. the thing] Hebr. word. firmly-prepared] or surely-purposed, stablished: the Greek sayth, the word is true: Here God reacheth the reason, why things are sundry times repeted in the scriptures.

34 v. 34. Bishops] or overseers, officers to visite and look to the state of the land. The Hebrue Pakid, as the Greek Episcopos, (frō whence we have formed our English word Bishop,) is any man that hath charge and office, for any busines civil or ecclesiastical: as the Bishops of the armie, Num. 31. 14. 2. King. 11, 16. the Bishops (or overseers) of them that did the work, 2 Chron. 34, 12.

17. So among the Preists and Levites, Nu. 4, 16. Neh. 11, 9, 14. and Ministers of the gospel, 1. Tim. 3, 1, 2. take-up-the fifth]

Hebr. five the land; as to tithe, is to take the tenth part. So Thargum Jerusalem expounds it, to take up one of five. Thus taught he providence in the time of plenty, against time of want; as Solomō dooth by example of the pismire, Prov. 6, 6, 7, 8. See also Luk. 16, 9.

35 v. 35. of Pharaoh] the Chaldee explaineth it, of Pharaohs officers.

36 v. 36. for store] or, provision; a thing committed in trust to be kept. See Lev. 6, 2.

the land] the Chaldee sayth, the people of the land: as in v. 30.

37 v. 37. the word was good] or, the thing was pleasing. God gave Ioseph favour and wisdom in the sight of Pharaoh, Act 7, 10, & enclined the Kings hart to assent unto good counsel: for, the hearing ear, and the seeing eye; the Lord hath made even both of the: Prov. 20, 12.

38 v. 38. spirit of God] The Chaldee paraphraseth, the spirit of prophesie from before God. The like praise is of Daniel, Dan. 4, 6, & 5, 11. So for office in the church, we are to be chosen ful of the Holy spirit, Act 6, 3. By this speech of Pharaoh, and by the verse following, it may be gathered, that Ioseph preached many things unto the King, of God, his power, providence, goodness &c; wherupon the King made him a teacher of wisdom unto his Senators, Psal. 105, 21.

39 v. 39. al this] the Greek sayth, al these things. Ioseph hath honour, for opening mysteries: so Daniel in Babylon, Dan. 2. 46, 47. & 5, 29. and the Lamb Iesus; Rev. 5, 5, 9, 12. And as Ioseph by telling two dreams, fel into affliction, Gen. 37, 8, 19, 20. So here by expounding two dreams, he cometh to his exaltation. discreet &c] the Greek translates it, more prudent & wiser then thou.

40 v. 40. over my howse] as steward: or governour: as the Chaldee sayth, Officer of my howse: so 1. King. 8, 3. 2. King. 18, 18. Luk. 12, 42. He made him Lord of his howse, and ruler



mouth, of al his possession, Psal. 105, 21. *mouth*] that is, word (as the Chaldee explaineth it,) or commandment: so Job. 39. 30. Num. 9, 10. Luk. 19. 22. Gen. 24, 57. *kys*]

or apply, namely the hand to the mouth, as Job. 3, 27. in sign of honour and obedience; so the Greek translateth, *at thy mouth shal al my people obey*. Or, we may referr it to the former, *shal kys thy mouth*, that is, love, honour, obey thee and thy words; in which sense David sayth, *kys the son*, Ps. 2, 12. and Samuel kyssed Saul, when he anoynted him king, 1. Sa. 10, 1. & men *kys his lips*, that answereth right words, Prov. 24, 26. The Chaldee translateth, *at thy word shal al the people be armed*. Ioseph had authoritie over all the Princes of Egypt, to bind them to his wil, and to make the Elders wise: Psal. 105, 22. the King made him governour over Egypt, and all his house, Est. 7, 10.

41 v. 41. *set*] or give: so v. 43. these words are used as one, see Gen. 1. 17. & 9. 12, & 17, 5. The Greek sayth, *I constitute thee this day*. As Ioseph over Egypt, so Daniel had the government over Babylon, for expounding the Kings dream. Dan. 2, 48. Thus God bringeth low, and lifteth up; raiseth up the poore out of the dust; and lifteth up the berger from the dunghill, to set him among princes: &c. 1. Sam. 2, 7, 8. Psal. 113, 7.

42 v. 42. *fine linen*] or, *byss*, in Hebr. *sheb*: a kind of silk that groweth in Egypt and other lands, Ezek. 27, 7. It made costly white cloth, which great personages used to wear: Prov. 31, 22. Ezek. 16, 10. Luk. 16, 19. Rev. 19, 8. The Greek and Chaldee, term it *byss*. See the notes on Exod. 25, 4.

43 v. 43. *the second*:] Kings had two charretts, for more honour and use. 1. Chron. 25, 24 by setting Ioseph hereon, the King honoured him; as Mordecai was, by riding on the Kings horse, Est. 6, 8. &c. The Hebrue phrase is *charret of the second*, whereby may be meant of the second person, or next to the King. The Greek translateth, *second charret*. *Abrek*] the Chaldee translateth *this is the Father of the King*: as compounded of *Ab*, a father, and *Rek*, which the Syriak useth sometime for a king, accor-

ding to the Latine *Rex*:. and Ioseph professeth, that God had made him a father to Pharaoh, Gen. 41, 8. *Thargum Jerusalem* also expoundeth it, *God save (or Live lei) the Father of the King; the Master in wisdom, and tender in yeres*. Or, *Abrek* is to kneel-down; the same that *Habrek*, after the Egyptian manner of pronouncing, as *Egalu Esa. 63, 3*. is used for *Higaltu*: & *Asheem* Jer. 25, 33. for *Hasheem*.

44 v. 44. *am Pharaoh*] that is, King: for this is an honourable title, and no proper name: see the notes on Gen. 12, 15. It may also be an oth, to confirm his authority: so true as I am Pharaoh; so without thee &c.

*his hand or foot*] that is, doo any thing. The Chaldee as before he spake of armes, v. 40. so here agayn, translateth, *without thy word shal not a mā lift up his hand to hold weapons, nor his foot to ride on a horse, &c.*

45 v. 45. *Zaphnath-paaneach*] Egyptian words, which the Greek leaveth untranslated, the Chaldee paraphrast interpreteth, *The man to whom secrets are reveled*: & Philo sayth, *a finder out of secret things*. Hierom expoundeth them, *The saviour of the world. prest of On*] or Prince, President: (as the Chaldee calleth him *Rabba*.) But the Greek translateth *Prest of Heliopolis*. He might be both, as was the maner of those times and places. See Gen. 14, 18. And among the Egyptians, Prests were learned men and Doctors of Arts, as well as sacrificers to their Gods. Diodor. Sicul. 2. book. On was a citie in Egypt, called also *Aven*, Ezek. 30, 17. in Greek *Heliopolis*, that is, the citie of the Sun. They of Heliopolis are reported to be the wisest of all the Egyptians, and unto that citie, the people used to resort once a yere to doe honour unto the Sun by sacrifice. Herodot. in Euterpe.

*over*] the Chaldee addeth, *ruler over the land*. So in v. 46.

46 v. 46. *old*] Hebr. *son*, that is, going on his 30. yere: see Gen. 5, 32. So this exaltation of Ioseph, was 13. yeres after he was sold into Egypt, Gen. 17, 2. And at this age of 30. yeres, our Lord Iesus began his administration, Luk. 3, 23. so did the Levites



in the Lords tabernacle, Num. 4. 3. & David then began his reign, 2. Sam. 5. 4.

47 v. 47. yeilded] Hebr. made, that is, brought forth fruit: see Gen. 1. 11. by handfuls] meaning abundantly; a handful increase of one kernel.

48 v. 48. layd up] Hebr. gave: see Genes. 9. 12. the seild which was &c.] in the Hebrue the words stand thus, the seild of the citie which (was) round about it.

51 v. 51. Manasses] Hebr. Menassheh; the holy Ghost in Greek calleth him Manasses, Rev. 7. 6. by interpretation, it is Forgetting, or Making to forget: the reason whereof foloweth. So in Esai. 65. 16. promise is made of former troubles to be forgotten.

fathers howse] meaning the molestatio and injury which he had susteyned at his brethrens hands.

52 v. 52. Ephraim] that is Made fruitfull. This son, was by Iakob set before his elder brother; and of these two, came two tribes; so Ioseph had a double portion for the first birthright. Gen. 48. 1. 14. 19. 20. 1. Chron. 1. 2.

55 v. 55. was famished] or, hungred, had famine.

56 v. 56. al the howses &c.] in Greek, al the barns of corn. sold] to weete, corn. The Hebrue word signifieth breaking, and because corn and meat breaketh mens fast and hunger; therupon it is applied to the selling & buying of corn or food; the reason wherof is shewed in Gen. 42. 19. where it is called the breaking of the hunger; meaning, corn for the hunger (or famine) of their howses. So in Psal. 104. 11. by water, the wild asses are sayd to break their thirst. To this also we may add, the phrased of breaking bread, that is, of distributing & communicating it, Esai. 58. 7. Act. 2. 46. & 10. 7. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it: Prov. 11. 26.

57 v. 57. every land] or, all the earth: so the Chaldee sayth, all the inhabitants of the earth: in Greek, al countries; that is, the people in them; meaning, al the countries adjoyning therabout. in every land]

or, in al the earth, as vers. 46. God called a famine upon the land, (or earth), he brake al the staff of bread. But he had sent a man before Iakob and his howse; even Ioseph, who was sold for a servant; him God sent before them, to preserv life: Psal. 105. 16. 17. Gen. 45. 5.

CHAPTER 42.

1. Iakob sendeth his ten sons to buy corn in Egypt. 5. They are imprisoned by Ioseph for spyes. 18. They are set at libertie, on condition to bring Benjamin. 21. They have a remorse for the injurie they had doen to Ioseph. 24. Symeon is kept bound for a pledge. 25. They return home with corn and their mancy. 29. They relate unto Iakob the hard things befallen them. 36. Iakob refuseth to send Benjamin, though Ruben would ingage his two sons for him.

1 **A**ND Iakob saw; that ther was corn to sell, in Egypt: & Iakob sayd, unto his sons; why look ye one upon an other? And he sayd, Behold I have heard, that ther is corn to sel, in Egypt: goe yee down thither, & buy corn for us from thence, that we may live, and not dye. And Iosephs ten brethren, went down, to buy corn, in Egypt. But Benjamin, Iosephs brother, Iakob sent not, with his brethren: for he sayd, least mischief befall him. And the sons of Israel, came; to buy corn, among those that came: for the famine was, in the land of Canaan. And Ioseph, he was the ruler over the land; he it was that sold corn, to al the people of the land: and Iosephs brethren came, & bowed-down-them-selves unto him, with their faces to the earth. And Ioseph saw his brethren, & knew them: and he made-himself strange unto them, and spake with them hard-words, and sayd



8 sayd unto them, whence come yee?  
 And they sayd, from the land of Canaan, to buy food. And Ioseph, knew his brethren: but they, knew not him.  
 9 And Ioseph remembred, the dreams, which he had dreamed of them: and he sayd unto them, yee *are* spies; to see the nakednes of the land, yow are come. And they sayd unto him, Nay my lord: but thy servants are come, to buy food. We all of us, *are* sonns of one man: we *are* true-men; thy servants, are not spies. And he sayd, unto them: Nay, but yee are come to see, the nakednes of the land. And they sayd; We thy servants, *were* twelv brethren, the sonns of one man, in the land of Canaan: and behold, the yongest, *is* with our father *this* day; & one, is not. And Ioseph sayd, unto them; That *is* it, that I spake unto you, saying, yee *are* spies. By this, ye shalbe proved: *as* Pharaoh liveth, if ye goe-forth from hence; except, when your yongest brother come, hither.  
 16 Send one of yow, and let him fetch your brother: & you, be yee in bonds; that your words may be proved, whether truth be in you: and if not, *as* Pharaoh liveth, surely ye *are* spies.  
 17 And he put them al together, into ward, three dayes. And Ioseph sayd unto them, in the third day; This doe, and live: I, fear God. If yee *be* true-men; let one of your brethren, be bound in the howse of your ward: & goe yow, bring ye corn, for the famine of your howses. And bring your yongest brother, unto me; and your words shalbe verified, and ye shal not dye: and they did so. And they sayd, *ech*-man unto his brother; Verily, we

22 *are* guiltie, concerning our brother: in that we saw the distresse of his sowl, when he besought us-for-grace, and we heard *him* not: therefore, this distress, is come upon us. And Reuben answered them, saying; did not I say unto yow, saying, doe not syn against the child, and ye heard not? and his blood also, behold it is required.  
 23 And they, knew not; that Ioseph heard: for an interpreter, *was* between them. And he turned-about from them, and wept: and he returned unto them, and spake unto them; and took from them, Simeon; and bound him, before their eyes. And Ioseph commanded, that they should fyl their vessels with corn; and to restore, every mans money into his sack; and to give them, provision, for the way: & thus, did he unto them. And they took-up their corn, upon their asses: and went, from thence. And one opened his sack, to give provender, to his ass, in the Inn: & he saw his money, and behold it *was*, in his baggs mouth.  
 28 And he sayd unto his brethren, my money is restored; and also, behold *it* is in my bag: and their hart went-forth; and they trembled, *ech*-man to his brother, saying; what *is* this, that God hath doen, unto us?  
 29 And they came, unto Iakob their father, unto the land of Canaan: and told him, al that befell them, saying.  
 30 The man, the Lord of the land, spake with us, hard-words: and took us, as spies of the land. And we sayd unto him, we *are* true men: we are not spies.  
 32 We *were* twelv brethren, sonns of our father: one is not, and the yongest *is* *this* day, with our father, in the land of



- 33 Canaan. And the man, the Lord of the land, sayd unto us; By this shal I know, that yee, *are true-men*: leav one of your brethren, with me; and take for the famine of your howses, & goe.
- 34 And bring your yongest brother, unto me; and I shal know, that ye *are not spies*; but *that yee are true men*: I wil give yow your brother; & ye shal traffike, in the land.
- 35 And it was, they emptying their sacks; that behold, *everymans* bundel of money, was in his sack: and they saw the bundles of their money, they and their father, and they feared. And Iakob their father, sayd unto them; Me, have ye bereaved-of-children: Ioseph is not, & Simeon is not; and Benjamin ye wil take away; al these things, are against me.
- 37 And Reuben sayd unto his father, saying; Slay, my two sons; if I bring him not, unto thee: give him, into my hand; and I, wil bring him agayn unto thee.
- 38 And he sayd, my son shal not goe-down, with you: for his brother is dead, and he, is left himself alone; and mischief shal befall him, by the way, in the which ye goe; and ye shal bring-down my gray-hayres, with sorow, unto hell.

## Annotations.

I **C**orn-to-sel] or sale of corn: so the Hebrue *Sheber*, (which is *breaking*;) is here translated in Greek, *the selling of wheat*: the Chaldee also so expresseth it. See Gen. 41:56. Iakob saw, that is understood this, by the report of others; he heard it, v. 2. So the people saw the voices, Exod. 18, 20.

one on another] or, on your selves: as negligent, or as men helpless, none knowing what to doe. The Greek translateth, *why are ye slothfull*? By the famine that came

over all Egypt & Canaan, ther was great affliction, *that our fathers found no sustenance*: Act. 7, 11. In Abrams dayes, Canaan was vexed with famine, Gen. 12, 10. againe in Isaaks time, Gen. 26. 1. and now in Iakobs. So God exercised the faith and patience of the saints, in the comon calamities of the world. The like was in Act. 11, 28.

4 v. 4. *least mischeif*] understand, I must take heed, least &c. see Genes. 3, 22. For mischief, the Chaldee putterth death: the word implieth it, and lesser evils also, as appeareth by Exod. 21, 22, 23, 24. The Greek calleth it, *sicknes*.

6 v. 6. *the ruler*] he that had authoritie and power, in his hand; as the original word signifieth, Eccles. 8, 8, 4. and David confirmeth, Psal. 105, 22. Of the Hebrue *Shallit*, and *Shilton*, is made in Arabik the name *Sultan*, a title wherby the chief rulers of Egypt & Babylon are stil called.

*bowed-down*] so fulfilling the oracle, in Gen. 37, 7, 8.

7 v. 7. *made himself strange*] in Greek, he was alienated from them. The Chaldee expounds it, *he bethought him what he should speak with them*. *with them*] or, unto them: for the scripture useth these phrases indifferently, as, *speak not with us in the Jewes language*, 2 King. 18, 26. or, *speak not unto us*, Esai. 36, 11. and, *spake with him*, 2 Chyon. 10, 10. or, *spake unto him*: 1 King. 12, 10. & in Greek, as, *he spake with them*, Mark 6, 50. or, *he spake unto them*, Mat. 14, 27.

9 v. 9. *spies*] The Hebrue hath the signification of *footing*, or going from place to place. The Apostle in Greek translateth it *spies*, Heb. 11, 31. *nakednes*] that is, *the naked, weak, or ruined places*; as the Chaldee expalayneth it. The Greek translateth it, *footsteps*. Ioseph dealeth with his brethren in syn, as God doeth with his children: who often estrangerth himself from them, dealeth roughly, & counteth them unto him as his enemies, Job. 19, 11. & 13, 24.

11 v. 11. *true*] or upright, honest men. The Greek sayeth, *peateable*.

13 v. 13. *is not*] that is, *he is dead*: as the phrase



phrase signifieth, *Mat. 2, 16, 18.* and so it is expounded in *Gen. 44, 20.*

15 v. 15. as *Pharaoh liveth*] a kind of asseveration or swearing, (as the like phrase of God manifesteth, *Ier. 5, 2.*) which sometime is joyned with the name of God, as *1. Sam. 20, 3.* as the Lord liveth, and as thy soul liveth; so *2. King. 2, 2, 4, 6.* *2. Sam. 15, 21.* *1. Sam. 25, 26.* And to swear by the kings life, was a great oath in Egypt. The Greek translateth, by the health of Pharaoh. It may also be read as a wish; so *Pharaoh live:* and is likewise an earnest asseveration. if ye goe ] that is, ye shall not goe; as the Greek explayneth it: see *Gen. 14, 23.* yongest] Hebr. little: so after, in v. 20, 32, 34.

16 v. 16. be ye in bonds] you shall be bonnd, or prisoners. In Greek, be ye led away, until your words be manifest, whither ye speak - truth or not.

17 v. 17. put them altogether] Hebr. gathered them. ward] or prison: called the house of ward, (or custodie) v. 19. & so by the Chaldee here. Here God by tribulation, calleth the patriarchs to repentance for their synns: he chasteneth us for our profit, that we might be partakers of his holynesse; *Heb. 12, 10.*

18 v. 18. the third day] of which number, diverse things are observed, on *Gen. 22, 4.*

19 v. 19. bring] to your families. corn for the famine] or, after the Hebrue phrase, the breaking of the famine; meaning corn: as *Gen. 41, 56.* The Chaldee sayth, corn which wanteth in your howses.

21 v. 21. guilty] the Greek translateth in syn. our brother] Joseph they mean, who besought them when they sold him into Egypt, *Gen. 37.* Thus by afflictions they are brought to acknowledge their syn committed about 13. yeres before, which their consciences did now accuse them of. So God sayth, I wil goe and return to my place, til they acknowledge their guiltines, and seek my face: in their affliction they wil seek me early: *Hos. 5, 15.* distress] or anguish, the Greek translateth, we despised the tribulation.

22 v. 22. is required] that is, God punish-

eth us for killing our brother as is threatened *Gen. 9, 5.* After many yeres, the guilt of innocent blood could not be removed out of their harts; but the memorie of it, is renewed upon this their trouble.

23 v. 23. heard] that is, understood: as *Genes. 11, 7.*

24 v. 24. wept] shewing his love & natural affection, which yet he hid from his brethren, til they were thoroughly humbled. So God in mens afflictions often hideth himself, *Esa. 46, 15.* *Psal. 10, 1.* yet in al their affliction, he is afflicted, *Esa. 63, 9.*

*Simeon*] who seemeth by this, to have been the chief procurer of Iosephs trouble; he was by nature, bold and feirce, as his fact against the Sichemites dooth manifest; *Gen. 34, 25.* & *49, 7.*

25 v. 25. vessels] meaning, their sacks. money] Hebr. their silvers. provision,] or food: the Greek addeth, food ynough.

did he] or, as the Greek translateth, it was doen; meaning by Iosephs servant. See the like phrases noted, on *Gen. 2, 20.* & *16, 14.* The holy Ghost observeth this kindness of Ioseph, who was far from revenge, and did good for evil. Thus we all should doe, *Rom. 12, 17, 19.* *Mat. 5, 44.*

28 v. 28. went forth] or, was gone, that is, sayled them: or (as the Greek translateth) was astonied; A like speech is in *Song. 5, 6.* My soul went forth, that is, sayled: fainted. The Chaldee translateth, the knowledge of their hart departed, trembled] or, (as the Greek sayth) were troubled: & so manifested it one to another; See *Gen. 27, 33.*

30 v. 30. took us] Hebr. gave us: that is, esteemed and counted. Or used us; as the Greek translateth, he put us in prison. Alike phrase is in *1. Sa. 1, 16.*

33 v. 33. for the famine] understand from the 19. verse, corn for the famine. And so the Greek expresseth it here, as there. The Chaldee also sayth, corn that wanteth in your howses. Such defects are often in scripture: as, he slew Goliath, *2. Sam. 21, 19.* for, the brother of Goliath, as is expressed, in *1. Chron. 20, 5.*

36 v. 35. against me] or upon me, as a hea-



37 vy burden, hastening my death.  
v. 37. *my two sonns*] so the Greek  
translateth, and the Hebrue is elsewhere  
so used, *Exod. 18. 3.* But it may also be  
Englised, *two of my sonns*: he having fowr  
in all, *Gen. 46. 9.* This condition being un-  
natural & synful, Iakob would not admit  
of: but contineweth his purpose, not to  
let Benjamin goe, v. 38.

38 v. 38. *himself alone*] meaning of Ra-  
chels children, as is explyned, *Genes. 44,*  
*20, 27, 28.* and ] or, if mischief; in Chal-  
dee, death: see v. 4. *my gray-hayres*  
Heb. *my grayness*, or *hoarynes*: that is, *me*  
*who am gray-headed.* unto hell ] to the  
grave, or state of death. See *Gen. 37, 35.* Ia-  
kob in these doubts and feares, bewray-  
eth weaknes of faith; which afterwards  
he overcometh, resting in the providēce  
of God; and then Moses nameth him *Isra-*  
*el, Gen. 43. 11.*

## CHAPTER. 43.

1. The famine continewing, Iakob would  
send againe into Egypt, but his sonns durst not  
goe without their yongest brother. 8. Judas of-  
fereth to be surety for Benjamin. 11. Israel at  
length yeildeth, and sendeth them with a pre-  
sent, double money, & a blessing. 15. Ioseph en-  
terteyneth his brethren. 18. They are afraid;  
and offer the steward the money which had been  
restored them. 23. The steward comforteth thē,  
and bringeth out Symeon. 26. Ioseph receiveth  
their present, 29. blesseth Benjamin, 31. and ma-  
keth all his brethren a feast; 34. but sheweth spe-  
ciall favour to Benjamin.

1 **A**Nd the famine, was heavy in the  
2 land. And it was; when they  
had made-an-end, of eating the corn;  
which they had brought, out of E-  
gypt: that their father, sayd unto thē;  
Goe-agayn, buy for us a litle food.  
3 And Iudah sayd unto him, saying; The  
man did protesting protest unto us,  
saying, ye shal not see my face; except,  
4 your brother be with yow. If thou

wilt send our brother, with us; we wil  
goe-down, and buy food for thee.  
5 And if thou wilt not send him, we wil  
not goe-down: for the man sayd un-  
to us, ye shal not see my face; except,  
6 your brother be with yow. And Is-  
rael sayd; wherfore did yow me the  
evil; to tel the man, whither ye had yet  
7 a brother? And they sayd, the man  
asking asked of us & of our kindred,  
saying; Is your father yet alive? have  
ye a brother? and we told him, accor-  
ding to the tenour of these words:  
Did we knowing know, that he  
would say, bring your brother down?  
8 And Iudah sayd, unto Israel his father;  
send the yong-man with me, and we  
wil arise and goe: that we may live &  
not dye, both we and thou, and also  
9 our litle-ones. I, wil be suertie for  
him; of my hand, shalt thou require  
him: if I doe not bring him unto thee,  
and set him before thee; then wil I be  
10 a synner unto thee, al dayes. For,  
except we had lingred: surely now we  
11 had returned, this two-times. And  
Israel their father, sayd unto them; if  
(it must be) so now, doe this: take of  
the prais-worthy-fruit of the land, in  
your vessels; & cary-down to the man,  
a present: a litle baulm, and a litle ho-  
ney, spices and myrrh, terebinth-  
nutts, and almonds. And take in  
12 your hand, double money: and the  
money that was restored, into the  
mouth of your baggs, ye shal cary-a-  
gayn in your hand: peradventure it  
13 was an oversight. And take, your  
brother: and arise, goe-agayn unto  
14 the man. And God almighty, give  
yow mercies, before the man; that he  
may send away with yow, your other  
brother,



15 brother, and Benjamin: and I, if I be  
 bereaved-of-my-children, I am berea-  
 ved. And the men took this present;  
 & took double money in their hand,  
 and Benjamin: and arose, and went-  
 16 down to Egypt; and stood, before Io-  
 seph. And Ioseph saw Benjamin,  
 with them; & he sayd to *him* that *was*  
 over his howse, bring the men to  
 howse: and slay a slaughter (*of beasts*),  
 and make-ready; for the men shal eat  
 17 with me, at noon. And the man did,  
 as Ioseph had sayd: and the man  
 brought the men, into Iosephs howse.  
 18 And the men feared, because they  
 were brought, *into* Iosephs howse: &  
 they sayd, for the matter of the mo-  
 ney, that *was* returned in our baggs  
 at the first; are we brought-in: to roll  
 himself upon us: and to fall upon us;  
 and to take us for servants, and our  
 19 asses. And they came-neer unto the  
 man, which *was* over Iosephs howse:  
 and they spake unto him, at the dore  
 20 of the howse. And sayd, Oh my lord:  
 coming-down we came-down at first,  
 21 to buy food. And it was, when we  
 came to the Inn, and opened our  
 baggs; that behold *every-mans* mo-  
 ney, *was* in the mouth of his bag; our  
 money, in the weight therof: and we  
 have brought it agayn, in our hand.  
 22 And other money, have we brought-  
 down in our hand, to buy food: we  
 know not, who put our money, in  
 23 our baggs. And he sayd, peace be  
 to yow, fear not; your God, and the  
 God of your father, hath given to  
 yow the trefure, in your baggs; your  
 money, came unto me: & he brought-  
 24 out Simeon, unto them. And the  
 man brought the men, into Iosephs

25 howse: and gave *them* water, and they  
 washed their feet; & he gave proven-  
 der, to their asses. And they made-  
 ready, the present; against Ioseph  
 26 came, at noon: for they heard, that  
 they should eat bread, there. And  
 Ioseph came to howse; and they  
 brought unto him, the present which  
*was* in their hand, into the howse: &  
 they bowed-down-themselves unto  
 27 him, to the earth. And he asked  
 them, of *their* peace; and sayd, *is there*  
 peace to your father the old-man, of  
 whom yow spake? *is* he yet alive?  
 28 And they sayd; *ther is* peace to thy ser-  
 vant, to our father, he *is* yet alive: and  
 they beded-down-the-head, & bow-  
 29 ed-them-selves-down. And he lif-  
 ted-up his eyes; & saw Benjamin his  
 brother, his mothers son; and sayd,  
*is* this your yonger brother, of whom  
 yow spake unto me? & he sayd, God  
 30 be gracious unto thee, my son. And  
 Ioseph made-hast; for his bowels did  
 yern, towards his brother; and he  
 sought, (*where*) to weep: & entred in-  
 31 to a chamber, and wept there. And  
 he washed his face, & went-out: and  
 refreyned himself; and sayd, set-on  
 32 bread. And they set-on for him, by  
 himself alone, and for them by them-  
 selves alone; and for the Egyptians  
 that did eat with him, by themselves  
 alone: because the Egyptians, might  
 not eat bread, with the Hebrues; for  
 that *is* an abomination, unto the E-  
 33 gyptians. And they sate before him;  
 the first-born, according to his first-  
 birthright; & the yongest, according  
 to his youth: and the men marveled,  
 34 *ech*-man at his neighbour. And he  
 took-up measses from before him,



unto them; and Benjamins measure, was five times more, then the measures of any of them: and they drank & largely-drank, with him.

*Annotations.*

2 **B**y Hebr. break: so after; v. 4, 20. &c. See Gen. 41, 56.

3 v. 3. protesting] that is, did solemnly & earnestly protest, even with oath, Gen. 42, 15. Of this phrase, see Gen. 2, 17. be] or, as the Greek translateth, unless your younger brother come with you.

7 v. 7. asking] that is straitly asked: see v. 3. They excuse themselves, as having not doen it purposely, but of necessitie; which they could not honestly avoyd.

tenour] Hebr. mouth of these words; that is, as the Greek translateth, according to this asking, of his. did we knowing know] that is, did (or could) we any way know; or certainly know?

8 v. 8. young-man] meaning Benjamin: who was now above 30. yeres of age; being but seven yeres younger then Ioseph.

9 v. 9. wil I be a synner] or syn; that is, be guilty, as a violator of my faith; & subject to punishmēt according. So the word synners, is used in 1. King. 1. 21. all dayes] of my life: or, for ever.

11 v. 11. praise-worthy. fruit] Hebr. of the musick (or melodie) of the land; meaning the best fruits, most cōmendable, & for which songs of praise are given to God. So the Greek translateth it, fruits; & the Chaldee, that which is laudable. So a blessing is sayd to be in the cluster of grapes, Esa. 65, 8.

baulm] or rosin: see Genes. 37. 25.

Terebinth-nuts] or, nuts of the turpentine-tree. So the Greek translateth it Terebinth. The word is not found elsewhere in holy scripture. By this present, Iakob thought to procure favour, as he did before, Gene. 32, 10. &c. for, a mans gift maketh room for him, and bringeth him before great men. Prov. 18, 16. So Kings, bring presents to Christ; Psal. 72. 10.

12 v. 12. double money] because the famine continuing, it was like corn was dearer. an oversight] or error; Gr. an ignorant-act. Hereupon justice required, that the money should be restored.

14 v. 14. if I be] or, when I am bereaved; a like phrase is in Esth. 4, 16. if I perish & perish. Both of them, seem to be a committing of themselves, and of the event of their actions unto God, in faith: which if it fel out otherwise then they wished, they would patiently bear.

16 v. 16. him that was over] that is, his steward: so v. 19. & 44, 1. see Gen. 41, 40. a slaughter] as is wont to be killed for a feast. So in Prov. 9. 2. 1. Sā. 25, 11. Gē. 31. 54.

18 v. 18. for the matter] or, because of the money, as the Greek translateth. So gñal de-bar, signifieth because, or concerning, Exod. 8, 12. to roll] that he may roll; namely, the Lord of the land; by rolling, meaning violent oppression, as the Chaldee expoundeth it dominiering, and the Greek false accusing, or, calumniation. See the like phrase in Job 30, 14. to fall] or to fell, that is, cast down himself; which the Chaldee translateth, seek an occasion against us. A guilty conscience made them fearful, and suspicious. So Gods works of grace, through our syn and ignorance, doe occasion our fear; Judg. 13, 22, 23. Mat. 14, 25, 26, 27.

20 v. 20. Oh] or Vnto me; understand, look, or let thine eyes be; as the phrase is more fully expressed, in Job 6, 28. & 7. 3. The Greek & Chaldee translations make it here a word of intreating, We pray. So Gen. 44, 18. Exo. 4, 10. Judg. 6, 15. Jos. 7. 8.

23 v. 23. peace to you] that is, be of good comfort: or, ye are in safetie. Peace is here opposed to fear: so in Job. 21, 9.

25 v. 25. against] or, until Ioseph came. eat bread] the Greek explayneth it, dine there.

26 v. 26. the present] Gr. the gifts which they had in their hands, which being also from their father; now the Sun, & eleven starrs, doe obeysance to Ioseph; as he dreamed, Genes. 37, 10.

27 v. 27. of their peace] that is, of their welfare,



welfare, how they did; as the Greek translath, how doo ye? So after, is your father in health? See Gen. 37. 14. & 41. 16.

30 v. 30. made - hast ] Gr. was troubled, did yern ] or did burn, were kindled with natural affection. The Greek and Chaldee express it, by being turned. The like is in 1. King. 3. 26.

32 v. 32. an abomination ] The Greek explyneth the cause, for that every feeder of sheep was an abomination to the Egyptians: & Moses telleth the same Genes. 46. 34. The Chaldee more plainly sayth, because the Hebrues eat the cattel which the Egyptians worship. Compare this exposition with Exod. 8. 26.

33 v. 33. yongest ] Hebr. least according to his littleness: meaning of age, not of stature. at ] or, looking upon his neighbour.

34 v. 34. unto them ] understand, and sent unto them. five times ] or five parts: Heb. five hands: which the Greek expoundeth five fold; the Chaldee five parts (or portions: ) so Gen. 47. 24. largely - drank ] or drunk-themselves-merry: were drunken, which word is used for large drinking, unto merth, but with sobriety. Hag. 1. 6. Ioh. 2. 10.

# CHAPTER 44.

1. Ioseph sending his brethren away with corn, causeth his cup to be put in Benjamins sack. 4. He sendeth after them, complayning of iniurie. 11. Search is made, and the cup found. 13. They are brought back, and submit themselves to servitude. 17. Ioseph would retelyn Benjamin onely. 18. Judahs humble supplication to Ioseph: wherein (after relation of things that had passed) he offereth himself bond-man in Benjamins sted, in comiseration of his aged father.

1 **A**ND he comanded him that was over his howse, saying; fyll the mens baggs, with food; so much as they can carie: and put every mans money, in his baggs mouth. And my cup the silver cup, put in the baggs mouth of the yongest; and his corn money: and he did, according to the word of

3 Ioseph, which he had spoken. The morning was light; and the men were sent-away; they, and their asses. They were gone out of the citie, not gone-farr; and Ioseph sayd, to him that was over his howse; rise-up, folow after the men: and overtake them, and say unto them; wherfore have ye rewarded evil, for good? Is not this it, in which my lord drinketh; & he would searching search-diligently for it? ye have doen evil, in that ye have doen. 6 And he overtook them: and he spake unto them, these same words. And they sayd unto him; wherfore speaketh my lord such words? Farr be it fro thy servants, to doe such a thing. 8 Behold, the money, which we found in our baggs mouth; we brought-agayn unto thee, out of the land of Canaan: and how should we steal, out of thy lords howse; silver, or gold? 9 With whom soever of thy servants it be found, both let him dye: and we also, wilbe to my lord, for servants. 10 And he sayd; now also according to your words, so let it be: he with whom it is found, shalbe my servant; & you, shalbe blameless. And they hastened, and took-down, every man his bagg, to the ground: and they opened, every man his bag. 12 And he searched, he began with the eldest, and ended with the yongest: and the cup was found, in Benjamins bag. And they rent their garments: and laded every man his ass, & returned to the citie. 14 And Iudah and his brethren, came to Iosephs howse; and he, was yet there: & they fel before him, on the ground. 15 And Ioseph sayd unto them; what deed is this, that ye have doen? knew ye not;



ye not, that such a man as I, could  
 16 serching serch-diligently? And Iu-  
 dah sayd, what shal we say, unto my  
 lord? what shal we speak, & how shal  
 we justifie our selves? God hath found  
 out, the iniquitie of thy servants; be-  
 hold, we ~~are~~ my lords servants; both  
 we, and he in whose hand the cup is  
 17 found. And he sayd, farr be it from  
 me, to doe this: the man, in whose  
 hand the cup is found, he shalbe my  
 servant; and you, get ye up in peace,  
 unto your father.

□ □ □

18 And Iudah came-neer unto him, and  
 sayd; Oh my lord; let thy servāt I pray  
 thee, speak a word, in the ears of my  
 lord; & let not thy anger be kindled,  
 against thy servant: for thou ~~art~~, even  
 19 as Pharaoh. My lord asked his ser-  
 vants, saying; have ye a father, or a  
 20 brother? And we sayd, unto my lord;  
 we have a father, an old-man; and a  
 child of his old-age, the yongest: &  
 his brother is dead; and he himself  
 alone, is left of his mother, and his  
 21 father loveth him. And thou saydest,  
 unto thy servāts; bring him down,  
 unto me: that I may set mine eye, up-  
 22 on him. And we sayd, unto my lord;  
 the yong-man, cānot leav his father:  
 and if he should leave his father, then  
 23 he would dye. And thou saydest, un-  
 to thy servants; if your yongest bro-  
 ther, come not down, with you; ye  
 24 shal no more, see my face. And it was,  
 when we came-up, unto thy servant,  
 my father: then wee told him, the  
 25 words of my lord. And our father  
 sayd; Return, buy for us a litle food.  
 26 And we sayd, we cannot goe-down: if

our yongest brother be with us, then  
 wil we goe-down; for we cannot see,  
 the mans face; & our yongest brother,  
 27 not be with us. And thy servant my  
 father, sayd unto us; you doe know,  
 28 that my wife bare unto me two. And  
 the one, went-out from me; & I sayd,  
 surely he is torn is torn-in-peeces: &  
 29 I saw him not, since. And if ye take  
 this also, from my face, and mischief  
 befall him: then shal ye bring-down  
 my gray-haires, with evil unto hell.  
 30 And now; when I come, to thy ser-  
 vant my father; and the yong-man, be  
 be not with us: and his soul, is bound-  
 31 up in his soul. Then wil it be, when  
 he seeth that the yong-man is not,  
 that he wil dye: and thy servants shal  
 bring-down, the gray-haires of thy  
 servant our father, with sorow unto  
 32 hell. For thy servant, became-surety  
 for the yong-man; unto my father,  
 saying; if I bring him not, unto thee,  
 the wil I, be a synner unto my father;  
 33 all dayes. And now, I pray thee let  
 thy servant abide, in sted of the yong-  
 man; a servant to my lord: and let the  
 yong-man, goe-up with his brethren.  
 34 For how, shal I goe-up to my father;  
 and the yong-man, be not with me?  
 least I see the evil, that shall find my  
 father.

### Annotations.

- 1 **O** Ver his howse ] that is, his steward: see  
 Gen. 43, 16, 19. The Chaldee calleth  
 him, Provost over the howse. So in v. 4.  
 food ] that is, corn; as the Chaldee explains  
 it: So in v. 25.
- 2 v. 2. yongest ] Hebr. least: meaning in  
 age: so after. By this, Ioseph meant to  
 trie his brethrens love to Benjamin, & to  
 them



their father: whither they would assist him, in his utmost perill. The hard measure which before they had offred unto Ioseph himself, moved him hereunto.

v. 5. *Is not this &c.*] Here the Greek translation addeth: *Wherfore have ye stolen my silver cup? Is not this &c.* would *serching serch.*] so the Chaldee here translateth it: or would learn by experience by it, that is, would trie your truth & loyaltie. So the word was used before, in Genes. 30. 27. The Hebrue *Nachash* ( wherof the *Serpent* in that tongue hath his name, *Ge. 3. 1.* ) signifieth first a diligent observation, trial or serch, 1. *King. 20. 33.* Gen. 30. 27. secondly, a too curious serch or finding out, by soothsaying or divination, which Gods law forbiddeth, *Deut. 18. 10.* And so the Greek translateth it here, and *Thargum Jerusalem*; as if Ioseph could find out the theft, by divinatiō, or, by consulting with the soothsayers of Egypt: or used the cup for such an art. So after in v. 15.

v. 7. *such words*] or, according to these words. *farr be it*] or, be it a profane thing: see Gen. 18. 25. *such a thing*] or, according to this word.

v. 8. *silver*] the Chaldee expounds it, vessels of silver, or vessels of gold.

v. 10. *blameless*] or, cleay, innocent, and so without punishment: the Greek sayth *pure.*

v. 13. *rent their garments*] for greif of hart. See Gen. 37. 29. 34.

v. 16. *iniquitie*] other synns, for which they were under Gods wrath: though in this, they were innocent. This was the end, why God by Ioseph brought this re-ration upon them; that they might see their former synns, and repent. So the Prophet sayth, *By this shal the iniquitie of Iakob be purged; & this is all the fruit, to take away his syn.* *Esa. 27. 9.*

Here beginneth the eleventh section of the law, caled *Vayggash*, that is, *And (Iudah) came-neer:* see Gen. 6. 9.

v. 18. *O*] or, Have respect unto me: see Gen. 43. 10. The Greek and Chaldee ex-

playn it, *I pray thee my Lord.* *Pharaoh*] that is, of princely power, and majesty: so shewing a reason why he besought him not to be angry: for the Kings wrath, is like the roving of a Lion: *Prov. 19. 12.*

v. 20. *and a child*] understand, he hath a child, as the Greek explyneth it.

*of old age*] that is, born him when he was old; see Gen. 37. 3. *the yongest*] or, a litle one.

v. 21. *that I may see*] or, and I wil see my eye, that is, behold him. The Greek translateth, and I wil have care of him. So, setting of the eye, sometime signifieth, as *Ier. 40. 4.* In this sense, it was a promise of princely clemencie; that they might the more readily bring their brother.

v. 22. *yong-man*] so called because he was the yongest of the brethren: yet was he at this time married, & had ten sonns. *Ge. 46. 21.* *he*] that is, the father would dye.

v. 23. *no more see*] or, not add to see my face. See Gen. 43. 3.

v. 28. *is torn*] or, tearing is torn: the Chaldee sayth killed: the Greek thus, ye sayd unto me that he was eaten of wild beasts: see Gen. 37. 33.

v. 29. *mischief*] in Chaldee, death. *gray-hayres*] Hebr. grayness, or hoariness. So Gen. 42. 38. *with evil*] that is, with affliction and sorow, as is explyned v. 31. So evils, are often used for afflictions, *Deut. 31. 17.* *Psal. 88. 4.* *hell*] or the grave: so v. 31. See Gen. 37. 35.

v. 30. *his soul*] that is, the old mans life: see Gen. 19. 17. & 37. 21. *bound up in his sowl*] that is, knit with the yong mans life. The Greek translateth, his sowl hangeth on this mans sowl, (or life). This phrase signifieth intyre love, as 1. *Sam. 18. 1.* So the Chaldee expresseth it, his sowl is beloved unto him, as his own sowl.

v. 31. *is not*] namely with us, as the Greek addeth.

v. 32. *a synner*] and so guiltie, & subject to punishment: see Gen. 43. 9.

v. 33. *in sted of the yong-man*] herein Iudah sheweth his faithfulness and love to his father, and brother, in this necessitie;

G g upon



upon which experiment, Ioseph presently manifesteth himself, Gen. 45. 1. Iudas being suretie for his brother, is here an image of Christ, (the Lion of the tribe of Judah, Rev. 5. 5.) who being suretie for us (Heb. 7. 22.) hereby have we perceived his love, that he layd down his life for us: therefore we ought also to lay down our lives for our brethre: 1. Ioh. 3. 16.

34. v. 34. *shal find* that is, *shal come upon my father.* So *finding* is often used: 1. Chr. 10. 3. Psal. 116. 3. & 119. 143.

## CHAPTER 45.

1. Ioseph maketh himself known to his brethren. 5. He comforteth them in Gods providence. 9. He sendeth for his father. 16. Pharaoh confirmeth it. 21. Ioseph furnisheth them for their journey, and exhorteth them to concord. 25. Iakob is revived with the newes.

1. **A**ND Ioseph could not refreyn himself, before al that stood by him; and he cryed, Cause every man to goe-out from me: and ther stood not a man with him, when Ioseph made himself known, unto his brethren. And he gave forth his voice, with weeping: & the Egyptians heard, and the howse of Pharaoh heard. 3. And Ioseph sayd unto his brethren, I am Ioseph; is my father yet living? And his brethren could not answer him; for they were suddainly-troubled; at his presence. 4. And Ioseph sayd, unto his brethren, Come-neer to me I pray yow, & they came-neer: and he sayd, I, am Ioseph your brother; he whom ye sold, into Egypt. 5. And now, be not grieved; neyther let ther be anger, in your eyes; that ye sold me hither: for God did send me before yow, for preservation-of-life.

6. For these two yeres *hab* the famine been, in midst of the land: and yet, *(there are)* five yeres; in which *ther shal be* no earing, or harvest. And God sent me, before yow, to put for yow a remnant, in the earth: and to preserve-life unto yow, by a great escaping. And now, not you sent me hither, but God: and he hath put me, for a father to Pharaoh; & a lord, to al his howse; and a ruler, in al the land of Egypt. 9. Haste yow, and goe up to my father; and say unto him, thus sayth thy son Ioseph; God hath put me for a lord, of al Egypt: come-down unto me, stand not stil. 10. And thou shalt dwell in the land of Goshen, and thou shalt be neer, unto me; thou, & thy sonns, and thy sonns sonns: and thy flocks and thy herds, and al that thou hast. 11. And I wil nourish thee, there; for yer, *(there are)* five yeres, of famine: leath thou be empoverished, thou and thy howse, & al that thou hast. 12. And behold, your eyes see; and the eyes of my brother Benjamin: that *it is* my mouth, that speaketh unto you. And you shal tel my father, of al my glorie, in Egypt; and of al that ye have seen: and ye shal haste, and bring-down my father, hither. 14. And he fel, upon his brother Benjamins neck, and wept: and Benjamin, wept upon his neck. 15. And he kyssed al his brethren, & wept upon them: and afterward, his brethren spake with him. And the voice was heard, in Pharaohs howse, saying, Iosephs brethren, are come: and it was good, in the eyes of Pharaoh; & in the eyes of his servants. And Pharaoh sayd, unto Ioseph; say unto thy brethre, this doe ye: lade your beasts, and go



18 & goe get ye, to the land of Canaan.  
 And take your father, & your howses,  
 and come unto me: & I wil give you,  
 the good of the land of Egypt; and ye  
 19 shal eat, the fat of the land. And  
 thou art commanded, this doe ye:  
 take unto yow out of the land of E-  
 gypt, wagons, for your litle-ones, &  
 for your wives; and take-up your fa-  
 20 ther, and come. And your eye, let it  
 not spare your stuff: for the good of  
 21 al the land of Egypt, is yours. And  
 the sonns of Israel, did so, and Ioseph  
 gave them wagons, according to the  
 mouth of Pharaoh: and gave them  
 22 provision, for the way. To al of them  
 he gave, to *ech* man changes of gar-  
 ments: & to Benjamin he gave, three  
 hundred (*shekels*) of silver; and five  
 23 changes of garments. And to his fa-  
 ther, he sent after this *maner*, ten hee-  
 asses; carying of the good *things* of E-  
 gypt: and ten she-asses, carying corn  
 and bread, and victuals for his father,  
 24 by the way. And he sent-away his  
 brethren, and they departed: and he  
 sayd unto them, be not styrred (*one a-*  
 25 *gainst another*) by the way. And they  
 went-up, out of Egypt: and came, to  
 the land of Canaan; unto Iakob their  
 26 father. And they told him, saying;  
 Ioseph is yet alive; and that he is ruler  
 over all the land of Egypt: & his hart  
 fainted, for he beleevved them not.  
 27 And they spake unto him, al the  
 words of Ioseph, which he had spo-  
 ken unto them; and he saw the wa-  
 gons, which Ioseph had sent, to cary  
 him: and the spirit of Iakob their fa-  
 28 ther, revived. And Israel sayd; *It is*  
 ynough, Ioseph my son is yet alive: I  
 wil goe and see him, before I dye.

## Annotations.

- 1 **R**efreyn] or conteyn himself by force, frō  
 crying out and manifesting himself,  
 as hitherto he had doen, Gen. 43, 31. This  
 word, the Prophet applyeth also unto  
 God, who having long refreyned himself in  
 the afflictions of his people; wil in the end  
 for their deliverance, *crie out like a travel-*  
*ling woman* &c. Esa. 42, 14.  
 2 v. 2. *gave forth his voice*] that is, *cried-*  
*aloud*. An Hebrue maner of speaking of-  
 ten used, as Num. 14, 1. 2 Chron. 24, 9. Psal.  
 46, 7. & 68, 34. & 77, 18. So the Greek,  
*He sent forth his voice with weeping.*  
 3 v. 3. *suddenly-troubled*] or *apalled*, with  
 fear, and hasty troubled thoughts. Occa-  
 sioned by the conscience of their former  
 wickednes, and the beholding of Iosephs  
 present glorie. So when the spirit of grace  
 shalbe powred upon the Israelites, they  
 shal see Iesus whom they have periced, and  
 shal mourn for him, &c. Zach. 12, 10. Rev. 1, 7.  
 4 v. 4. *he whom*] Hebr. *me*: which word  
 eyther may be omitted, (as that obser-  
 ved on Gen. 5, 29.) or expressed in English,  
*he*: added for vehemencie sake, & to as-  
 sure his brethren, that he was Ioseph.  
 5 v. 5. *anger*] or *displeasure*, *grēf*, as Gen.  
 4, 4. that is, *be not angry* (or *displeased*) with  
 your selves. He would have them mode-  
 rate the sorow for their syn, wjth consi-  
 deration of Gods providence, that turn-  
 ed it unto good. The Greek translateth,  
*let it not seem hard unto you*. Here Ioseph is  
 farr from reveng-, or insulting against his  
 troubled brethré: so Christ prayed for his  
 crucifiers, Luke 23, 34: & by his Apostles  
 comforted them with hope of the blot-  
 ting out of their synns, when the times of re-  
 freshing shoulde come frō the presence of the Lord,  
 Act. 3, 14, 15, 17, 18, 19.  
 6 v. 6. *caring*] that is, *ploughing*, or *tillage*  
 of the land: the Chaldee sayth, *sowing*.  
 This seemeth to be for lack of corn,  
 which therefore in the last yere, Ioseph  
 supplied: Gen. 47, 23.  
 7 v. 7. *to put for you a remnant*] that is,



to preserve for (or unto) you, a remaynder; that you and yours might remayn alive. The contrary wherof is in 2. Sa. 14. 7. The Greek translateth, that they might be left unto you a remnant.

to preserve life unto you] that is, to keep you and yours alive. Or, to preserve alive unto you: as the Greek turneth it, to nourish up of you a great remnant.

by a great escaping] or, evasion; that is, by a great deliverance: or (according to the Greek interpretation) by a great multitude that escape: having respect to the great multiplication of them in Egypt according to Gods promise, Gen. 15. 13, 14. The Hebrue escaping or Evasion, is used for a company or remnant that escape danger, 2. Chron. 20. 6. Eps. 10, 20. (as captivitie, is a company of captives, Num. 21. 1. Deut. 21. 10.) and so the Greek here translateth it a remnant.

8 v. 8. but God] whose wisdom and providence ruleth al, and his goodnes turneth the evil actions of men, oftentimes to good events: therefore is this ascribed to God rather then to them, Gen. 50. 20. Psal. 105. 17. So Herod & Pontius Pilate, with the Gentiles and the people of Israel, did against Iesus, whatsoever Gods hand, & his counsell determined before to be doen, Act. 4. 27, 28.

put me for] or, as the Greek explyneth it, made me as a father; so acknowledging God to be his exalter, as he had been his afflicter. A father, is used for any teacher, guide, counsellor &c. Judg. 17, 10, 11.

10 v. 10. Goshen] in Greek Gese: a province in the land of Egypt, fat and fertile, good for to feed cattel, lying next to the land of Canaan: see Gen. 46. 28, 29. & 47. 1. & 27.

11 v. 11. impoverished] Gr. worn out: that is, perished with povertie. thy howse] that is, howshold: in Greek, thy sons.

12 v. 12. my mouth] and not an interpreter as did before, Gen. 42. 23. for an interpreter is an other mans mouth, Exod. 4. 16. The Chaldee sayth, in your tongue I speak with you.

14 v. 14. wept through joyful passion of mind. See Gen. 29, 11.

15 v. 15. spake] being refreshed by his words, from their amazed fear, which keepeth men from speaking, Psal. 77. 5. By speaking may also be implied the confession of their syn, and fear for the same. So Moses spake, Exo. 19, 19. that is, acknowledged his fear and infirmity, Heb. 12, 21.

16 v. 16. the voice] that is, the same, or rumour of this thing. good in the eyes] that is, pleasing: they liked wel of it. See Gen. 16, 6. The Greek here translateth, Pharaoh was glad.

18 v. 18. Your howses] that is, your howsholds, as v. 11. The Chaldee sayth, the men of your howses: the Greek, your goods.

the good] that is, the good things: the Greek addeth, of all the good things. So after in v. 20, & 23. the fat] the Chaldee translateth, the good; the Greek, the marrow: that is, the best fruits: see Ge. 27, 28.

19 v. 19. thou art commanded] thou (Joseph) hast authoritie from me & full power. The Greek expresth it thus: & thou, command thou these things, that they take wagons, &c. As Pharaoh here sheweth himself bountiful & gracious to Iakobs howse, for Iosephs sake: so God hath promised for Iesus sake, to make Kings the nursing fathers of Israel, Esa. 49, 1. & 22.

20 v. 20. let it not spare] that is, not regard your stuff (or vessels): or, let it not be grieved, to leave your stuff behind you. The eye sparing (or pitying) is a common phrase, see Deut. 7. 16. & 19, 13, 21. Ezek. 7. 4. 9. & 16. 5. & 20. 17. &c.

21 v. 21. the mouth] that is, the commendeth, v. 19 or words, as the Greek explyneth it. So in Job. 29, 30. Eccles. 9, 2. See Gen. 24. 57.

22 provision] or food, as the Greek hath v. 22. changes of garments] robes or upper garments, which they used in those countries often to shift, putting off and on: as we doe clokes, or gownes. The Chalde translateth them stoles (or robes): and the Greek here double stoles: & after to Benjamin chargeable stoles. Such were wont to be given for honour, or reward, Judg. 14. 12, 19. So in Rev. 6. 11. white stoles (or robes) are given to the souls under the altar.



12. *Allo Rev. 7, 9, 14. [shekels] or [shil-  
lings: this word the Chaldee also addeth:  
see Gen. 10. 16.*

23. *v. 23. after this manner] as many robes  
and shekels; as he gave Benjamin: so the  
Greek translateth, according to the same  
things. Or, as this that followeth: viz.  
ten asses &c.*

24. *v. 24. be not styrr'd ] or, make no styrr;  
that is, as the Greek translateth, be not an-  
gry: the Chaldee, contend not; or, fall not out  
by the way. The word signifieth styrring  
with anger and rage, as Prov. 29, 9. 2 King-  
19. 27. or with grief, as 2 Sam. 18, 33. This  
he spake, because some perswaded, & the  
rest (save Ruben) consented to the selling  
of him into Egypt: Gen. 37. that now, they  
should make no styrr about these and the  
like things; and Rubens former words, in  
Gen. 42, 22. occasioned this charge.*

26. *v. 26. and that he ] or, leaving out the  
word that, as superfluous, as the Greek  
translateth, and he ruleth at Egypt. For in  
the Hebrue, words sometime are redund-  
ant, as is observed on Gen. 7, 17. & 17, 4.*

*fainted] or was weakened, with unbelief;  
that is, doubted of that they sayd: yet daun-  
ted with the newes they brought. So the  
Chaldee interprets it doubting, or wavering;  
and the Greek, astonishment. For unbelief  
& doubting, weakeneth the hart, Rom. 4, 19.  
20. Mat. 14, 31. See also Gen. 15, 6.*

27. *v. 27. revived ] the Greek expresseth  
it by a word (anexopurese) which signifieth  
the reviving or styrring up of fyre that is  
buried under ashes; which word Paul u-  
seth in 1 Tim. 1, 6. for styrring up the gift of  
God. The Chaldee also here translateth,  
the holy spirit rested upon Jakob.*

28. *v. 28. ynough ] or much. The Greek trans-  
lateth, It is a great thing to me; if my son Jo-  
seph yet live: and the Chaldee sayth, it is  
great joy unto me.*

# CHAPTER 46.

1. *Jakob sacrificing at Beersheba, is com-  
forted of God, concerning his journey. 5. Thence  
he with his company, goeth into Egypt. 8. The*

*number of his family that went into Egypt. 28.  
Judah is sent to Joseph, who cometh to meet Is-  
rael his father. 31. He instructeth his brethren  
how to answer to Pharaoh.*

1 **A**ND Israel journeyed, and all that  
he had; and came to Beersheba:  
2 and sacrificed sacrifices, unto the God  
of his father Isaac. And God sayd  
to Israel, in visions of the night; and  
3 sayd, Iakob Iakob: and he sayd, loe  
here I am. And he sayd; I am God,  
the God of thy father: fear not, to  
4 goe-down into Egypt; for I will make  
of thee there, a great nation: I, will  
goe-down with thee, into Egypt; and  
I, will also bringing bring thee up:  
5 and Ioseph, shall put his hand upon  
thine eyes. And Iakob rose-up, from  
Beersheba: and the sonns of Israel,  
6 caried Iakob their father, and their  
litle-ones, and their wives; in the wa-  
gons, which Pharaoh had sent to ca-  
7 ry him. And they took their cattel;  
and their substance, which they had  
gathered in the land of Canaan; and  
8 came into Egypt: Iakob, and all his  
seed with him. His sonns, and his  
sonns sonns with him; his daughters,  
9 and his sonns daughters, and all his  
seed; brought he with him, into E-  
10 gypt. And these are the names, of  
the sonns of Israel, which came into  
Egypt, Iakob and his sonns: the first-  
11 born of Iakob, Reuben. And the  
sonns of Reuben: Enoch and Phallu,  
and Hezron and Carmi. And the  
12 sonns of Simeon; Iemuel, and Iamin,  
and Ohad, & Iachin, & Zohar: and  
Saul, the son of a Canaanitess. And  
the sonns of Levi; Gershon, Kohath,  
and Merari. And the sonns of Judah;  
Er, and Onan, & Selah, & Pharez &  
Gg 3 Zarab



13 Zarah: and Er and Onan dyed, in the  
 land of Canaan; and the sonns of Pha-  
 rez, *were* Hezron and Hamul. And  
 14 the sonns of Issachar, Thola, & Phu-  
 vah, and Iob and Simron. And the  
 15 sonns of Zabulon, Sered, and Elon, &  
 Iahleel. These, *be* the sonns of Leah;  
 which she bare unto Iakob, in Padan-  
 16 Aram; and Dinah his daughter: al the  
 sowls, his sonns and his daughters,  
 17 *were* thirtie and three. And the sons  
 of Gad, Ziphion, and Haggi, Suni, &  
 18 Ezbon, Eri, and Arodi, and Areli.  
 And the sonns of Aser, Jimna & Iisvah,  
 and Iisvi, and Beriah, and Serah their  
 19 sister: and the sonns of Beriah, Che-  
 ber, and Malchiel. These, *are* the sons  
 20 of Zilpah; whom Laban gave, to Leah  
 his daughter: and she bare these unto  
 Iakob, sixteen sowls. The sonns of  
 21 Rachel, Iakobs wife; Ioseph, & Ben-  
 jamin. And there was born to Ioseph,  
 22 in the land of Egypt; whom Asenath  
 daughter of Potipherah preist of On,  
 bare unto him: Manassch, & Ephraim.  
 23 And the sonns of Benjamin, Belah, &  
 Becher, and Ashbel, Gera, and Naa-  
 24 man, Echi, and Rosh: Muppm and  
 Huppm, and Ard. These *are* the  
 25 sonns of Rachel, which were born to  
 Iakob: al the sowls, fourteen. And  
 26 the sonns of Dan, Chulshim. And  
 the sonns, of Naphtali: Iachzeel, and  
 Gumi, and Iezer, and Sillem. These,  
 27 *are* the sonns of Bilhah; whom Laban  
 gave, to Rachel his daughter: and she  
 bare these unto Iakob, al the sowls,  
*were* seven. Al the sowls that came  
 with Iakob into Egypt, *which* came  
 out of his thigh, besides the wives of  
 Iakobs sonns: al the sowls, *were* sixtie  
 and six. And the sonns of Ioseph,

which were born to him in Egypt,  
*were* two sowls: al the sowls of the  
 howse of Iakob, that came into E-  
 28 gypt, *were* seuentie. And he sent Iu-  
 dah before him, unto Ioseph; to sig-  
 nify before him, to Goshen: & they  
 29 came, into the land of Goshen. And  
 Ioseph, bound his charret, and went-  
 up, to meet Israel his father, to Go-  
 shen: and he presented himself unto  
 him; and he fel on his neck, & wept  
 30 on his neck, stil. And Israel sayd un-  
 to Ioseph, now let me dye: since I  
 have seen thy face, because thou *art*  
 31 yet alive. And Ioseph sayd unto his  
 brethren, and unto his fathers howse;  
 I wil goe-up, and shew Pharaoh: and  
 wil say unto him; my brethren, and  
 my fathers howse, which *were* in the  
 land of Canaan, are come unto me.  
 32 And the men, *are* sheep-herds; for they  
 are, men that *feed* cartel: & they have  
 brought their flocks and their herds,  
 33 and al that they have. And it shalbe,  
 when Pharaoh shal cal yow; and shal  
 34 say, what *are* your works? Then ye  
 shal say; thy servants have been men  
 that *fed* cartel, from our youth even  
 until now; both we, and also our fa-  
 thers: that, ye may dwel, in the land  
 of Goshen; because every sheep-herd,  
*is* an abomination to the Egyptians.

### Annotations.

1 **B** *Beersheba* in Greek, *The wel of the oath*:  
 see Gen. 21. 14. 31. & 26. 33. this was  
 the way frō Chebron in Canaan, towards  
 Egypt: and a place where he and his fa-  
 thers had received mercies from God.  
 Gen. 21. 31. 33. & 26. 33. *sacrificed* that  
 is, kylled beasts for sacrifice: so both gi-  
 ving thanks for the tidings of Ioseph, &  
 consulting



consulting with God, about his going into Egypt; whither in former time, Isaac his father was forbidden to goe, in time of famine, Gen. 26. 1. 2. 3. and whereof he now made some doubt, vers. 3. For he knew the oracle that his seed should be afflicted in Egypt, Gen. 15. 13. 14. & now he and his fathers had been pilgrims 215. yeres, from the time that God had promised the inheritance of Canaan unto Abraham, Gen. 12. and he saw little hope of the fulfilling of that promise, being now to goe but with 70. soules into an other barbarous countrie. Onely, as by faith they had sojourned in the land of promise, as in a strange countrie, Heb. 11. 9. so now also by faith he would goe to sojourn in Egypt, if God should so command him. Among the Gentiles they used also to offer sacrifice, when they took a journey in hand: Festus. lib. 14.

v. 2. visions] in Greek, a vision, or Sight. See Gen. 15. 1.

v. 3. God.] Hebr. *El*; that is, the Mighty. See Gen. 14. 18. *make of thee*] Hebr. put thee there unto a great nation. So Gen. 21. 13. This God had promised him in times before, Gen. 28. 14. & 35. 11.

v. 4. bringing bring-up] that is, surely bring thee up: Gr. *wil bring thee up unto the end*. This promise was like that which God gave him when he went to Mesopotamia, Gen. 28. 15. And Iakob himself was brought awayne into Canaan, dead, Gen. 50. 5, 13. his posterie were brought alive, a mighty armie, Is. 1. &c. And from hence, the Hebrew doctors gather a general rule, that whosoever Israel are in captivitie (or affliction) the presence of God is with them. R. Menachem on Gen. 46. *upon thine eyes*] that is, *shal close up thine eyes when thou dyest*: and so burie thee. An ancient and honourable custome, used of them, and all nations. The custome (afterwards) in Israel, about the dead and their burial was this; they closed up the eyes of the dead; and if his mouth were open, they tied up his jawes; and stopped the holes of his body, after that they had washed him: and anointed him with oint-

ment made of divers sorts of spices: and shaved off his haire, and wrapped him in white linnen clothes, that were not of deare price: and they used to cover the face of the dead with a napkin of a *zuz*, (that is, a quarter of a shekel) price, that the poore might be able also to buy it &c. And it was unlawful to bury them in shrowds of silk, or cloth of gold, or broiderie, though he were a prince in Israel; for this was *gross-pride of spirit*, and the corrupt work of infidels. And they caried the dead upon their shoulders unto the grave. Maimony in Misn. tom. 4. treat. of Mourning ch. 4. S. 1. 2.

v. 6. into Egypt] to sojourn there, in the land of Cham, Psal. 105. 23. This journey of his, is sundry times mentioned, Jos. 24. 4. Es. 45. 4. Act. 7. 15. Num. 20. 15. Deut. 10. 22. This was in the 130. yere of Iakobs life, Gen. 47. 9. after the promise made to Abraham, 215. yeres, Gen. 12. 4. in the yere of the world, 2258. seed] that is, children, or posterity. See Gen. 3. 15. & 13. 15. So the Chaldee translateth it sons.

v. 7. daughters] one daughter, Dinah. vers. 15. so in vers. 23. sons, for one son.

v. 9. Carni] in Greek Charmee. These four, were heads of their fathers howse, and of them are named the families of the tribe of Reubens Exod. 6. 14. Num. 26. 5. 6. 1. Chron. 5. 3. So of the rest that follow.

v. 10. Jemuel] called also Nemuel, in Num. 26. 12. 1 Chron. 4. 24. Ohad] in Greek Ad: This man is not mentioned in the families of Symeon, Num. 26. 12. 1. Chron. 4. 24. it seemeth he and his, were then perished. Jachin] called also Jariß, 1. Chron. 4. 24. of him was a familie called Jachinites, Num. 26. 12.

Zohar] in Greek Saar: by transposition of letters, he is also called Zerab, and his familie Zarhites, Num. 26. 13. 1. Chron. 4. 24. Canaaniteß] or, Canaanitish-woman: the cursed stock, with which Israels sons ordinarily might not marie; Gen. 28. 1.

v. 11. Gershon] called also Gershom, 1. Chron. 6. 16. Kohath] or Kehath, in Greek Keth. This man was grandfa-

ther



ther to *Aaron* and *Moses*, & *Marie*: *Exod.* 6. 18. 10. Of this familie came the *Priests* of *Israel*, *1. Chron.* 6. 3. 4. &c. and the *Kohathites* had the principal place in the service of the sanctuary, *Num.* 3. 31. & they are reckoned before the *Gersonites*, *Num.* 4. 34. &c.

12 v. 12. dyed] by untimely death, at Gods hand, for their syn, *Gen.* 38. 7.---10.

*Hexron*] in Greek *Afron*; but the Apostle writeth him in Greek, *Efrom*. *Mat.* 1. 3. by interpretation, the middest of exultation.

13 v. 13. *Jissachar*] why his familie is set before other his elder brethren, is shewed on *Gen.* 35. 23. *Thola*] he had a rare blessing, in multitude of children: for of this *Tholah* were 22600. valiant men of warr, in *Dauids* dayes, *1. Chron.* 7. 2. Ther was also a Iudge of this name and tribe, *Judg.* 10. 1.

*Phuvah*] called also *Phuah*, *1. Chron.* 7. 1. and so the Greek here writes him, *Phoua*. *Iob*] called also *Jasub*, *Num.* 26. 24. *1. Chron.* 7. 1. and so the Greek writeth him here, *Jasoub*. *Simron*] or *Shimron*; in Greek, *Zambran*.

14 v. 14. *Elon*] in Greek, *Allon*. *Jahleel*] in Greek *Aiel*.

15 v. 15. *Padan*] or *Mesopotamia*; see *Gen.* 29. 20. There *Leahs* sonns were born; but the families of her sonns here reckned, were born after they came thence into *Canaan*. all the souls] that is persons, *Gen.* 12. 5. *Heb.* *foul*, which the Greek translateth, *souls*: so after. and three] counting *Iakob* himself for one, as v. 8. & excluding *Ev* & *Onan*, which were dead; as *Leah* her self also was.

16 v. 16. *Ziphion*] called also *Zephon*, *Num.* 26. 15. and here in Greek *Saphon*.

*Suni*] in Greek *Sannis*. *Ezbon*] called also *Ozni*, *Num.* 26. 16. in Greek here *Thasoban*. *Eri*] in Greek *Acdeis*.

*Arodi*] called *Arod*, *Num.* 26. 17. in Gr. *Aoredais*.

17 v. 17. *Jisvah*] in Greek *Jesoua*. This mans name and familie is wanting, in *Nu.* 26. 44. *Beriah*] in Greek *Baria*, and *Sara* their sister.

19 v. 19. wife] so called rather then the

rest, because *Iakob* purposed to marie her onely, & loved her best; see *Gen.* 29. 18. 30.

20 v. 20. *preist*] or prince: see *Gen.* 41. 45.

The Greek sayth, *Priest* of *Heliopolis*.

*Ephraim*] Here the Greek translation addeth these words: And the sonns of *Manasse*, whom his concubine *Syra* bare unto him, were *Machir*: And *Machir* begat *Galaad*. And the sonns of *Ephraim*, *Manasses* brother, were *Sutalaam* and *Taam*; & the sonns of *Sutalaam*, *Edem*. This is not in the *Hebrue* of *Moses*, but was translated by the Greek interpreters, from *1. Chron.* 7. 14. 20. unto this place; by reason of that speech in *Genes.* 50. 23. that *Ioseph* saw his children to the third generation. And having added these five sonns and nephewes, they doe summ up al in v. 27. to be 75. souls, where the *Hebrue* hath but 70. and the new testament also allegeth that number, 75. in *Act.* 7. 14. folowing the Greek, as it dooth elsewhere for *Cainan*, in *Luk.* 3. as is observed on *Ge.* 11. 12.

22 v. 21. *Belah*] in Greek *Bala*; he was the eldest of his sonns, *1. Chron.* 8. 1. *Becher*] in Greek *Chobor*: he was not the second, but seemech to be the fourth son, called *Nohah*, *1. Chron.* 8. 2. neyther is his name or family reckned, in *Num.* 26. 38. but in *1. Chron.* 7. 8. ther is mention of his children.

*Asbbel*] in Greek *Asphel*: he was the second son by birth, *1. Chron.* 8. 1. called also *Jediael*, *1. Chron.* 7. 6. and is named as second in *Num.* 26. 38. *Gera*] the Greek translation addeth, and the sonns of *Bala* were *Gera* &c. which seemech to be taken fro *1. Chron.* 8. 3. where one *Gera* is made son of *Belah*. But how *Benjamin* being himself so yong, should now have a sonns son, is hard to comprehend. Moreover in *Nu.* 26. 38. ther is no mention of *Gera*: neyther was he *Benjamin*s third son, but *Achrah*, *1. Chron.* 8. 1. caled here *Echi*.

*Naaman*] in Greek *Noeman*: in *1. Chron.* 8. 4. one of this name is son to *Belah*; as the Greek translation maketh this here: see also *Num.* 26. 40. *Echi*] in Greek *Eigheim*: called also *Achiram*, *Num.* 26. 38. & *Achrah*, the third son of *Benjamin*, *1. Chron.* 8. 1.

*Rosb*]



*Rosb*] of this man, there is no mention in Num. 26, 38. but in 1. Chron. 8, 2. he seemeth to be named *Rapha*, the fifth son: who was father to *Palti*, one of the spies sent to view the land of Canaan, Num. 13, 10. who for his slanderous report, dyed with the rest, of a plague before the Lord, Num. 14, 36, 37. and so it may be, none of his family was left, to be reckoned in Nu. 26.

*Muppim*] in Greek *Mampheim*: called also *Shupham*, Num. 26, 39. & *Shuppim*, 1. Chron. 7, 12. *Huppim*] called *Hupham*, Num. 26, 39. in Greek *Opheimim*. *Ard*] The Greek sayth, and *Gera* begate *Arad*. In Num. 26, 40. *Ard* seemeth to be the son of *Belah*.

22 v. 22. were born] Hebr. was born: so in Gen. 35, 26. fourteen] the Greek sayth eighteen: by reason of that addition fore-mentioned in v. 20. yet here sayeth one in the summ. The Chaldee agreeth with the Hebrew.

23 v. 23. sons] that is, one Son; which was all that Dan had. So in v. 7. daughters, for one daughter. Change of number is often in the Hebrue. As tribes of Benjamin. 1. Sam. 9, 21. Sepulchres, 2. Chron. 16, 14. sons for son, Gen. 21, 7. Nu. 26, 42. 2. Chr. 24, 25. thieves, for one of them, Math. 27, 44. Luke 23, 39, 40. asses. Zach. 9, 9. for an ass, Math. 21, 5. and he sate upon them, Mat. 21, 7. for which in Mark. 11, 7. is written, he sate upon him. *Chushim*] called also *Shuham*, Num. 26, 42. In Greek, *Asom*.

24 v. 24. *Jachziel* &c.] in Greek, *Asel*, & *Gouni*, & *Issachar*. *Sillem*] or *Shillem*: called also *Sallum*, 1. Chron. 7, 13. in Greek, *Sullem*.

26 v. 26. his thigh] that is, his body; or loynes: of his seed: a modest manner of speech: so Exod. 1, 5. [sixtie and six] so also the Greek here is. This number, is beside *Iakob* himself, with whom they came.

27 v. 27. two souls] these words the Greek translation dooth omit: having added more, in v. 20. [came] understand, with *Ioseph* & his sons who were there before. [seventie] with *Iakob* and *Io-*

*seph* in the summ. The Greek translateth, seventy five; & so *Stephen* allegeth the number, Act. 7, 14. the cause is before touched in v. 20. The like is in Exo. 1, 5. But in Deut. 10, 22. the Lxxij Greek interpreters, as well as the Hebrew, have but 70. souls. Which manifesteth the Hebrew text here to be exact; and the five to be added by the translators. The Hebrew doctors say, that things beneath doe mystically signify things above; and these 70. soules signified the 70. Angels that are about (Gods) glorious throne, the Presidents over the (seventie) nations. *R. Menachem* on Gen. 46. See also the notes on Deut. 32, 8. In that *Abrahams* seed, in 215. yerres, were but 70. soules: it sheweth the slow and small increase of the church at the beginning. But in 215. yerres more, they were multiplied to six hundred thousand men, besides women and children, Exod. 12, 37. Num. 1, 46. Hereupon *Moses* sayd; Thy fathers went down into Egypt, with 70. soules: and now, *Jehovah* thy God hath made thee, as the stars of heaven for multitude: Deut. 10, 22.

28 v. 28. to informe] or, to teach, that is, that he might informe (or teach) him. And it may be understood, both that *Iudas* might informe *Ioseph* of his fathers coming; and especially that *Ioseph* might informe and teach where *Iakob* should abide at *Gosen*, when there he came; and so as the Chaldee translateth it, to prepare before him. Likewise *Thargum Jerusalem* expoundeth it, to prepare a place for him; wherein to dwell in *Goshen*. before him] that is, before himself came to *Goshen*: to the phrase sometime meaneth, as Gen. 30, 30. or, to his face, that is, to meet him; so the Greek translateth, he sent *Iudas* before him unto *Jeseeph*, to meet him at *Heroopolis* in the land of *Ramesses*.

29 v. 29. bound] that is, ordred and made ready, (as the Chaldee expounds it:) tying and coupling the horses in it. So Exo. 14, 6. 1. King. 18, 44. The Greek translateth, joyned. [presented himself] or, was seen, appeared; this was to honour his father. The same word is used in the law, for mens appearing (or presenting themselves.)



unto the Lord, *Exod. 23, 17.* *[sil]* or yet; that is, a good while; and as the Greek translateth, with much weeping.

30 v. 30. let me dye *[that is, I am willing to dye. The Chaldee translateth, now though I should dye, yet am I comforted, since I see thy face. So Simeon, when he saw Christ, Luke 2, 29, 30.]*

32 v. 32. *[sheep herds]* or feeders of sheep: so v. 34. *[men that feed cattel]* so the Greek wel explyneth the Hebrew phrase *men of cattel*; that is, which feed or nourish them: *grasiers*. The Chaldee sayth *Lords* (or possessors) of flocks. So man of the ground, for an husbandman, *Gen. 9, 20.* Ioseph was not ashamed of his kindred, and their base trade, before K. Pharaoh: though he knew the occupation was abominable in Egypt: *verse 32.*

33 v. 33. *works* *[in Greek, work: that is, your occupation, or trade. So in Gen. 47, 3. an abomination]* therefore the Egyptians would not so much as eat with them: see *Gen. 43, 32.* This is the condition of Gods church on earth; they are made as the filth of the world; the offscouring of all things, *1. Cor. 4, 13.* Even Christ himself (the shepherd of our soules, *1. Pet. 2, 25.*) was the reproch of men, and despised of the people, *Psal. 22, 7. Esa. 53, 3.*

### CHAPTER 47.

v. Joseph presenteth five of his brethren, 7. & his father before Pharaoh. 11. He giveth them habitation and maintenance. 13. The famine increasing, Joseph for corn getteth al the Egyptians money, 16. their cattel, 18. their lands, to Pharaoh. 22. The Preists land was not bought. 23. He letteth the land to the Egyptians for a fift part. 28. Jakobs age. 29. He sweareth Joseph, to bury him with his fathers.

1 And Ioseph came, and told Pharaoh; and sayd, my father & my brethren, and their flocks and their herdes, & al that they have; are come, out of the land of Canaan: & behold,

2 they are in the land of Goshen. And he took some of his brethren; five men: & presented them, before Pharaoh. And Pharaoh sayd, unto his brethren, what are your works? And they sayd unto Pharaoh, thy servants are sheep herds; both we, & also our fathers. And they sayd unto Pharaoh; for to sojourn in the land, are we come: for there is no pasture, for the flocks, which thy servants have; for the famine is heavy, in the land of Canaan: and now, we pray thee, let thy servants dwel, in the land of Goshen. And Pharaoh sayd, unto Ioseph, saying: thy father and thy brethren, are come unto thee. The land of Egypt, it is before thee; in the best of the land, make thou thy father & thy brethren to dwel: let them dwel, in the land of Goshen; & if thou knowest, that there bee among them, men of activitie; then appoint thou them rulers of cattel, over those which I have. And Ioseph brought-in, Iakob his father; & made him stand, before Pharaoh: & Iakob, blessed Pharaoh. And Pharaoh sayd, unto Iakob: how many are the dayes, of the yeres of thy life? And Iakob sayd, unto Pharaoh; the dayes, of the yeres of my pilgrimages; are an hundred, and thirtie yeres: few and evil, have been the dayes, of the yeres of my life; & they have not attained, unto the dayes of the yeres of the life of my fathers; in the dayes, of their pilgrimages. And Iakob, blessed Pharaoh: and went out, from before Pharaoh. And Ioseph placed, his father and his brethren; and gave them a possession, in the land of Egypt; in the best of the land, in the land of Rameses



12 Ramesses: as Pharaoh had commanded.  
 And Ioseph nourished, his father and  
 his brethren; & al his fathers howse:  
 13 with bread, according to the litle-  
 ones. And *ther was* no bread, in al  
 the land; for the famine, *was* very hea-  
 vy: and the land of Egypt, & the land  
 of Canaan, faynted; by reason of the  
 14 famine. And Ioseph gathered up, al  
 the money that *was* found in the land  
 of Egypt, and in the land of Canaan;  
 for the corn which they bought; and  
 Ioseph brought the money, into Pha-  
 15 raohs howse. And the money was  
 spent, out of the land of Egypt, and  
 out of the land of Canaan: and al the  
 Egyptians came unto Ioseph saying,  
 give us bread; & why should we dye,  
 16 in thy presence: because money fayl-  
 eth. And Ioseph sayd, give your cat-  
 tel; and I wil give yow, for your cat-  
 17 tel: if money fail. And they brought  
 their cattel, unto Ioseph; and Ioseph  
 gave them bread, for horses, and for  
 cattel of the flock, and for cattel of  
 the herd, and for asses: & he led them  
 18 with bread, for al their cattel; in that  
 yere. And that yere, was ended; and  
 they came unto him, in the second  
 yere; and sayd unto him, we wil not  
 hid: *it* from my lord; how that mo-  
 ney is spent, and the possession of  
 19 beasts, (*is come*) unto my lord: ther is  
 not left, before my lord; ought save  
 our bodies, and our land. Where-  
 fore shal we dye before thine eyes;  
 both we, and our land? buy us & our  
 land, for bread; and we wilbe, we and  
 our land, servants to Pharaoh; and  
 give thou seed, that we may live and  
 not dye, that the land be not desolate.  
 20 And Ioseph bought al the land of E-

21 gypt, for Pharaoh; for the Egyptians  
 sold, *every* man his feild; because the  
 famine, prevailed over them: and the  
 land, became Pharaohs. And the  
 22 people, he removed them to cities:  
 from *one* end of the border of Egypt,  
 even to the *other* end therof. Onely  
 the land of the preists, bought he not:  
 for the preists, had an allowance from  
 Pharaoh; & they did eat their allow-  
 23 ance, which Pharaoh gave them; ther-  
 fore, they sold not their land. And  
 Ioseph sayd, unto the people; behold,  
 I have bought yow *this* day, and your  
 land, for Pharaoh: loe *here is* seed for  
 24 yow; and ye shal sow the land. And  
 it shalbe, in the revenue; that you shal  
 give the *fift part*, unto Pharaoh: and  
 four parts shalbe for yow; for seed of  
 the feild, and for your meat, and for  
 25 *them* that *are* in your howses, and for  
 meat for your litle-ones. And they  
 sayd, thou hast preserved us alive: let  
 us find grace, in the eyes of my lord;  
 and we wilbe servants, to Pharaoh.  
 26 And Ioseph put it for a statute, unto  
 this day, over the land of Egypt, for  
 the *fift part* unto Pharaoh: onely the  
 land of the preists, of them alone; was  
 27 not Pharaohs. And Israel dwelt, in  
 the land of Egypt, in the land of Gosh-  
 en: and they held possession therin, &  
 were fruitful and multiplied, excee-  
 dingly.

28 **A**ND IAKOB LIVED,  
 in the land of Egypt; seventeen yeres:  
 and the dayes of Iakob, the yeres of  
 his life; were an hundred and fourtie  
 29 yeres, and seven yeres. And the dayes  
 of Israel drew nigh, to dye: and he  
 called his son Ioseph, and sayd unto  
 him;



him; if now I have found grace in  
thine eyes; put I pray thee, thy hand  
under my thigh: and thou shalt doe  
with me, mercy and truth; bury me  
not I pray thee, in Egypt. But I wil  
lye with my fathers; and thou shalt  
cary me, out of Egypt; and bury me,  
in their burying-place: and he sayd,  
I, wil doe according to thy word.  
And he sayd, swear unto me; and he  
swore unto him: and Israel bowed  
himself, upon the beds head.

*Annotations.*

- 2 **S**ome ] or part: the Greek sayth onely,  
of his brethren.
- 3 **v. 3.** your works ] that is, your occupati<sup>o</sup>.  
So Gen<sup>l</sup>. 46, 33. *sheep herds*] Hebr. a  
feeder of sheep; the singular being put for  
al, as Gen. 3, 2. or understand, every of them  
is a shepherd.
- 6 **v. 6.** before thee ] exposed unto, and free  
for thee. So Gen. 13, 9 & 20, 15. & 34, 10.  
of activity ] or, of abilitie, power, prowess.  
It implieth as well firmes of mind, as of  
body: and so prudence, diligence, valour.  
Exod. 18, 21. *rulers*] or *maisters*: princes.  
those which I have ] meaning, eyther those  
cattel; as the Greek translateth, *rulers of my*  
*cattel*: or those rulers, (those shepherds) which  
I have already.
- 7 **y. 7.** blessed ] that is, saluted him, with  
prayer for his welfare, and thanks for his  
bountie. So blessing, is used for saluting,  
2 Kin. 4, 29. for praying, Num. 6, 23, 24. for  
thanksgiving, Mat. 26, 26, with Luke 22, 19. A-  
gayn Iakob blessed Pharaoh when he went  
out, v. 10. that is, took his leave, comending  
him to God.
- 9 **v. 9.** pilgrimages ] or, sojournings: so he  
callet it, rather then life, both for his ma-  
ny removings from place to place, on  
earth; and for that we have here no abid-  
ding citie, Heb. 13, 14. & 11, 9, 13. See be-  
fore, in Gen. 23, 4. *are 130. yeres*] this  
being in the third yere of the famine, Ge.

45, 6. Ioseph being 30. yeres old, 7. yeres  
before the famine, Gen<sup>l</sup>. 41, 46. sheweth  
that Ioseph was born when his father Ia-  
kob was 91. yeres old: which was the  
fourteenth yere of his service to Laban,  
Gen. 30, 25. & 31, 41. and so Iakob was 77.  
yere old, when he was sent of his parents  
from the face of Esau, and to get a wife in  
Mesopotamia. Gen<sup>l</sup>. 28, 1, 2, 10. of my  
father; ] for Abraham lived 175. yeres, Gen.  
25, 7. Isaac, 180. yeres, Gen. 35, 28.

- 11 **v. 11.** placed ] or seated: made to dwell.  
*Rameses*] a citie in the land of Goshen in  
Egypt: mentioned after, in Exod. 12, 37.
- 12 **v. 12.** nourished ] or susteyned, fostered with  
all things needful: as he had promised,  
Gen. 45, 11. & after in Gen. 50, 21. Hereup-  
on he is called the feeder and stone of Israel,  
Gen. 49, 24. The Greek translateth it *sito-*  
*metrei*, that is, he gave them their measure of  
corn, (or portion of meat;) A like word *Sito-*  
*metrion*, is used for a portion of meat, in Luk.  
12, 42; which seemeth to have reference  
unto this place. according to the litle  
ones ] that is, according to the number  
that was in their families, aswel small as  
great: In this sense the Greek translateth,  
according to the bodies, that is, the number  
of their persons. See Gen. 50, 21. The He-  
brue may also be Englished, to the mouth of  
a litle one, meaning, as meat is put into a childs  
mouth, lovingly, tenderly, carefully.
- 13 **v. 13.** the land ] the Chaldee expound-  
eth it, the people of the land, fainted, (or were  
wearied.) So the Greek also translateth it,  
fainted: other, *raged*; as Prov. 26, 18.
- 15 **v. 15.** and why ] or, for why? but and, is  
oft used in troubled and passionate spee-  
ches; see Gen. 27, 28.
- 16 **v. 16.** give you ] to weet bread, as the  
Greek explayneth, and the next verse co-  
firmeth; meaning in exchange for their  
cattel.
- 17 **v. 17.** led them ] that is, fed and nourish-  
ed, as the Greek interpreteth it.
- 18 **v. 18.** the 2. yere ] namely after their  
cattel were sold: which was the sixt yere  
of the famine. possession of beasts ] that  
is, flocks and herds and other beafts.



- 19 v. 19, and our land] to weete, dye, that is, be desolate and barren: as the Greek explayneth it thus, that therefore wee dye not before thee, and our land be desolate, buy us, &c.
- 20 v. 20. of Egypt] or, of the Egyptians; as the Greek translateth.
- 21 v. 21. removed] or made them pass, which was to change their right, and translate the proprietie of their land to Pharaoh, therefore the Gr. interpreteth, he brought the into bondage unto him for servants. Thargu Ierusalem giveth an other reason hereof, that the Egyptians should not deride the sons of Jakob that were strangers among them. Here was an extraordinary punishment of God, upon others of Chams posterity, brought into bondage. See Gen. 9. 25.
- 22 v. 22. the preists] or Princes: the original word signifieth both; as is observed on Gen. 41. 45. & 14. 18. But both Greek and Chaldee here translate it preists.  
an allowance] or constitution; statute: that is, a constituted portion of food, (their dayly bread) assigned and allowed them. The Greek translateth it a gift; the Chaldee a portion. See also Prov. 30. 8.
- 24 v. 24. in the revenue, that is, the increase; when it bring forth fruit: as the Chaldee explayneth. parts] Hebr. hands: in Chaldee parts: see Gen. 43. 34.
- 25 v. 25. let us find grace] vouchsafe to deale in this busynesse for us with Pharaoh. See this phrase Gen. 32. 15.
- 27 v. 27. exceedingly] or, vehemently, very mightily: so God fulfilled his promise, Gen. 46. 3.

Here beginneth the twelfth section of the law, (and last of Genesis) called And (Jakob) lived. See Gen. 6. 9. This section hath but one letter to distinguish it, whereas the other have three. Hereupon some reckon but 53. sections in the whole law, joyning this with the former. But one R. Abrahā, in Zetor hammor, speaking of this one letter S. which standeth for Sethumah, that is close, thinketh this to be a closed section because (sayth he) it is the key, and seale of this book, yea of the whole

- law, and of all the Prophets, unto the dayes of Christ. For in Jakobs blessing ( Genes. 49. ) are shewed all the captivities of Israel, and the deliverances, until the Teacher of justice come, as it is written, until Shiloh come. And because the time of Christs coming was unknown, and none could or should understand it: therefore this Section is continued with the former, without any great distinction: &c.
- 28 v. 28. 17. yere] so long Ioseph nourished his father in Egypt, as Iakob had nourished Ioseph 17. yere, at home: Gen. 37. 2.
- 29 v. 29. to dye] that is, that he must dye. See Gen. 23. 8. my thigh] to swear: with this rite, Abraham took an oath of his servant: see Gen. 24. 2. doe with me mercy] or, deal mercifully (kindly) with me. See Gen. 24. 49.
- 30 v. 30. But I wil lye] or, when I shall lye down (that is, sleep) with my fathers, then thou shalt cary me, &c. burying-place] or, grave. This Iakob required, in faith, (as the Apostle observeth of Ioseph, Heb. 11. 22.) beleeving the promises made of God, for his seed to return and inherit that land, which was a figure of their heavenly inheritance. Gen. 50. 25. Heb. 11. 9, 10, 14, 16. The Hebrew doctors note, of Jakob, that his whole bodie was buried in Canaan; of Ioseph, that his bones onely were buried there, (Gen. 50. 25.) & of Moses, that neyther his body nor his bones were there buried; yet was he advanced above them all, in that he was buried of God, no man knowing of his sepulchre, Deut. 34. 6. R. Menachem, and the Zohar on Gen. 47.
- 31 v. 31. bowed himself] namely unto God, with thankfulness, who had after other blessings, given him now this assurance by Iosephs promise & oath, that he should be caried into Canaan, the figure of the kingdome of heaven. Therefore this particular is related by Paul, as a testimonie of Jakobs faith, Heb. 11. 21. the beds head] wheron he lay in his age & weaknes, and on the head (or bolster) whereof, he rested himself, worshiping God. The like is sayd of David in his old age; that he bowed himself



himself upon the bed, when he blessed God. 1. King. 1. 47, 48. The Hebrue *Mittah*, a bed; the Lxxij Greek interpreters, having a copie without vowels (*Mith*.) did read it *Matteh*, which signifieth a staff; & so translated it: whom the Apostle foloweth, saying on the top of his staff. Hebr. 11. 21. which might also wel be, that he helped himself, by leaning on his staff, and resting on the bolster of the bed. How be it, the two Chaldee paraphraſts, & other Greek versions (ſave that of the Lxxii.) translate according to the vowelled Hebrue, bed.

## CHAPTER 48.

1. Ioseph with his ſonns, viſiteth his ſick father. 2. Iakob ſtrengthneth himſelf to bleſſ them. 3. He repeteth the promiſe. 5. He adopteth Ephraim and Manasse Iosephs ſonns, as his own. 7. He telleth him of his mothers grave. 9. He bleſſeth Ephraim and Manasse, 17. He preferreth the younger before the elder, though it diſpleaſed Ioseph. 21. He prophesieth the Iſraelites return to Canaan, and giveth Ioseph his portion therein.

1 **A**ND it was, after theſe things, that one ſayd unto Ioseph; Behold thy father, is ſick: and he took his two ſonns, with him; Manasses, and Ephraim. And one told Iakob; & ſayd, behold thy ſon Ioseph, cometh unto thee: and Iſrael ſtrengthened himſelf; and ſate, upon the bed. And Iakob ſayd, unto Ioseph; God almightie, appeared unto me in Luz, in the land of Canaan: and bleſſed me. And ſayd unto me; behold I wil make thee fruitful, and multiply thee; and give thee to be, an aſſembly of peoples; & wil give this land, to thy ſeed after thee, for an eternal poſſeſſion. And now, thy two ſonns, which were born unto thee in the land of Egypt; before I came unto thee, into Egypt, they

are mine: Ephraim and Manasses, as Reuben and Simeon, ſhalbe mine. 6 And thy begotten-yſſue, which thou ſhalt beget after them, ſhalbe thine: by the name of their brethren, ſhal they be called, in their inheritance. 7 And I, when I came from Padan; Rachel dyed by me, in the land of Canaan, in the way; when yet there was a litle-peece of ground, to come to Ephrath: and I buryed her there, in the way of Ephrath; that is Bethlehem. 8 And Iſrael ſaw, the ſonns of Ioseph: and ſayd, who are theſe? And Ioseph ſayd, unto his father; they are my ſonns; whom God hath given to me, in this place: and he ſayd, take them I pray thee unto me, and I wil bleſſ them. 10 And the eyes of Iſrael, were heavy for old-age; he could not ſee: and he brought them neer unto him; and he kyſſed them, and imbraced them. 11 And Iſrael ſayd, unto Ioseph; I had not thought, to ſee thy face: & loe, God hath made me to ſee, thy ſeed alſo. 12 And Ioseph brought them out, from between his knees: and he bowed-himſelf on his face, to the earth. 13 And Ioseph took them both; Ephraim in his right-hand, toward Iſraels left-hand; and Manasses in his left-hand, toward Iſraels right-hand: and brought them neer, unto him. 14 And Iſrael ſtretched out his right-hand, & put it upon Ephraims head, and he was the younger; and his left-hand, upon Manasse's head: he prudently-guided his hands; for Manasse, was the firſtborn. 15 And he bleſſed Ioseph, and ſayd: the God, before whom my fathers, Abraham & Iſaak, did walk; the God which fed me, ſince



16 I was, unto this day. The Angel  
which redeemed me, from all evil; bleſs  
the lads: and let my name, be called  
on them; and the name of my fathers,  
Abraham and Iſaak: and let them in-  
crease like fiſh into a multitude, in  
17 the miſt of the land. And Ioseph  
ſaw, that his father put his right-  
hand, upon Ephraims head, and it  
was evil in his eyes: and he held-up  
his fathers hand, to remove it from  
on Ephraims head, unto Manassehs  
18 head. And Ioseph ſayd, unto his fa-  
ther, not ſo my father: for this is the  
firſtborn; put thy right-hand, upon  
19 his head. And his father refused; &  
ſayd, I know *it* my ſon, I know *it*; he  
alſo ſhal become a people, and he alſo  
ſhalbe great: but truly, his yonger  
brother ſhalbe greater then he; & his  
20 ſeed, ſhalbe a plentie of nations. And  
he bleſſed them in that day, ſaying;  
In thee, ſhal Iſrael bleſs, ſaying; God  
put thee, as Ephraim, and as Manas-  
ſes: and he put Ephraim, before Ma-  
21 naſſes. And Iſrael ſayd, unto Ioseph;  
Behold I dye: and God wilbe with  
yow; and wil return yow, unto the  
22 land of your fathers. And I, doe give  
unto thee one portion, above thy bre-  
thren: which I have taken, out of the  
hand of the Amorite; with my ſword,  
and with my bow.

## Annotations.

- I **T** Hings] Hebr. words. one ſayd]  
or it was ſayd: ſo verſ. 2.  
3 v. 3. in Luz] called alſo Bethel; ſee Gen.  
28. 13. 19. & 35. 6.  
4 v. 4. give thee to] that is, make of thee an  
aſſembly, that is a multitude: ſee Gen. 35. 11.  
The Greek expounds it a ſynagogue (or af-

ſemblic) of nations; the Chaldee, of tribes.

5 v. 5. And now] or, as the Greek tran-  
ſlateth, Now therefore. From the former  
promiſes, he groundeth his bleſſings to  
Iosephs children, as authorized of God  
hereunto; and putteth them in mind of  
returning to the promiſed land. be-  
fore,] or, until I came: which the Greek  
translateth before: ſo in Exod. 22. 26.

mine] as my next children, and not my  
childs children: ſo theſe two, are made  
heyres by adoption with Iakobs ſonns,  
and Ioseph hath a double portion the  
firſtbirthright being taken from Reuben,  
and given unto him, Gen. 49. 3. 4. 1. Chro.  
5. 1. 2. & of Ioseph are reckned two tribes,  
both in the Prophets & Evangelists, Num.  
1. 32. 34. Rev. 7. 5. 8.

6 v. 6. name of their brethren] of Ephraim  
and Manassehs; counted of their ſtock and  
tribe, as if they were their ſons, not their  
brethren. For children are uſually caled  
by their fathers name, not by their bre-  
threns. See after, verſ. 16. So Ephraim &  
Manassehs are adopted into Iosephs place,  
as fathers of tribes: that if Ioseph had e-  
ver begotten moe children, they ſhould  
have been reckoned as born to Ephraim  
and Manassehs, his ſonns.

7 v. 7. Padan] or, as the Greek hath it,  
Meſopotamia of Syria: ſee Gen. 25. 20. This  
mention of Rachels death, is to ſhew  
how by right the firſtbirthright came to  
Ioseph her firſtborn, ſhe being indeed Iak-  
obs firſt and moſt lawful wife, Gen. 29.  
18. &c. a little peece of ground] a little  
way: ſee Gen. 35. 16.

9 v. 9. take] and bring them, as the Greek  
translateth. See Gen. 15. 9. and 7 wil]  
or, (as the Greek) that 7 may bleſs: viz, in  
the name and authority of God: ſee Gen.  
27. 4.

10 v. 10. heavy] that is dimm; in Greek  
heavy-ſighted; the ſame word is uſed for  
ears, that are heavy or deaf; Eſa. 6. 10. &  
59. 1. Compare Gen. 27. 1.

11 v. 11. thought] or judged. The Greek  
expounds it, Loe 7 am not deprived of thy  
face; and loe, God hath ſhewed me thy ſeed a ſe.

v. 12. between]



12

v. 12. *between*] Hebr. *frō with his knees*; the Greek translateth, *from his knees*: the Chaldee, *from before him*. *he bowed*] in reverence & thankfulnes, for the former adoption, and further blessing to be received. The Greek sayth, *they bowed*, implying his children also.

14

v. 14. *prudently-guided*] so also the Chaldee sayth, *he wisely guided*: the Greek translateth, *changing hands*. This signe of imposing hands on the head, is after used in blessings and designations to holy functions, Num. 8. 10. & 27. 18. 20. Deut. 34. 9. Act. 6. 6. 1. Tim. 4. 14. And as the right hand is naturally more strong and honourable then the left, (to which the scripture hath referēce in speech also of God, Exod. 15. 6. Psal. 118. 16. & 110. 1.) so Iakob, (whose blessing was stronger then his parents, Gen. 49. 26.) giveth the strongest & most honourable blessing to Ephraim, by this sign of the right hand put upon him.

15

v. 15. *Ioseph*] to weete, in his children, as the words following manifest: therefore the Greek translateth, *he blessed them*. So on the contrary, Cham was cursed in his youngest son Canaan: Gen. 9. 25. And in 1. Chron. 4. 31. *whiles David reigned*: that is, *Dauids sonns*. *did walk*:] did please by faith, in their conversation and administration: so the Greek translateth, *pleased*: the Chaldee, *served*. See the notes on Gen. 5. 22. & 17. 1. *fed me*] or, *hath been my pastor*: so David celebrateth God by this grace, Psal. 23. 1. & 80. 2.

*since I was*] that is, as the Greek explayneth it, *from my youth*

16

v. 16. *Angel*] Christ, the Angel of the covenant, Mal. 3. 1. the Angel in whom Gods name is, Exod. 23. 20. 21. called here Iakobs Redemer, or Deliverer, which is the title of God, Psal. 19. 15. Esa. 43. 14. & 47. 4. The Rabbines acknowledge this Angel to be God, saying; *he mentioneth also Gods maiestie (Shechinah) when he sayth, the Angel that redeemed me. R. Menachem on Gē. 48.* See also Gen. 31. 11. *called*] that is, *named on them*, let them be called by my

name; as my adopted children, vers. 1. So Gods name is sayd to be called on us, Dent. 28. 10. 2. Chron. 7. 14. Jer. 14. 9. that is, we are called the sonns of God, 1. John. 3. 1. and the husbands name is called upon the wife, Esa. 4. 1. and the Lords name, upon the citie Ierusalem, Dan. 9. 19. and upon the Temple, 1. King. 8. 43. Jer. 7. 10. 11. *on them*] or *in them*. But the Hebrew is, is often used for upon; as Neb. 2. 12. Num. 13. 23. and *bammeh*; in 2. Chron. 7. 21. is the same that *gnal-meh*, in 1. King. 9. 8.

*increase-like-fish*] which multiplie abundantly: therefore the Greek translateth it, *multiply*: but the Chaldee addeth expressly, *like the fishes of the sea*; implied in one Hebrue word. According to this blessing, there were of Ioseph by these his two sonns, 85. thousand & 200. men of warr in Moses time; a greater number then was of any other son of Iakob. Num. 26. 28. 34. 37. And the like blessing was confirmed upon them by Moses Deut. 33. 17. & Iosua acknowledged them to be a great people. Jos. 17. 17.

17

v. 17. *evil in his eyes*] that is, *it displeased him* (as Gen. 28. 8.) that the yonger should be preferred above the firstborn: which notwithstanding was often doen by the counsel of God; as Sem had the honour above Iaphet, Gen. 5. 32. & 9. 26. Abraham above Haran, Gen. 11. 27. Isaak above Imael, Gen. 17. 18. 21. and Iakob himself above Esau his elder, Gen. 25. 23. Also in Iakobs howse, Iudah and Ioseph, had preeminence above Ruben, Simeon, Levi. Gē. 49. 1. Chron. 5. 1. 2. And even from the beginning, Kain the firstborn of Adam, was reprobate; Gen. 4. to teach that mans dignitie is not by works, or nature; but by Gods grace and election, Rom. 9. 7. 8. 11. 12. And this action of blessing Iosephs sonns Iakob performed by faith, Heb. 11. 21.

19

v. 19. *shal become*] Hebr. *shalbe* is a people: meaning, a father to a multitude. *shalbe great*] in Greek, *shalbe exalted, greater*] Therefore when the Israelites were first numbred in the wilderness, Ephraim was reckoned before, & had 81.000 men.



men, more then *Manasses*, Num. 1. 32, 33, 34. Also in camping about the Tabernacle of the Lord, Ephraim had the stander, and was set before *Manasses*, Num. 2. 18, 20. Howbeit, in the second mustering, (38. yeres after) it was other wise for the number; Num. 26. 28. &c. Yet after that agayn, Ephraim had his preeminence, Deut. 33. 17. Of him came *Iosua* the conquerour of Canaan, Num. 13. 9. 17. and *Ieroboam* King of Israel: wherupon *Ephraim* is used for the name of that kingdom, *Esa.* 7. 2, 9, 17. & 11. 13. & 28. 1. *Ier.* 7. 14. *Ezek.* 37. 16. *Hos.* 5. 12, 13. & 9. 3, 11. a plentie] or fulnes, that is, as the Greek translateth, a multitude: so called for filling up a number or place. So, a plenty of shepherds, *Esa.* 31. 4. that is, a multitude: and this phrase Paul useth in Rom. 11. 25. the plenty of the Gentiles, that is, the ful multitude, and number of them. The Chaldee here translateth, his sonns shalbe rulers among the peoples. Though Ephraim had thus the preeminence, & a chief blessing above the sonns of Israel: yet it pleased God to afflict him, before all his brethren; in that evil beset his howse, & some of his sonns were slain by the men of Gath (the Philistines) for whom Ephraim mourned many dayes, 1. Chr. 7. 20-23.

20 v. 10. In thee] or, By thee, that is, taking thee for an example; as the words following shew. So *Rachel* & *Leah* are propounded for examples in blessing, *Ruth* 4. 11. *Zedekias* & *Ahab*, in cursing, *Ier.* 29. 22. *Israel*] that is, my posteritie the *Israclites*: see Gen. 19. 37. & 34. 7.

21 v. 21. God wilbe] the Chaldee expounds it, the Word of the Lord wilbe your help. the land] of Canaan, where Abraham *Isaak* and *Iakob* dwelt, the figure of their heavenly inheritance, *Gene.* 12. 5. & 26. 3. & 37. 1. whereof *Iakob* putteth them in mind, & prophesieth their return thither.

22 v. 22. doe give] bequeathing as by wil and testament, that portion of the land to thee, that is, to thy posteritie: above thy brethren: for the first born was to have a double portion, *Deut.* 21. 17. and now the

first birthright became *Iosephs*, 1. Chron. 5. 2. and in the figurative description of Christs church, *Ioseph* hath two portions, *Ezech.* 47. 13. portion] the Hebrue *Sechem* signifieth properly a shoulder, (*Gr.* 9 23) it was also the name of a citie, (& the prince thereof,) where *Iakob* bought a peece of ground, *Gen.* 33. 18, 19. Here it is used (but with reference to the name of the place,) for a portion of ground, and so the Chaldee plainly expounds it, one chief portion. And that place of *Sechem*, was the inheritance of *Iosephs* sonns the Ephraimites, *Ios.* 16. 1. &c. & 20. 7. *Ioh.* 4. 5. and thither were *Iosephs* bones caried out of Egypt, and buried, *Ios.* 24. 1. 25. 32.

have taken] that is, shal take; but spokē prophetically, and in faith: (as unto us a child is born, *Esa.* 9. 6. which was a prophesie of Christ.) Thus *Iakob* disposeth of things to come, as already possessed: wherupon his faith in this action is commended *Heb.* 11. 21. the Amorite] that is, as the Greek translateth, *Amorites*, which one name is used generally for all the heathens that possessed the land: *Ios.* 24. 8. *Amos* 2. 9. my sword] that is, the sword of my children; the Ephraimites; which helped to conquer the land, and were a mighty people in *Iosua*hs time. See *Ios.* 17. 14-18. So my armholes, *Ezek.* 13. 18. that is, the armholes of my people: also, my womb, *Iob* 3. 10. that is, my mothers womb. The Chaldee understood this sword and bow figuratively; translating, by my prayer, and by my supplication.

## CHAPTER 49.

1. *Iakob* calleth his sonns to blest them. 2. The blessing of *Reuben*, 5. of *Simeon* and *Levi*, 8. of *Judas*, 13. of *Zabulon*, 14. of *Issachar*, 16. of *Dan*, 19. of *Gad*, 20. of *Aser*. 21. of *Naphtali*, 22. of *Ioseph*, 27. of *Benjamin*. 29. *Iakob* chargeth them about his burial in Canaan. 33. He dieth.

1 And *Iakob* caled, unto his sonns: and sayd; Gather your selves together,



10 gither, that I may ſhew you; that which  
 ſhal befall yow, in the latter dayes.  
 2 Assemble your ſelves together & hear,  
 ye ſonns of Iakob: and hearken, un-  
 3 to Iſrael your father. Reuben, thou  
 art my firſtborn; my might, and the  
 beginning of my valour: the excellen-  
 4 cie of hyc-dignitie, and the excellen-  
 cie of ſtrength. Unſtable as waters,  
 excell not thou; becauſe thou wenteſt-  
 up, to thy fathers beds: then thou de-  
 filedſt, my couch he went-up *unto*.  
 5 Simeon & Levi, brethren: instru-  
 ments of violent-wrong, in their ſo-  
 6 journing-habitations. My ſoul,  
 come not thou into their ſecret; my  
 glorie, be not thou united unto their  
 aſſemblic: for in their anger, they kyl-  
 led a man; and in their ſelf-will, they  
 7 houghed the oxe. Cursed *be* their  
 anger, for *it was* ſtrong; and their ex-  
 ceeding-wrath, for it was hard: I wil  
 divide them in Iakob; & ſcatter them  
 abroad, in Iſrael.  
 8 Iudah; thou, thy brethren ſhal cō-  
 teſs thee; thy hand, *ſhalbe* in the neck  
 of thy enemies: the ſonns of thy fa-  
 ther, ſhal bow-down themſelves unto  
 9 thee. Iudah, a renting-lions whelp;  
 from the prey, my ſon thou art gone-  
 up: he ſtouped-down, he couched, as  
 a renting-lion and as a couragious-  
 10 lion, who ſhal rouse him up? The  
 ſcepter ſhal not depart, from Iudah; &  
 the lawgiver, from between his feet:  
 until Shiloh come; and unto him, *ſhal*  
 11 the obedience of peoples *be*. Binding  
 his aſs-colt, unto the vine; & the foal  
 of his aſſe, unto the choiſe-vine: he  
 waſheth his rayment, in wine; and his  
 covering, in the blood of grapes.  
 12 His eyes *ſhalbe* red, with wine: and his

teeth white, with milk.  
 13 Zabulon, he ſhal dwell, at the ha-  
 ven of the ſeas: and he, *ſhalbe* for an  
 haven of ſhips; and his ſide, *ſhalbe* un-  
 to Sidon.  
 14 Iſſachar, *is* a ſtrong-boned aſs:  
 15 couching, between two bounds. And  
 he ſaw reſt, that *it was* good; and the  
 land, that it was pleaſant: & bowed  
 his ſhoulder, to bear; and was, a ſer-  
 vant unto tribute.  
 16 Dan, he ſhal judge his people: as  
 17 one, of the tribes of Iſrael. Dan ſhall  
 be, a ſerpent by the way; an adder, by  
 the path: that biteth the horſe heels,  
 18 and his rider falleth backward. For  
 thy ſalvation, I earneſtly-expect Ieho-  
 vah.  
 19 Gad, a troupe ſhal with-troupe-o-  
 vercome him: & he, ſhal with-troupe-  
 overcome *at* the laſt.  
 20 Concerning Aſer, his bread *ſhalbe*  
 fat: and he ſhal give, daynties of a  
 king.  
 21 Naphtali, *is* a hinde let-looſe: that  
 giveth, goodly ſayings.  
 22 Joſeph, ſon of a fruitful vine; ſon  
 of a fruitful vine, by a well: the daugh-  
 23 ters, *ech* runneth over the wall. And  
 the archers, grieved-him bitterly; &  
 24 ſhot, and hated him. But his bow,  
 abode in ſtrength; & the arms of his  
 hands, were made-firm: by the hands,  
 of the Mighty-one of Iakob: from  
 thence the Feeder, the Stone of Iſrael.  
 25 By the God of thy father, who ſhal  
 help thee; and the Almighty, who  
 ſhal bleſs thee, with bleſſings of hea-  
 vens, from above; bleſſings of the  
 deep, that lyeth under: bleſſings of  
 26 the breſts, and of the womb. The  
 bleſſings of thy father; doo prevaile,  
 above



above the blessings of my progenitors; unto the utmost bound, of the eternal hills: they shalbe, on the head of Ioseph; and on the crown of the head, of the separated among his brethren.

- 27 Benjamin, he shal ravin as a wolf; in the morning, he shal eat the prey: & at evening, he shal divide the spoil.
- 28 All these, are the twelve tribes, of Israel: and this *is it*, that their father spake unto them, and blessed them; every man, even according to his blessing, he blessed them. And he commanded them, and sayd unto them; I am to be gathered unto my people; bury me, with my fathers: in the cave, that *is* in the feild of Ephron the Chethite. In the cave, that *is* in the feild of Macpelah, which *is* before Mamre, in the land of Canaan: which Abraham bought, with the feild, of Ephron the Chethite, for a possession of a burying-place. There they buried Abraham, and Sarah his wife; there they buried Isaak, and Rebekah his wife:
- 32 and there I buried Leah. *In* the purchase of the feild, and of the cave that *is* therein, from the sonns of Cheth.
- 33 And Iakob made an end, of commanding his sonns; and gathered up his feet, into the bed: and he yeilded up the ghost, and was gathered unto his peoples.

### Annotations.

- I **T** He latter dayes ] that is, the dayes following, or time hereafter: Hebr. the posteritie of dayes: which phrased is often used for time to come; as Num. 24. 14. Deut. 4. 30. & 31. 29. Dan. 2. 28. & 10. 14. Prov. 31. 25.

So that which is sayd in Act. 2. 16. it shal be in the last dayes; is in Joel 3. 1. it shalbe hereafter. The Chaldee translateth it, the end of dayes: the Greek, the last dayes: often it meaneth the dayes after Christs coming Esai. 2. 2. Hebr. 1. 1.

V. 2. hearken ] the Chaldee sayth, receive instruction.

V. 3. might ] or able-strength: this word (Coach,) signifyeth that lively vigour, and native moisture, whereby men are strong and lusty: Psal. 21. 16. Ios. 14. 11. as the next word valour, (Hebr. On,) meaneth the streyning of the body forcibly to effect a thing desired.

of my valour, ] or, of my manhood; of my painful-strength: the first effect of the strength of my body. All the first born are thus called, Deut. 21. 17. Psal. 78. 51. the Greek translateth it, the beginning of my children; that is, my first child. Such had natural right to a double portion of all their fathers goods, Deut. 21. 17.

the excellencie ] that is, most excellent in dignitie (or preferment). Whereby the dignitie of the priesthood, seemeth to be meant; as by strength following, is meant the government or kingdome. And so the Chaldee paraphrast explyneth it, thou shouldest receive three portions, the first birthright, the priesthood & the kingdome. The Ierusalemey Thargum sayth the same: adding this withal, & for the syn of my son Reuben, the first birthright is given to Ioseph, the kingdome to Judah, and the priesthood to the tribe of Levi. And that the first born were Priests, & governours: see Ge. 25. 31.

of strength ] or excellent strong. This word which properly signifieth hard or firm strength, is often applyed to kings & kingdoms, which for the most part are gotten and mainteyned by strength; and the kings strength, is an honourable stile of his majestie; see Psal. 99. 4. and 110. 2.

V. 4. Vnsable ] or Leight, soon moved: this is alwayes used in the evil part, Iudg. 9. 4. Zoph. 3. 4. Jer. 23. 32. & implyeth both his suddelyn leight affections, which caried him to evil: and his suddelyn downfall from his dignitie. excel not ] that is, thou shalt not excel, but loose thine honour.



So the Chaldee explayneth it, thou shalt not have profit, nor receive the excellent portion.

he went up unto] the Greek changeth the person, and translateth, on which thou wentest up: also the Chaldee expoundeth it, when thou wentest up to my bed. Iakob as with indignation of the fact, turneth his speech from Reuben to his brethren. Such changes are often in the holy text; as Deut. 5, 10, that love me, and keep his commandments; for which in Exod. 20, 6. is my commandments. And in Deut. 9, 4. thou keep-est covenant towards them that love him; for, that love thee. So Mark. 11, 32. they feared the people: for which in Mat. 21, 26. is written, we fear. Otherwise we may read it thus, thou defiledst my couch, it is gone up: that is, it is vanished away; meaning the excellencie which he should have had. For by defiling Bilhah his fathers concubine, he lost his birthright, Gen. 35, 22. 1. Chron. 6, 1, 2. To goe up, is sometimes used for vanishing away: Exod. 16, 14. Jer. 48, 19.

v. 5. brethren] specially cōsociate in that evil deed of killing the Schemites, Ge. 34, 25. and so brethren, not in nature onely, but in conditions. See Gen. 10, 21.

instruments] or weapons, to weet they were: giving themselves and their members as weapons of unrighteousnes unto syn. (as Paul speaketh, Rom. 6, 13.) meaning of their cruel fact forementioned, Gen. 34, 25.

sojourning habitations] in the land of their sojourning, as sayth the Chaldee paraphrast; where they being strangers, indangered the ruine of themselves and their fathers howse, Gen. 34, 30. Or, their agreements, meaning the covenanted cōditions made with the Schemites, to consent unto them if they would be circumcised, which was with deceyt, Gen. 34, 13, 15. &c. Thus also the Greek may be understood, hairesis being sometime used for a cōditional covenant. Or, their swords; but the word is not so found elsewhere.

6 v. 6. secret] that is, as the Greek translate it, and Thargum Ierusalem, their council; their assembly. So David sayth, the secret of evil doers, Psal. 64, 3. and Ieremie, the

secret of mack, Jer. 15, 17. that is, the assembly. Iakob here meaneth that neyther should any, neyther would he, approve of their perfidie. glorie] or honour, hereby may be meant the tongue which is the glorie of man by speech, being good, and the contrary if it be evil, Jam. 3, 5. &c. So my glorie, Psal. 16, 9. is by the Apostle cited, my tongue, Act. 2, 26. Otherwise it is a repetition of the former, my glorie, that is, my soul. a man] Hemor the King, and Sychem his son, with the men of the cite: Gen. 34, 25, 26. Therefore the Greek translate it men: and Thargum Ierusalem, kings and rulers. And the singular is often put for many, as the man of Israel fled, 1. Chron. 10, 1. that is, the men of Israel, 1. Sam. 31, 1. See also Gen. 3, 2. self-will] or pleasure. houghed the Oxe] so the Greek also translate it: meaning that they took away and destroyed the oxen & other beasts of the Schemites, Ge. 34, 28. Oxe is for Oxen, as Gen. 32, 5. Some (as the Chaldee) translate, they pulled down the wall: but Shor, the word here used) is properly an ox or bull: and Shur, a wall: neyther was there mentioned any pulling down of walls in Gen. 34. Therefore the Ierusalem Thargum expounds it of their selling of Ioseph, who is likened to an ox, Deut. 33, 17. But that seemeth not to be intended here.

7 v. 7. I will divide] that is, I prophesie their division: so Ezekiel sayth, when I came to destroy the cite, Ezek. 43, 3. Which was his foretelling the destruction. See also Hos. 6, 1. them in Iakob] that is, their posteritie among the children of Iakob: see Ge. 19, 37. This was accomplished, when Symeon had his inheritance in the middle of the inheritance of Iudah, Jos. 19, 1. and was fayne to seek a larger possessiō, 1. Chron. 4, 39, 40. & Levi had his cities of habitatiō, among the other tribes, Jos. 21, 2, 3. &c. Howbeit, afterwards Levi, for their zeale against idolaters, (Exod. 32, 26, 28, 29.) had this their dispersion turned to a further blessing, while they were consecrated to teach Iakob Gods judgments and Israel his law, &c.



Sec. Deut. 33, 9, 10. and so had the priesthood in their tribe. This the Ierusalem Thargum also mentioneth, & sayth likewise of the Simeonites, that they were teachers of the law in the synagogues of Jakob; and the Levites, in the schooles of the sons of Israel.

8 v. 8. thou I to weert, art so by name, and shalt be so in deed: for Judah signifieth Confession or Praise: and to his name he hath reference; Praised, thou art called, & praise thee shalt thy brethren. Thargum Ierusalem sayth, Judah, to thee shall all thy brethren confess, and by thy name shall all the Jewes be called. See the notes on Gen. 29, 35.

confess] or (as the Greek translateth) praise thee: meaning that his brethren should acknowledge the dignitie of the firstborn, in respect of the government, to be given unto him, and that Christ the King should come of him. 1. Chr. 5, 2. Heb. 7, 14. And when the rest of the howse of Israel compassed the Lord with lyes and deceyt, Judah is praised, for yet ruling with God, and being faithful with the sancts, Hos. 12, 12. In Christ, this prophesie is chiefly fulfilled, as the particulars following shew: to him the Hebrew doctors also doe apply it, as in Brethith ketannah (or their lesser Comentary) upon this place, it is sayd, Judah was born the fourth among the tribes, and in the fourth day were the lights created: and it is written of the Messias, His throne, as the sun before me: as the Moon, it shall be stablished for ever. (Psal 89, 37, 38.)

in the neck] that is, thou shalt beat down & put to flight thy enemies; as the Chaldee explaineth it, thus: thy hand shall prevail against thy enemies, thy foes shall be scattered, they shall be turned backward before thee: and Thargum Ierusalem sayth, thy hand shall avenge thee on thy enemies. The performance of this promise, David the first king of Iudah celebrateth, saying, thou hast given me the neck of my enemies, Ps. 18, 41. And after Iosuahs death, Judah was the first that went up to fight for Israel against the Canaanites, and got the victory, Judg. 1, 1, 2, 4, 8. &c.

bow-down Jacknow

ledging the dignitie of this tribe above the rest. For this tribe was the foremost of all, in their marching through the wilderness, Num. 10, 14. and the Prince of this tribe was the first that offered at the dedication of the altar, Num. 7, 11, 12. and foremoste in battel against their rebellious brethren, Judg. 10, 18. the first Judge that saved Israel, was of this howse, Judg. 3, 9. and God chose this tribe, and David out of it, to settle the kingdom of Israel in his stock for ever, Psal. 78, 68, 70, 71, & 89, 27, 21, 28, 30, 35, 37. & to our Lord Iesus, who came of Iudah, all knees doe bow, Philip. 2, 10.

9 v. 9. *reining-lions whelp*] As there are sundry sorts of Lions, so they have sundry names, Job. 4, 10, 11. and above other, the lion is a kingly beast, strong, Prov. 30, 30. bold, Prov. 28, 1. slow-harted, 2. Sam. 17, 10. and of a terrible countenance, 1. Chron. 12, 8. Such are fit to be kings armes, and such were staves for the steps of K. Solomons throne, 1. Chron. 9, 18, 19. This kind here mentioned, is greedy to tear his prey, and therof hath his name, Psal. 17, 12. Being a prophesie of the valiant worthies that should come of Iudah, and make a prey of their enemies: as Othoniel, Judg. 3, 9, 10. David, 2. Sam. 8. and especially Christ, called the Lion of the tribe of Judah, Rev. 5, 5. *couched*] lay down to rest, after he hath taken the prey: this was fulfilled when after Davids requests, all Israel had rest under Solomon, 1. King. 4, 25. and after Christs victory, he went up on hye, & sat him down at the right hand of God, Psal. 68, 19. Mark. 16, 19. 1. Cor. 15, 25. Balaam used such similitudes, speaking of the valiant acts of Israel, Nu. 23, 24. *conragious*] or *harry lion*, named Labi, of Ieb, an hart. By these three is signified the growth of the kingdom of Iudah, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldee paraphraseth thus, He shall have dominion in the beginning; and in the end, the kingdom of the howse of Judah shall be magnified: for from the judgement of death, thou



hast rid thy soul, & my son; he shal rest & dwel in strength, as a Lion, and as a couragious lion, and ther shalbe no kingdom that shal styr him.

10

v. 10. The scepter] or, The tribe. The Hebrue Shebet, (whence the Greek word *sceptron*, and English *scepter* is derived,) signifieth a staff or rod; and is by Moses applied to the tribes of Israel, (wherof see the 16. & 28. verses folowing:) and so the Greek interpreters, doe often translate *Sceptron* for Shebet, a tribe; 1. Sam. 10. 19. 20. 21. 1. King. 11. 32. 35. 36. &c. The prophesie is of Iudahs tribe to continue distinct, until Christs coming; wheras the other ten tribes were scattred and confuted by their captivitie. 2. King. 17. out of which they returned not, as the tribe of Iudah with Benjamin, did from Babylon, Exr. 1. 5. It may also imply the power of government which should be in this tribe: for Shebet a scepter, sometime so meaneth, Psal. 45. 7. And so the Greek here translateth it, a Prince; and the Chaldee, one that hath dominion: and Thargum Ierusalem, Kings shal not cease from the howse of Iudah. And elsewhere the scripture sayth, of Iudah came the Governour. 1. Chron. 5. 2.

lawgiver] or, statute-maker, writer of decrees: a title of government, given sometime to God himself, Esa. 33. 22. sometime to the governours set of God, Num. 21. 18. So the Greek here translateth it Governour: and in reference to this prophesie, God sayth, Iudah my law-giver, Psal. 60. 9.

his feet] that is born of, and brought up by him: for so this phrase meaneth, Deut. 28. 17. & 33. 3. the feet being sometime used for the whole leg or thigh, which word was used before Gen. 48. 26. and so the Greek here translateth, out of his thighes.

Shiloh] by interpretation The prosperer, the Safe-maker: or, His son; (to weete, of a virgin) that is Christ, who was to spring out of Iudah, Heb. 7. 14. This the Chaldee paraphrast confirmeth saying, He that hath dominion shal not be taken away from Iudah, nor a Scribe from his childrens children, until the Christ come whose the kingdom is, & him shal the peoples obey. The Ierusalemey Tar-

ghum also sayth, Kings shal not cease, from the howse of Iudah; nor Doctors that teach the law, from his childrens children; until the time that the King Christ doe come, whose the kingdom is, and al kings of the earth shal be subject unto him. Likewise in Bresith rabba, upon the word Shiloh it is layd, this is the Christ: and R. D. Kimchi, (in the root Shil) expoundeth it his son, and sayth it is a prophesie of David, or, of the Christ. The Hebrew hath an unusual manner of writing, implying his son, and her son; as a prophesie that he should be of Mary the virgin, of the lineage of Iudah.

Obedience] or gathering of peoples, that is, the peoples (Jewes and Gentiles) shal gather unto, and obey Christ. This the Chaldee paraphrast both confirm: the Greek also to like effect, he shalbe the expectation of nations. Compare Esa. 11. 10. Rom. 15. 12. Esa. 42. 4. Math. 12. 21.

11

v. 11. ass-colt] or, yong-ass: great men used to ride upon such, Iudg. 10. 4. & 12. 14. & 5. 10. to bind such to the vine, seemeth to mean, great store of vines, which should be in the land of Iudah, (as was in Engeddi, and other places. Song. 1. 13. Ios. 15. 62.) that men should tye their asses to them, as to other common trees that grow in every feild. The Chaldee paraphrast by this vine, understandeth figuratively Ierusalem, & by the ass-colt, the people of Israel; and thus expoundeth it; I Israel shal dwel round about his citie, the peoples shal build his temple, and the just men shalbe round about it, and the doers of the law in the doctrine thereof. This also may be referred to Christ, the King, who being just and meek, came riding into Ierusalem upō an asses colt, Zachar. 9. 9. Ioh. 12. 14. 15. Mat. 21. 2. 5. 7. a figure of the people of the Gētiles, brought unto Christ for him to ride upon. And by this prophesie of Iakob, were to be tied unto him and his Church, (compared unto the vine, Ioh. 15. 1. Esa. 5. 7.) where they should be fylled with the gospel of his love, and gifts of his spirit, better then wine, Song. 1. 3. Ephe. 5. 18. And so the Ierusalemey Thargum applieth this to Christ, saying,



saying, *How sayr is the king Christ, that shal spring up of the house of Judah!* He shal gird his loyns, and shal goe forth to warre against his enemies &c. Likewise in Breshith Rabba, speaking of this place, it is sayd; he sheweth us that when the Christ shal come to save Israel, he shal make ready his ass, and ride upon him, and come unto Israel with povertie. the foal ] Hebr. the son of his ass, that is, his yong ass: see the notes on Gen. 18. 7. washeth his rayment] an other figurative promise of wine to be plentiful as water, that he may wash his clothes in it: or, of a glorious victorie that Iudah and Christ should get over his enemies, as in *Esa. 63. 1. 2. 3.* his conquest is set forth by such a parable. And in *Revel. 19, 13.* he is clothed with a garment dipt in blood; and in *Rev. 14. 20.* his judgment on the enemies, is the treading of a winepress. And so the Ierusalemmy Thargum dooth explyne it, saying, He shal kyl kings and princes, making the rivers red with blood of their slayn, & the hills white, with the fat of their mighty men; his garments shalbe embrewed in blood, and he like to one pressing clusters of grapes. blood] that is, juice of grapes, which for the red colour is called blood: so *Deut. 32. 14.*

v. 12. red with wine] an other sign of plenty of fruits; for the drinking of much wine, maketh red eyes; *Proverb. 23. 29. 30.* hereby also the plenty of spiritual blessings in Christ is signified: *Prov. 9. 1. 2. Esa. 25. 6. &c. 11. 1.* So Thargum Ierusalemmy applyeth it, saying, *How bewtiful are the eyes of the king Christ to look upon; more then fined wine, that he beholdeth not with them unchast copulations, or murders of innocents. His teeth are exercised in the law, that he eateth not with them iniquities and robberies. His mountayns shalbe red with vinyards & winepresses: his hylls shalbe white with store of wheat, and flocks of sheep. Other of the Iew Doctors, reckon Iudah for the seventh patriarch, thus, 1. Abraham, 2. Isack, 3. Jakob, 4. Ruben, 5. Symeon, 6. Levi, 7. Judah: and they compare him with the seventh (that is the Sabbath) day. At Judahs birth it is sayd of his mother, she stayed from bearing, Gen. 29. 35. at*

the Sabbath day, it is sayd of God, he rested & was refreshed, *Exod. 31. 17.* of Judah it is said, *Judah thou, thy brethren shal confest thee, Gen. 49. 8.* (&c. this time I wil confest the Lord, *Gen. 29. 35.*) and of the sabbath, it is good to confest unto the Lord, *Psal. 92. 2.* Of Judah it is sayd, from the prey, my son, thou art gone up, *Gen. 49. 9.* the prey, signifieth his food, as if he should say, thou art gone up from doing even the work for the life, as of the sabbath it is sayd, in it thou shalt not doo any work *Exod. 20. 10.* Of Judah it is sayd, he stooped down he rouch-ed as a Lion &c. *Gen. 49. 9.* and of the Sabbath, abide ye every man in his place, *Exod. 16. 29.* Of Judah it is sayd, binding his ass colt unto the vine, *Gen. 49. 11.* as if he should say, binding him from his work: of the Sabbath it is sayd, that thine ox and thine ass may rest, *Exo. 23. 12.* Of Judah it is sayd, he washeth his rayment in wine, *Genes. 49. 11.* which signifieth the sanctifying of the day which is with wine, signifying the proprietie of judgment, & therefore the scepter was given him, as the scepter shal not depart from Judah &c. And as Judah was the fourth of the tribes (of Israel:) so the Sabbath is the fourth of the comandements: (*Exo. 20.*) R. Menachem, on *Gen. 49.*

v. 13. Zabulon] he though he was yonger then Issachar, *Gen. 30. 18. 20.* yet Iakob gives him the blessing before him: so also dooth Moses, *Deut. 33. 18.* & his lot besel him in his land, before Issachars: *Ios. 19. 10. 17.* sea] his borders were both to the mayn sea westward, & to the sea of Galilee eastward: see his portion *Ios. 19. 10. &c. Esa. 9. 1.* The Chaldee paraphrast expoundeth it, he shal subdue provinces with ships; and shal eat the good things of the sea: &c. Moyses giveth him a blessing, to rejoyce in his going-out, or, trading: *Deut. 33. 18.*

v. 14. strong-boned] Hebr. ass of bone, that is, bony, hard, strong. two bounds] or, set-limits, borders: so the Chaldee paraphrast also expoundeth it, and Thargum Ierusalemmy more plainly thus, Issachar shalbe a strong tribe, and his border shalbe in the midst between two borders. So also the Greek translateth, amidst the inheritances.

Others



Others expound it, *between two burdens*; such as are layd on asses backs.

15 v. 15. rest:] this may be a note of their slouthfulness: in respect whereof others are blanted, for sitting still between the two bounds, (or burdens,) *Judg. 5. 16.* Howbeit Moses biddeth them rejoyce in their tents, *Deut. 33. 18.* And the Ierusalemmy Thargum expoundeth it, he seeth the howse of the sanctuary, that it proclaymeth rest, therefore it is good: &c. gathering this senie (as I suppose) from Moses words, they shal cal the people unto the (Lords) mountayn &c. *Deut. 33. 19.* Thus it is their prayse, for loving to be quiet, and being contented with their portion. Compare with this, the time when Thola of Isachar judged Israel, in whose time Israel had rest. *Jud. 10.*

16 v. 16. judge] an allusion to Dans name, Dan *Jadin*: the *Judger* shal judge: see *Gen. 30. 6.* This prophesie was fulfilled in Samson, one of his posterity, who judged Israel, *Judg. 13. 20.* So the Chaldee paraphrast explayneth it, Of the howse of Dan, shal a man be chosen & rise up: in whose dayes, his people shalbe delivered. &c. But the Ierusalemmy Thargum nameth him, saying, this is Samson son of Manoah. the tribes] This name Tribe, is borrowed from the Latine word *Tribus*, used for a stock or kindred that descend from one father. For Romulus the founder of Rome, divided the multitude of his subjects into three parts, which he named thereof, Tribes, (as theweth Pompon. *Letus, de Rom. Magistrat.*) But in the Hebrue, a tribe is here called Shebet, that is, a staff, rod, or scepter, (as is before touched, v. 10.) & elsewhere Mattech, which is also a rod or staff: eyther because they grew as rods & branches out of one root Israel, as is particularly mentioned of Joseph v. 22. or because their names, were written upon twelve rods, *Num. 17. 2.* &c. And this judging as one, of the tribes, is so spoken, because ech stock or tribe, had one cheif head & prince, ruler of the same, *Num. 1. 4, 16.* and God raised up Iudges, and defenders of Israel, out of many several tribes, as the book of Iudges shew-

eth. Wherefore the scripture (taking occasion also by likenes of name) putteth one of these for an other, as 2. *Sam. 7. 7.* I spake I a word with any of the tribes (or scepters) of Israel, whom I commanded to feed my people: for which, in 1. *Chron. 17. 6.* is written, to any of the Judges (*Shopheti*) of Israel. See also after, in v. 28.

17 v. 17. an addar] or arrow-snake: this name (in Hebrue *Shephipbon*) is not elsewhere found in scripture. It is a prophesie of a suddayn and unexpected victory, which this tribe should get over their enemies; overthrowing them by subtilty, (as serpents naturally are prudent, *Gen. 3. 1.*) Fulfilled in Samsons dealings against the Philistins *Judg. 15. & 16.* and when the tribe of Dan got Leshem (or Laish) for their possession: *Judg. 18.* But Moses compareth Dan, to a Lions whelp, *Deut. 33. 21.* The Chaldee paraphrast thus, Ther shalbe a man that shalbe chosen and spring up out of the howse of Dan; the fear of him shal sat upon the peoples, and he shal valiantly smite the Philistins, as a serpent, as an adder he shal lye in way by the path, he shal slay the mighty men, in the cap of the Philistins &c. the horse heels] that is the howse pillars, on whose roof 3000. persons were: see *Judg. 16. 26. 27. 29.* &c.

18 v. 18. thy salvation] speaking to the Lord, and desiring his salvation in Christ; figured by Samson, of whom the Angel sayd, he shal begin to save Israel, *Judg. 13. 5. Mat. 1. 21.* The two Chaldee paraphrasts explayn it thus. Our father Jakob sayd, I expect not the salvation (or redemption) of Geileon son of Joash, which is a temporal salvation, nor the salvation of Samson son of Manoah, which is a transitorie salvation: but the salvation of Christ the son of David, who shal come to bring unto him self the sonns of Israel: whose salvation my soul desireth. Thus Simeon also calleth Christ, Gods salvation; *Luk. 2. 30.* Or Jakob might speak this to his son, I expect Idduah, to be thy salvation, O Dan: for this tribe generally, and Samson in particular was sore oppressed, by the enemies, and their own infirmities: *Judg. 1. 34. & 18. 1. 30. & 16. 16. 17. 21. &c.*



19 v. 19. *a troop*] or *band, annie*; in Hebrew *Gedud*, which hath allusion to Gads name, that signifieth *a troop*, Gen. 30. 11. He prophesieth of this tribes troubles by enemies that bordered upon them; and of their victorie at last. For they dwelling on the out side of Iordan, Jos. 13. 8. were molested by the Ammonites there, Judg. 10. 7. 8. and after that agayn, the king of Ammon & his people, possessed Gad, and dwelt in his cities, Jer. 49. 1. *with-troop-overcome*] he stil runneth upon Gads name, which was not for nought given him, but signified his valour and victorie, though late. And Moyses enlargeth this blessing, comparing his dwelling to a Lions, that teareth the parts of his prey, Deut. 33. 23. This was fulfilled, when Gad (with Reuben & Manasses, all noble warriors,) warred with the Hagarims and other heathens, and crying unto God in the battel, were holpen, and did overcome, getting great spoiles and possessions, 1. Chron. 5. 18. 19. 20. 21. 22. The Chaldee paraphrasts refer this, to Gads going armed over Iarden, before his brethren, & returning to his land with great riches, Jos. 4. 12. 13. & 22. 1. 2. 8.

20 v. 20. Concerning *Aser*] or *Out of Aser*; who had his name of *bliss* and *felicitie*: to him here is promised a blessed and fruitful portion in the holy land; described in Jos. 19. 24. &c. *bread*] that is food; for bread is used for all meats; See Gen. 3. 19. & 21. 14. and *fat*, is used for the best and most excellent of any thing, Gen. 4. 4. & 27. 28. The Chaldee sayth, *Afers land* shall be very good, and he shall be nourished with kings daynties. Moyses also enlarging this blessing, sayd, *Aser shall dip his foot in oil*: Deut. 33. 24.

21 v. 21. *let loose*] and so light footed, both to pursue enemies, & escape danger. Thus David signifying his deliverance, sayd, God had made his feet like bindes, Psal. 18. 34. This may specially be referred to Barak a man of Naphtali, who with his people went up on his feet, against Sisera yron charrets; put them to flight, pur-

sued, and destroyed them all: Judg. 4. 6. 10. 15. 16. Moyses giveth Naphtali the fulnes of Gods blessing, and pointeth out his inheritance in the land, Deut. 33. 23. To that the Chaldee referreth it here, saying, *Naphtalies lot shall fall in a good land, and his possession shall be fruitful*. He had the sixth lot, described in Jos. 19. 32. 39. *goodly sayings*] Hebr. *sayings of goodlynes, or of sayrnes*, that is *sayr & pleasing words*. Which in Baraks time was fulfilled, when his prowess caused that pleasant song, which Deborah and he sang unto God for the victorie; Judg. 5. The Chaldee (as before) refers it to the prayses and blessings that they should utter, for the good fruits of their land.

22 v. 22. *son*] that is, *a bough, or branch*; which springeth out of the tree, as a son from the father: the Greek sayth, *a growing son*; so also the Chaldee paraphraseth, *Ioseph a growing son, a son which shall be blessed as a vine that is planted by a well of waters*. Whatsoever cometh of or from another, is in Hebrue called the *son* or *daughter* of the same, as the yong of beasts, birds &c. Gen. 18. 7. *arrowes* are called *sonns of the bow*, & of the quiver, Job. 41. 28. Lam. 3. 13. *sparks*, are *sonns of the burning coal*, Job 5. 7. and the like. And here the *son* or *branch*, is wisely named for Ioseph, and of him came two tribes; see Gen. 48. 5. 6. Wherefore Moses nameth his two sonns in Iosephs blessing, Deut. 33. 17. *vine*] this word understood in th' Hebrue (as oftē the like are, Gen. 4. 20. & 25. 8.) is expressed in the Chaldee; & Thargū Ierusal. sayth, *I liken Ioseph my son, to a vine planted by a well of waters, that sendeth out her roots to the deeps*. The scripture elsewhere signifieth increase of children, by this similitude, Psal. 128. 3. *by a well*] by the waters wherof, the vine is made fruitful, as Ezek. 19. 10. *daughters*] that is, the yong smal and tender branches: as the greater, are before called *sonns*. The Chaldee expounds this also of Iosephs sonns, saying, *two tribes shall come forth of his sonns, and they shall receive their part and inheritance*. See Gen. 48. 5. &c.



over the wall under which the vine groweth. This signifieth the abundant increase of Iosephs sonns, *Jos. 17. 17.*

**23** V. 23. *archers*] Hebr. *arrow masters*, whereby also seemeth to be meant *skilful archers*: as the Chaldee calleth them, *strong men*. See *Gen. 37. 19.* These were Iosephs brethren that hated and sold him into Egypt; *Gen. 37. 4. 8. 18. 28.* his mistress that tempted and falsly accused; and his Master, that imprisoned him &c. *Gen. 39. 7. 17. 20.* Whereunto the Ierusal Thargum addeth, *the enchanters and wisemen of Egypt, that spake evil of him before Pharaoh.*

**24** V. 24. *his bow*] his faith. *arms*] his vertues, wisdom, chastitie, patience &c. by which he resisted all enemies. Compare *Psal. 18. 33. 35.* The Chaldee paraphraseth, *And the prophesie was fulfilled in them, for that he observed the law in secret, and set his hope constant.* made firm] strong & solid, like fine gold; for of the Hebrew *Phox*, (here used) fine solid gold is called *Phax*, *Psal. 19. 11.* And this similitude the Chaldee explayneth, saying, *the afore gold was put upon his arms: he strengthened and confirmed his kingdom, which was given him &c.*

*Mighty-one*] meaning God: as *Psal. 132. 2. Esai. 49. 26. & 60. 16.* from thence] or whence he was the feeder, or pastor. From God, Ioseph was advanced to be the feeder of Israel, as before is shewed; *Gen. 45. 7. 11. & 47. 12.* The Chaldee sayth, *who by his word, fed the fathers and the sonns of the tribes of Israel.* the stone] the stay & strength of Israel. This may be referred also to Ioseph, (as Christ whom Ioseph figured, is called a Stone, *Esa. 28. 16.*) or unto God, forespoken of, who is the stone and rock of his church, by whom Ioseph was advanced.

**25** V. 25. *who shal help*] Hebr. *and he shal help*: but the meaning of the phrase is, *who shal help*: as in *Mal. 3. 1.* and he shal prepare, is translated by the holy Ghost, *which shal prepare*, *Mark. 1. 1.* so in the sentence following. The Chaldee interpreteth it, *The word of the God of thy father shal be thy help.* of heavens] that is, the

rayn and dew, that shal make thy land fruitful: *Deut. 33. 13.* called in *Ezek. 34. 26.* the rayn of blessings.

the deep] springs of waters out of the earth: see *Gen. 7. 11. Deut. 33. 13.* the breasts] or teats, to nourish children, as the womb to bear them: that is, many & wel nourished children: *ten thousands of Ephraim, and thousands of Manasses; Deut. 33. 17.* Contrary to this blessing, is that curse in *Hos. 9. 14.* *give them a miscarrying womb, and dry breasts.*

**26** V. 26. *of thy father*] that is, which I thy father doo blest thee & thy brethren with. doo prevail] or, are stronger then the blessings of my parents; that is, as the Chaldee sayth, *with which my fathers blessed me.* Thus Iakob speaketh, because he more particularly explyned the blessings, and applied them to his sonns severally, & they were sooner to be fulfilled, and more largely communicated with all his posteritie, and Ioseph had a double portion. So Iohn Baptist is sayd to be more then a prophet, and no man greater then he, because he came immediately before Christ, preparing his way, & pointing him out, as with the finger. *Mat. 11. 9. 10. 11. Joh. 1. 15. 29. 36.* of my progenitors] or parents, Iakob, Abraham &c. The Greek sayth, *of the mountains*: for *horai*, reading (with other vowels) *harei*, and respecting (it may be) Moses blessing, which hath *harerei*, mountains, *Deut. 33. 15.* unto the utmost bound] that is, these my blessings extend, to the bound (or end) of the hills; that is, all the world over, & so long as it endureth. For they conceyn besides earthly, heavenly blessings also in Christ, whom Ioseph and Iudah figured, in the first birthright & government. Hills & mounts, are used to signify durance of thinges, as *Esa. 54. 10.* The word bound (in Hebrue *Taavath*,) may also be Englished the desire, & so the Chaldee understands it, saying *which (blessings) the great men which were of old, desired for themselves.* By hills understanding his ancient forefathers. But in this sense it may be a continuing of the blessings in the former verse,



verse, unto the desire, (that is, the desired fruits) of the lasting hills: according to Moses blessing Deut. 33. 15. *the separated*] or, the Nazarite of his brethren. For a Nazarite hath his name of Separatio, Num. 6. 1. meaning here a choise & chief man, separated of God unto excellencie above his brethren; as the Greek also translateth it, he governed them. And hereupon *Nazer*, is used for a crown put upon kings & preists, see Psal. 89. 40. & 132. 18.

v. 27. *ravin*] or *tear* his prey: a prophesie of the valour of this tribe, against their enemies, under the name of a *Wolf*, as before *Judah* was likened to a *Lion*. Neither need it be thought any dishonour to Benjamin, that he is likened to a *Wolf*: for even God likeneth himself to a *Leopard* & a *Bear*, in his dealings against his enemies. Hof. 13. 7. 8. *in the morning*] the first times: for *Ehud* of Benjamin, was the second Iudge that saved the Israelites from the hand of the Moabites, Judg. 3. 15. &c. *Saul* of Benjamin was the first King of Israel, he and his son were great warriors, making a prey of many enemies; see 1. Sam. 11. 6. 7. 11. & 14. 13. 15. 47. 48. See also Benjamins warr against his brethren, Judg. 20. 21. 25. *at evening*] in the last times: for *Mordecai* & *Esther* of Benjamin, delivered the Iewes fro a great destruction, in their dispersion, and they slew their enemies. See Esth. 8. 7. 9. 11. & 9. 5. 8. 15. 16. Of this tribe also, was *Paul* the Apostle, Phil. 3. 5. who spiritually fought the battles of the Lord against his enemies: 1 Cor. 10. 3. 4. &c. The Chaldee paraphrast understandeth this prophesie, (according to Moyses blessing, Deut. 33. 12.) of the temple and sacrifices which were to be in Ierusalem, saying, Benjamin, in his land shal the divine-Majestic dwel, and in his possession shal the sanctuary be builded: at morning & at evening the preists shal offer oblations, and at evening they shal divide the remaynder of their portions, of the things left which are sanctified. The Ierusalem Targum also giveth the same exposition.

v. 28. *the twelve tribes*] that is, heads & authors of the twelve tribes (or kindreds)

that came of Israel; wherof see also Gen. 35. 22. & 49. 16. Therefore the Greek sayth the twelve sonns of *Iakob*. even according to &c.] that is, with such a blessing as was meet for every of them, as Gods spirit did allot.

v. 29. *my people*] to my holy fathers, by death, as the 33. verse sheweth: see also the notes on Gen. 25. 8. *of Ephron*] bought of him, as the next verse sheweth. See Gen. 23. 9. 10. &c. & 47. 30.

v. 31. *buried Leah*] of her death and burial, ther was no mention before: neither of *Rebekahs*. These five, and *Iakob* himself the sixt, buried in one grave; the first letters of all their names, are conteyned in that one name of *I S R A E L*.

v. 32. *In the purchase*] or understand, The purchase was bought. But the Greek addeth the word, *In*.

v. 33. *his feet*] this seemeth to denote his quiet betaking of himself to his rest: his former gesture, might be for reverence to the word of God, which in these blessings he uttered: as before he is noted to have bowed himself, Gen. 47. 31.

## CHAPTER. 50.

1. *Ioseph* weepeth for, and imbalmeeth his father. 4. He getteth leave of *Pharaoh*, to goe to bury him. 7. The funeral solemnized by the Elders of Egypt; and by *Ioseph* and his brethren. 13. *Iakob* is buried in *Machpelah*. 15. *Iosephs* brethren ask him forgiveness. 19. He comforteth them. 21. His age. 23. He seeth the third generation of his sonns. 24. He prophesieth unto his brethren, of their return into Canaan. 25. He taketh an oath of them, to cary his bones. 26. He dieth, is imbalmed, and chested in Egypt.

And *Ioseph* fel, upon his fathers face: and wept upon him, and kysed him. And *Ioseph* comanded his servants, the Physicians; to imbalme his father: and the Physicians, imbalmed *Israel*. And fourtie dayes, were fulfilled for him; for so, are fulfilled



filled, the dayes of the imbalmed: & the Egyptians wept for him, seventie  
 4 dayes. And the dayes of his weeping, were pass; and Ioseph spake, unto the howse of Pharaoh, saying: If now, I have found grace, in your eyes; speak I pray yow, in the ears of Pharaoh, saying. My father, made me swear  
 5 saying; Loe I, dye: in my grave, which I have digged for me, in the land of Canaan; there, shalt thou bury me: And now, let me goe up I pray thee, and bury my father, and I wil come-agayn. And Pharaoh sayd: Goe up,  
 6 and bury thy father, as he made the swear. And Ioseph went-up, to bury his father: and with him, went-up al the servants of Pharaoh, the elders of his howse; & al the elders, of the land  
 7 of Egypt. And al the howse of Ioseph, and his brethren, & his fathers howse: onely their litle-ones, and their flocks and their herdes, they  
 8 left in the land of Goshen. And there went-up with him, both charrets and horsemen: & it was, a very great company. And they came, unto the  
 9 threshing-floor of Atad; which was beyond Iordan; & they wayled there, with a very great and heavy wayling: and he made a mourning, for his father seven dayes. And the inhabitants of the land, the Canaanites, saw the mourning, in the threshing-floor of Atad; and they sayd, this is a heavy  
 10 mourning; to the Egyptians: therefore the name of it was called, The mourning of the Egyptians; which is beyond Iordan. And his sonns, did  
 11 unto him; so, as he had commanded them. And his sonns caried him, into the land of Canaan, and buryed

him, in the cave of the feild of Macpelah: which Abraham bought, with the feild, for a possession of a burying-place; of Ephron the Chethite, before Mamree. And Ioseph returned into Egypt, he and his brethren; and al that went-up with him, to bury his father: after, he had buried his father. And Iosephs brethren saw, that their father was dead; and they  
 14 sayd; Ioseph wil peradventure hate us: and rendring wil render, unto us; al the evil, which we have rewarded him. And they comanded (*some*), unto Ioseph, saying: thy father did command, before he dyed, saying. Thus  
 15 shal ye say unto Ioseph; I pray thee forgive now, the trespass of thy brethren and their syn, for they rewarded thee evil; and now, we pray thee forgive; the trespass of the servants, of the God of thy father: and Ioseph wept, when they spake unto him.  
 16 And his brethren also went, and fell-down before him: and sayd; Behold we be to thee, for servants. And Ioseph sayd unto them, fear not: for,  
 17 am I in the place of God? And you, ye meant against me evil: God meant it unto good; for to doe, as it is this day, to save-alive much people. And now, fear ye not; I wil nourish you, & your litle ones: and he comforted them; and spake, unto their hart.  
 18 And Ioseph dwelt, in Egypt; he, and his fathers howse: and Ioseph lived, an hundred and ten yeres. And Ioseph saw, unto Ephraim; sonns, of the third generation: also the sonns of Machir, son of Manasses; were born, upon Iosephs knees. And Ioseph  
 22 sayd, unto his brethren; I dye: and  
 23 God



God, visiting wil visit yow, and wil  
make yow goe-up out of this land;  
unto the land, which he sware to Ab-  
raham, to Isaak, and to Iakob. And  
Ioseph, made the sons of Israel swear,  
saying: God, visiting wil visit you; &  
ye shal cary-up my bones, fro hence.  
And Ioseph dyed; an hundred & ten  
yeres old: and they imbalmed him,  
and he was put in an ark, in Egypt.

## Annotations.

**P** *Hysicians*] in Greek *imbalmers*.  
*imbalm*] which was, with myrrh, aloes  
& other spices, that the dead bodies might  
not stink or putrify, Job. 19, 39, 40. so lay-  
ing them as in a bed of sweet odours, 2.  
Chron. 16. 14. and this with the solemn-  
ties of his burial, was to doe Iakob ho-  
nour at his death, as 2 Chron. 32, 33. and to  
keep his body sweet, for burial in Cana-  
an: besides further mysterie of the resur-  
rection with incorruption in Christ, who  
was also imbalmed himself, Mark. 14, 8.  
Job. 12, 7. & 19, 40. Of the Egyptian man-  
ner of imbalming and burying in ages fo-  
llowing it is sayd by historiographers, that  
they took out the bowels of the dead, clen-  
sed them, and washed them with wine of dates, and  
after that agayn with odours: then filled they  
the bowels with pure myrrh beaten, & Cassia,  
& other odours (except frankincense,) & sowed  
them up: After this they seasond the corps hid-  
den in nitre, seuentie dayes, not longer. After 70  
dayes, they washed the corps, & wrapt it in fine  
linnen cloth gummed, which gum the Egyptians  
often used in stead of glue. &c. The Nitre con-  
sumeth the flesh, and leaveth onely the skin and  
bones of the dead person. Herodot. in Euterpe.

v. 5. *I dye*] or, *I am dying*: see Gen. 47.  
39-40, 31. *digged*:] or, *bought*, as the  
word sometime signifieth, Deut. 2. 6.

v. 7. *all the servants*] that is, a great mul-  
titude of them: so Mat. 3, 8. *all Judea*: that  
is, very many from all parts. *elders*] or  
Senators, that is, governours, officers, coun-

sellors, as Ezek. 7, 26. joyned therefore with  
princes, Psal. 105, 12.

v. 9. *very great*] Hebr. *vehemently hea-  
vy*, or *weighty*; which the Greek transla-  
teth a great camp, (or company.) So a weigh-  
ty people, 1. King. 3, 9. is by the Hebrue text  
elsewhere expounded, a great people, 2. Chro.

v. 10. *Atad*] by interpretation a bram-  
ble, Psal. 18, 10. It seemeth this floor was  
beset with brambles, and therof had the  
name. *beyond*] in the inside of Ior-  
dan, for Moyse when he wrote these  
things, was on the outside, in the wilder-  
nes, Deut. 1. 1. & 3. 25. *seven dayes*] so  
long they were by the law of God unclean  
by the dead, whosoever touched the same;  
Nū. 19, 11. so long also the Iewes custome  
after was to mourn, as Maimony sheweth  
in Misn. tom. 4. treat. of Mourning, chap. 1. &  
Ben Syrach sayth, Seven dayes doe men mourn  
for him that is dead, Ecclesi. 22, 12. There was  
also a lesser degree of mourning, which  
dured thirtie dayes; that the Hebrue doc-  
tors gathered from Deut. 21. 13. *she shal  
bewayl her father & her mother a moneth of  
dayes*: those 30. dayes, they might not  
trim the haire of their head or beard; nor  
wear white new garments, nor marrie, &  
the like. Maimony ibidem c. 6.

v. 11. *inhabitants*] Hebr. *inhabitant*: &  
Canaanite. See Gen. 10. 16. *heavy*] in  
Greek, great, as before in v. 9. *was  
called*] Hebr. *he* (that is every one) called: see  
the notes on Gen. 16, 14. *The mourn-  
ing*] Hebr. *Abel Mizraim*.

v. 15. *peradventure*] or, it may be: The  
guilty conscience causeth fear. Lev. 26, 36:  
*rewarded him*] that is, *doe of our own  
accord unto him*.

v. 16. *comanded*] that is, *sent* some on  
their message to Ioseph: and after, went  
themselves, v. 18. The word *command*, is  
effectually to procure a thing to be doen:  
as God *comandeth* his blessings & mercies;  
by effectual sending them; Psal. 42. 9. and  
Levit. 25, 11. Deut. 28, 8. where the Greek  
translateth *send*. Here, the Greek expoun-  
deth it, *they came unto Ioseph, and sayd*.



17 v. 17. of the God] by this speech, they seem, both to insinuate their repentance, and faith to obteyn mercy at Gods hand; and use a reason to obteyn the like at Iosephs. For if we forgive men their trespasses, our heavenly Father wil also forgive us, otherwise not. *Mat. 6. 12. 14. 15.* Wherefore it is sayd, *forgive one another, even as God for Christs sake forgave you, Ephes. 4. 32.* But the Hebrew doctors observe a difference between damage to our neighbour in his goods, and hurts, or injurie to his person, (which here was Iosephs cause.) They say; *he that doeth his neighbour damage in his goods, when he hath payd that which he ought to pay, atonement is made for him. But he that hurteth his neighbour, although he give unto him (for satisfaction) the five things; (namely, 1. the damage it self, as when eye must be given for eye, tooth for tooth, 2. for the smart, 3. for his healing, 4. for his resting from his labour, 5. for his shame or dishonour; of which see the notes on Exod. 21. 19.) yet atonement is not made for him: yea though he should sacrifice (to God) all the Rams of Nebaioth, (Esa. 60. 7.) yet atonement is not made for him, nor his iniquitie forgiven; until he request it of him that was hurt, & he doe forgive him. Maimony in Misneh, tom. 4. treat. of Hurt and damage, chapt. 5. S. 9.*

21 v. 21 unto their hart] that is, freindly, comfortably and which pleased them: as, that which came into Solomons hart, 2. Chron. 7. 11. is expounded, that which he was pleased to doe, 1. King. 9. 1. See also the notes on Gen. 34. 3. Here Ioseph is an example of lenitie, and readines to forgive; and to doe good for evil, as Christ teacheth all: *Mat. 5. 44.* So the Hebrew canons say, *It is unlawfull for him that is hurt, to be cruel, & not to forgive: this is not the way of the seed of Israel. But when he that did the hurt, doe request it, and ask grace of him, once or twice, and he knoweth that he turns from his syn, and repenteth of his evil: he shal forgive him. Maimony in his sayd treat. of Hurt & damage, c. 5. S. 10.*

23 v. 23. third generation] or third sonns.

So was his blessing begun to be accomplished, *Gen. 49. 22. & 48. 19.* *born]* that is, brought up. Of Machir, (see *Nu. 32. 39.*

24 v. 24. visiting &c.] that is, wil surely visit, meaning in mercie: see *Gen. 21. 1.* This was a testification of his faith in Gods promises; as is written, by faith Ioseph at his ending, made mention of the departure of the sonns of Israel, and gave commandment concerning his bones *Heb. 11. 22.* The land of Canaan, was a sign of their heavenly inheritance, as before is shewed, on *Gen. 12. 5. & 17. 8. Heb 11. 13. 14. 16.* & there Christ rising from the dead, should be the firstfruits of them that slept, by whom the resurrection of the dead (which Ioseph expected) was to come. *1. Cor. 15. 20. 21. 22.* And there many bodies of the Saints which slept arose, and came out of the graves, after Christs resurrection: *Mat. 27. 52. 53.*

25 v. 25. from hence.] or, from this place: the Greek addeth with you. This charge was fulfilled, when at their going out of Egypt, Moses took the bones of Ioseph with him, *Exod. 13. 19.* which afterward were buried in Sechem, Iakobs purchase, and Iosephs sonns heritage, *Ios. 24. 32.* Stephen sheweth that the other patriarchs (the sonns of Iakob,) were buried also in Sychem in the land of Canaan, *Act. 7. 16.*

26 v. 26. old] Hebr. son of 110. yeres. See *Gen. 5. 32.* The same was the age of Iesus (or Iosuah,) when he dyed; the conquest of Canaan, and one of Iosephs seed: *Ios. 24. 29.* *an ark]* or chest, coffin: to be ready, at their removal out of Egypt. This death of Ioseph, (whereat the first book of Moses endeth,) was after the creation of the world, 2369. yeres.

